

The Tafsīr of Sūrah Quraysh

(Chapter - 106)

Which was revealed in Makkah

سُورَةُ الْقُرَيْشِ ٦٠٢

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سُورَةُ الْقُرَيْشِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ ① فَرَنَسَ ② لِإِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④ الَّذِي أَطْعَمَهُمْ ⑤
 مِنْ جُوعٍ ⑥ وَآمَنَهُمْ مِنْ خَوْفٍ ⑦

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّبِ ① فَذَلِكَ الَّذِي ②
 يَدْعُ الْيَتِيمَ ③ وَلَا يُحِصُّ عَلَى طَعَامِ الْيَسْكِينِ ④
 فَوَيْلٌ لِلْمُصَلِّينَ ⑤ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ⑥
 الَّذِينَ هُمْ بِرَأْيِهِمْ وَهُمْ يَتَكَوَّنُونَ ⑦

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا آَعَطَيْنَاكَ الْكَوْثَرَ ① فَصَلِّ لِرَبِّكَ وَانْحَرْ ②
 إِنَّكَ شَانِئُكَ هُوَ الْأَبْتَرُ ③

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

لَا إِلَهَ إِلَّا اللَّهُ ① فَرَنَسَ ② لِإِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ③
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ④ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
 وَآمَنَهُمْ مِنْ خَوْفٍ ⑦

①. For the Ilāf of the Quraysh.﴾

②. Their Ilāf caravans, in winter and in summer.﴾

③. So, let them worship the Lord of this House.﴾

④. Who has fed them against hunger, and has made them safe from fear.﴾

This Sūrah has been separated from the

one that preceded it in the primary *Mushaf* (the original copy of 'Uthmān). They (the Companions) wrote "In the Name of Allāh, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Sūrahs. They did this even though this Sūrah is directly related to the one which precedes it, as Muḥammad bin Ishāq and 'Abdur-Raḥmān bin Zayd bin

Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Īlāf) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (Īlāf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Shām through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allāh's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allāh said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا وَسَيُخَفَّفُ النَّاسُ مِنْ حَوْلِهِمْ﴾

«Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them?»
(29:67)

Thus, Allāh says,

﴿لَا يَأْتِيَنَّ قَرْيَتِي ۖ وَلَئِيْنِهِمْ﴾

«For the Īlāf of the Quraysh. Their Īlāf»

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allāh says,

﴿لَئِيْنِهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ﴾

«Their Īlāf caravans, in winter and in summer.» Ibn Jarīr said, "The correct opinion is that the letter *Lām* is a prefix that shows amazement. It is as though He (Allāh) is saying, 'You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.' " He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent *Sūrah*s."

Then Allāh directs them to be grateful for this magnificent favor in His saying,

﴿وَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾

﴿So, let them worship the Lord of this House.﴾ meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allāh says,

﴿إِنَّمَا أَمَرْتُ أَنْ أُعْبَدَ رَبِّي هَكَذَا الْبَدْوِ الَّذِي حَرَّمَهَا وَلَمْ كُلُّ شَيْءٍ وَأَمَرْتُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ﴾

﴿I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.﴾ (27:91)

Then Allāh says,

﴿الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ﴾

﴿Who has fed them against hunger,﴾ meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

﴿وَوَاسَّخَهُمْ مِنْ خَوْفٍ﴾

﴿And has made them safe from fear.﴾ meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allāh will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allāh says,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ
فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ
جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾﴾

﴿And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allāh. So, Allāh made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.﴾ (16:112-113)

This is the end of the *Tafsīr* of Sūrah Quraysh, and all praise and thanks are due to Allāh.