

## The Tafsīr of Sūrah Wash-Shams wa Duḥāhā (Chapter - 91)

**Which was revealed in Makkah**

### **Recitation of Sūrah Ash-Shams wa Duḥāhā in the 'Ishā' Prayer**

The Ḥadīth of Jābir which was recorded in the Two Ṣaḥīḥs has already been mentioned. In it the Messenger of Allāh ﷺ said to Mu'adh,

«هَلَّا صَلَّيْتَ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ ﴿وَالْأَشْمِينَ وَحُصْنَهَا﴾ ﴿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 Duḥāhā﴾ (91), and ﴿By the night as it envelops?﴾ (92)»<sup>[1]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالْأَشْمِينَ وَحُصْنَهَا﴾ ① وَالْقَمَرَ إِذَا لَلَّهَا ② وَالنَّهَارَ إِذَا جَلَّلَهَا ③ وَاللَّيْلَ إِذَا بَغَشَّهَا ④ وَالسَّمَاءَ وَمَا بَيْنَهَا ⑤ وَالْأَرْضَ وَمَا طَحَّهَا ⑥ وَنَفْسٍ وَمَا سَوَّاهَا ⑦ فَالْقَمَّهَا لِحُورَهَا وَتَقَوَّاهَا ⑧ قَدْ أَفْلَحَ مَنْ رَزَقَهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩

- ﴿1. By the sun and Duḥāhā.﴾
- ﴿2. By the moon as it Talāhā.﴾
- ﴿3. By the day as it Jallāhā.﴾
- ﴿4. By the night as it Yaghshāhā.﴾
- ﴿5. By the heaven and Mā Banāhā.﴾
- ﴿6. By the earth and Mā Ṭahhāhā.﴾
- ﴿7. By Nafs, and Mā Sawwāhā (Who apportioned it).﴾

<sup>[1]</sup> *Fath Al-Bārī* 2:234, and *Muslim* 1:340.

﴿8. Then He showed it its Fujūr and its Taqwā.﴾

﴿9. Indeed he succeeds who purifies it.﴾

﴿10. And indeed he fails who Dassāhā.﴾

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

Mujāhid said,

﴿وَالشَّمْسُ وَضُحَاهَا﴾

﴿By the sun and Ḍuḥāḥā.﴾ "This means, by its light."<sup>[1]</sup> Qatādah said,

﴿وَضُحَاهَا﴾

﴿wa Ḍuḥāḥā.﴾ "The whole day."<sup>[2]</sup> Ibn Jarīr said, "The correct view is what has been said, 'Allāh swears by the sun and its daytime, because the clear light of the sun is daytime.' "

﴿وَالْقَمَرِ إِذَا تَلَاهَا﴾

﴿By the moon as it Talāḥā.﴾ Mujāhid said, "It follows it (the sun)."<sup>[3]</sup> Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَالْقَمَرِ إِذَا تَلَاهَا﴾

﴿By the moon as it Talāḥā.﴾ "It follows the day."<sup>[4]</sup> Qatādah said, "as it Talāḥā (follows it)' is referring to the night of the *Hilāl* (the new crescent moon). When the sun goes down, the *Hilāl* is visible."<sup>[5]</sup> Concerning Allāh's statement,

﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾

﴿By the day as it Jallāḥā.﴾ Mujāhid said, "When it illuminates."<sup>[6]</sup> Thus, Mujāhid said,

﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾

[1] Aṭ-Ṭabari 24:451.

[2] Aṭ-Ṭabari 24:451.

[3] Aṭ-Ṭabari 24:452.

[4] Aṭ-Ṭabari 24:452.

[5] Aṭ-Ṭabari 24:452.

[6] Aṭ-Ṭabari 24:529.

﴿By the day as it Jallāhā.﴾ "This is similar to Allāh's statement,

﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾

﴿By the day as it Tajallā.﴾ (92:2)"

And they have said concerning Allāh's statement,

﴿وَاللَّيْلِ إِذَا يَغْشَى﴾

﴿By the night as it Yaghshāhā.﴾ meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.

Concerning Allāh's statement,

﴿وَالسَّمَاءَ وَمَا بَنَاهَا﴾

﴿By the heaven and Mā Banāhā.﴾ The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatādah. It could also mean "By the heaven and its Constructor." This was stated by Mujāhid.<sup>[1]</sup> Both views are interrelated, and construction means raising. This is as Allāh says,

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾

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

﴿وَأَنَّا لَمَبْسُوتُونَ ۝ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَبْسُوتُونَ﴾

﴿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 Allāh's statement,

﴿وَالْأَرْضَ وَمَا حَقَّهَا﴾

﴿By the earth and Mā Ṭahāhā.﴾ Mujāhid said, "Ṭahāhā means He spread it out."<sup>[2]</sup> Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَمَا حَقَّهَا﴾

﴿and Mā Ṭahāhā.﴾ "This means what He created in it."<sup>[3]</sup> 'Ali bin

[1] Aṭ-Ṭabari 24:453.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:453.

Abi Ṭalḥah reported from Ibn 'Abbās that he said, "Ṭahāhā means that He proportioned it."<sup>[1]</sup> Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri, Abu Ṣāliḥ and Ibn Zayd all said that

﴿طَاهَاهَا﴾

﴿Ṭahāhā﴾ means, He spread it out.<sup>[2]</sup>

Allāh then says,

﴿وَنَقَّصَ وَهَاجَ وَمَا سَوَّاهَا﴾

﴿By Nafs, and Mā Sawwāhā (Who apportioned it).﴾

meaning, He created it sound and well-proportioned upon the correct nature (Al-Fiṭrah). This is as Allāh says,

﴿فَأَقْصِرْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾

﴿So set you your face towards the religion, Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in the Khalqillāh.﴾ (30:30)

The Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَرِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجْسِنَانِهِ، كَمَا تُولَدُ الْبَيْهَمَةُ بَيْهَمَةً جَمْعَاءَ، هَلْ تُجَسِّنُونَ فِيهَا مِنْ جَذَعَاءَ؟»

«Every child that is born, is born upon the Fiṭrah, 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-Bukhārī and Muslim recorded this Ḥadīth from Abu Hurayrah.<sup>[3]</sup> In Ṣaḥīḥ Muslim, it has been narrated from 'Iyād bin Ḥimār Al-Mujāshi' that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

«Allāh the Mighty and Majestic says, "Verily I created My servants Ḥunafā' (as monotheists), but then the devils came to

[1] Aṭ-Ṭabari 24 :454.

[2] Aṭ-Ṭabari 24 :454, and Ad-Durr Al-Manthūr 8 :529, 530.

[3] Faṭḥ Al-Bārī 3 :290, and Muslim 4 :2048.

them and distracted them from their religion.”<sup>[1]</sup>

Then Allāh says,

﴿فَأَلَمَّا جَوْرَها وَتَوَنَّبَها﴾

﴿Then He showed it its Fujūr and its Taqwā.﴾

meaning, He showed him to his transgression and his *Taqwā*. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn ‘Abbās said,

﴿فَأَلَمَّا جَوْرَها وَتَوَنَّبَها﴾

﴿Then He showed it its Fujūr and its Taqwā.﴾

“He explained the good and the evil to it (the soul).”<sup>[2]</sup>

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ath-Thawri all said the same.<sup>[3]</sup> Saʿīd bin Jubayr said, “He gave him inspiration (to see what was) good and evil.” Ibn Zayd said, “He made its *Fujūr* and its *Taqwā* inside of it.”<sup>[4]</sup>

Ibn Jarīr recorded from Abul-Aswad Ad-Dīlī that he said, “Imrān bin Ḥuṣayn 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 ﷺ, 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 (Allāh) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.’ He (Imrān) then said, ‘May Allāh guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allāh’s Messenger ﷺ and asked him:

“O Messenger of Allāh! 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

[1] Muslim 4:2197.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:455.

[4] Aṭ-Ṭabari 24:455.

only after the Message came to them from their Prophet, when there will be an evidence against them?" He (the Prophet ﷺ) 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 ﷺ replied,

«مَنْ كَانَ اللَّهُ خَلَقَهُ لِإِخْدَى الْمَنْزِلَتَيْنِ يُهَيِّئُهُ لَهَا، وَتَضَرِّقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى: ﴿وَنَقَّسَ وَمَا سَوَّاهَا﴾ ۖ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ﴾»<sup>[1]</sup>

«Whoever Allāh 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 Allāh ﴿By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā﴾.»<sup>[1]</sup>

Aḥmad and Muslim both recorded this Ḥadīth.<sup>[2]</sup>

Allāh then says,

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾ ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ﴾

«Indeed he succeeds who purifies it. And indeed he fails who Dassāhā.»

This could mean that whoever purifies himself by obedience to Allāh, then he will be successful. This is as Qatādah said, "He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujāhid, Ikrimah and Saʿīd bin Jubayr.

﴿وَقَدْ خَابَ مَنْ دَسَّاهَا﴾

«And indeed he fails who Dassāhā.» 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 Allāh.

It also could mean that he is indeed successful whose soul Allāh purifies, and he has failed whose soul Allāh corrupts.

[1] Aṭ-Ṭabari 24:455.

[2] Aḥmad 4:438, and Muslim 4:2041.

This is like what was reported by Al-'Awfi and 'Ali bin Abi Ṭalhah from Ibn 'Abbās.<sup>[1]</sup>

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ used to stop whenever he recited this Āyah,

﴿وَنَفْسٍ وَمَا سَوَّاهَا ۖ فَأَلَمَهَا فُجُورَهَا وَتَقْوَاهَا ۚ﴾

﴿By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā.﴾

Then he would say,

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

«O Allāh! Give my soul its good. You are its Guardian and Master, and the best to purify it.»<sup>[2]</sup>

### Another Ḥadīth

Imām Aḥmad recorded that Zayd bin Arqam said that the Messenger of Allāh ﷺ said,

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

«O Allāh! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allāh! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allāh! 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 Allāh ﷺ used to teach us these (words) and we now teach them to you."<sup>[3]</sup> Muslim also recorded this Ḥadīth.<sup>[4]</sup>

[1] Aṭ-Ṭabarī 24:457.

[2] Aṭ-Ṭabarāni 11:106.

[3] Aḥmad 4:371.

[4] Muslim 4:2088.

سُورَةُ النَّمْلِ ٥٩٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّمْلِ وَخُضْنَهَا ① وَالْقَمَرِ إِذَا لِلَّهِ ② وَالنَّهَارِ إِذَا جَلَّهَا ③  
وَاللَّيْلِ إِذَا يَغْشَىٰهَا ④ وَالسَّمَاءِ وَمَا بَيْنَهَا ⑤ وَالْأَرْضِ وَمَا طَحْنَهَا ⑥  
وَنَفْسٍ وَمَا سَوَّيْنَاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ  
أَفْلَحَ مَنْ زَكَّيْنَاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّيْنَاهَا ⑩ كَذَّبَتْ ثَمُودُ  
بِطُغُونِهَا ⑪ إِذَا تُبْعَتْ أَشْقَىٰهَا ⑫ فَقَالَ لَهُمْ رَسُولُ اللَّهِ  
نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑬ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ  
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّيْنَاهَا ⑭ وَلَا يَخَافُ عُقْبَاهَا ⑮

سُورَةُ النَّازِعَاتِ ٥٩٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ ① وَالنَّهَارِ إِذَا تَجَلَّىٰ ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ③  
إِنْ سَعَيْتُمْ لَشِقَىٰ ④ فَمَا مَنَ أَعْطَىٰ وَافَقَىٰ ⑤ وَصَدَقَ بِالْحَقِّ ⑥  
فَنَسِيْرٌ مُّسْتَبْسَرٍ ⑦ وَأَمَّا مَنْ يَحِيلُ وَاسْتَفْتَىٰ ⑧ وَكَذَّبَ بِالْحَقِّ ⑨  
فَنَسِيْرٌ مُّسْتَبْسَرٍ ⑩ وَمَا يَنْفَعِي عَنْهُ مَا لَهُ إِذَا تَرَدَّىٰ ⑪ إِنْ عَلَيْنَا  
لِلْهَدَىٰ ⑫ وَإِنْ لَنَا لِلْآخِرَةِ وَالْأُولَىٰ ⑬ فَأَنْذَرْتُمْ كَارًا تَلَطَّىٰ ⑭

﴿كَذَّبَتْ ثَمُودُ بِطُغُونِهَا ① إِذَا تُبْعَتْ أَشْقَىٰهَا ② فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ③ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّيْنَاهَا ④ وَلَا يَخَافُ عُقْبَاهَا ⑤﴾

⑪. Thamūd denied through their transgression.﴾

⑫. When their most wicked went forth.﴾

⑬. But the Messenger of Allāh said to them: "Be cautious! That is the she-camel of Allāh! (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, Fasawwāhā!﴾

⑮. And He feared not the consequences thereof.﴾

## The Rejection of Thamūd and Allāh's Destruction of Them

Allāh informs that Thamūd rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujāhid, Qatādah and others.<sup>[1]</sup> Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

﴿إِذَا تُبْعَتْ أَشْقَىٰهَا ②﴾

﴿When their most wicked went forth.﴾

[1] At-Ṭabari 24:458.



meaning, the most wicked person of the tribe, and he was Qudār bin Sālif, the one who killed the she-camel. He was leader of the tribe of Thamūd, and he is the one whom Allāh refers to in His saying,

﴿فَتَادَا سَالِمْ فَتَمَلَّى فَمَرَّ﴾

﴿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 Imām Aḥmad recorded from 'Abdullāh bin Zam'ah. He said that the Messenger of Allāh ﷺ gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

﴿إِذْ أَتَيْتَ أَشَقَّهَا﴾ أَتَيْتَ لَهَا رَجُلٌ عَارِمٌ غَزِيرٌ مَنِيعٌ فِي رَهْطِهِ مِثْلُ أَبِي رَمَّةٍ

«*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.*»<sup>[1]</sup>

This Ḥadīth was recorded by Al-Bukhārī in his Book of *Tafsīr*, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhī and An-Nasā'ī both recorded it in their *Sunans* in their Books of *Tafsīr*.<sup>[2]</sup>

### The Story of Ṣāliḥ's She-Camel

Allāh then says,

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ﴾

﴿But the Messenger of Allāh said to them﴾ referring to Ṣāliḥ.

﴿نَاقَةَ اللَّهِ﴾

﴿That is the she-camel of Allāh!﴾ meaning, 'beware of touching the she-camel of Allāh with any harm.'

﴿وَسَفِينَهَا﴾

[1] Aḥmad 4:17.

[2] *Faṭḥ Al-Bārī* 8:575, *Muslim* 4:2191, *Tuḥfat Al-Aḥwadhī* 9:268, and *An-Nasā'ī in Al-Kubrā* 6:515.

﴿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 Allāh says,

﴿فَكَذَّبُوهُ فَمَقَرُّوْهُمَا﴾

﴿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 Allāh 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﴾

﴿Fasawwāhā!﴾ meaning, He made the punishment descend upon them all equally.

Qatādah said, "It has reached us that the leader of tribe of Thamūd 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, Allāh destroyed them all with the same punishment due to their sin."<sup>[1]</sup> Allāh said,

﴿وَلَا يَخَافُ﴾

﴿And He feared not﴾ it has also been recited as

(فَلَا يَخَافُ)

(So He feared not)

﴿عَنْهَا﴾

﴿the consequences thereof.﴾ Ibn 'Abbās said, "Allāh does not fear any consequences from anyone else."<sup>[2]</sup> Mujāhid, Al-Ḥasan, Bakr bin 'Abdullāh Al-Muzani and others all said the same.<sup>[3]</sup>

This is the end of the *Tafsir* of *Sūrat Ash-Shams*, and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:460.

[2] Aṭ-Ṭabari 24:416.

[3] Aṭ-Ṭabari 24:461.