



قصص القرآن

Stories of the Qur'an

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مركز السلام الإسلامي

Al Salam Islamic Center

لمحة عن مركز السلام الإسلامي

السلام: اسم من أسماء الله تعالى ومعناه المنزه من النقائص والعيوب ووهاب السلام.

الإسلام: دين الله وهو الاستسلام لله وحده والتحرر من عبودية غير الله.

المسلم: من سلم المسلمون من لسانه ويده.

السلام عليكم: تحية الإسلام وهي دعاء للآخر بالسلامة من كل شر ومكروه.

دار السلام: الجنة الدار التي أعدها الله لعباده المؤمنين نعيم دائم أبدي.

Overview of Al Salam Islamic Center

As Salam: is one of the Most Beautiful Names of Allah. He is the One Who is free from all defects and faults and He is the Giver of Peace.

Islam: is to surrender to Allah alone and to free oneself from worshipping other than Allah.

Muslim: the one who others are safe from his tongue and hand.

As Salam Alaykum: this is the greeting of Islam which means "Peace be upon you". It is an invocation for one being greeted to have peace and safety from all evil.

Dar As Salam: the Home of Peace which is the eternal and everlasting paradise Allah has prepared for His believing slaves.

رؤيتنا: والله يدعو إلى دار السلام.

رسالتنا: السعي بإذن الله لنشر السلام في العالم وذلك بغرس معرفة الله ومحبه بين الناس وإعداد القدوة المسلمة الصالحة النافعة وبناء صرح إسلامي لخدمة القرآن الكريم والسنة النبوية.

قيمنا: السلام، الصدق، المحبة، الإحسان.

أهدافنا:

1. تعريف الناس بهدفهم في الحياة وذلك بمعرفة الله ومحبه للوصول إلى السلام.
2. إقامة دروس إيمانية ومحاضرات علمية وبرامج تربوية عن أسماء الله الحسنى لكافة الأعمار وكيف نعيش مع الله ومع كتاب الله وسنة نبيه صلى الله عليه وسلم.
3. تعزيز الآداب الإسلامية والأخلاق الحميدة من خلال أسماء الله الحسنى وتدبر القرآن الكريم.
4. إصدار كتب، ومناهج ومنشورات تُعنى بالعلم الشرعي عن الله وكتاب الله بصورة سهلة وميسرة للمتعلم والمعلم.
5. بناء صرح لخدمة القرآن الكريم والسنة النبوية الكترونياً وسهولة الوصول للعلم لكافة المستويات ومختلف اللغات.
6. نشر دين الإسلام وتعاليمه بصورة ميسرة ومحبة للنفوس من خلال وسائل الاتصال بمختلف اللغات.

Our vision: “And Allah invites to the Home of Peace (paradise)”.

Our mission: To strive, by the permission of Allah the spreading of peace globally by knowing Allah and loving Him, to be a good, Islamic example that is beneficial to others, and to build an Islamic platform which serves the Noble Qur'an and the Prophetic Sunnah.

Our values: Peace, Truthfulness, Love, Excellence.

Our Goals:

1. To define to the people their goal in life and that is by knowing Allah and loving Him in order to reach peace.
2. To conduct faith-based classes, academic lectures and nurturing programs about the Most Beautiful Names of Allah for all age groups, and to learn how to live with Allah, the Book of Allah and the Way of His Prophet (peace and blessings of Allah be up on him).
3. To instill Islamic manners and praiseworthy qualities through the Most Beautiful Names of Allah and pondering the Noble Qur'an.
4. To produce books, curriculums and publications related to knowledge about Allah and the Book of Allah, displayed in an easy and simple manner for the student and teacher.
5. To build a digital platform which serves the Noble Qur'an and the Prophetic Sunnah by providing easy access of knowledge to all age groups and in different languages.
6. To spread the religion of Islam and its teachings in an easy and loving way to the people through social media and different languages.



Stories of the Qur'an – Story 1

Story (القصة): People of the cow (أصحاب البقرة)

Surah Al Baqarah 67 – 74

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنُتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

And (remember) when Musa (Moses) said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allah's Refuge from being among Al-Jahilun (the ignorant or the foolish)."

تفسير السعدي أي: واذكروا ما جرى لكم مع موسى، حين قتلتم قتيلا، وادارأتم فيه، أي:

تدافعتم واختلقتم في قاتله، حتى تفاقم الأمر بينكم وكاد - لولا تبين الله لكم - يحدث بينكم شر كبير، فقال لكم موسى في تبين القاتل: اذبحوا بقرة، وكان من الواجب المبادرة إلى امتثال أمره، وعدم الاعتراض عليه، ولكنهم أبوا إلا الاعتراض، فقالوا: { أَتُتَّخِذُنَا هُزُؤًا } فقال نبي الله: { أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ } فإن الجاهل هو الذي يتكلم بالكلام الذي لا فائدة فيه، وهو الذي يستهزئ بالناس، وأما العاقل فيرى أن من أكبر العيوب المزرية بالدين والعقل، استهزاءه بمن هو آدمي مثله، وإن كان قد فضل عليه، فتفضيله يقتضي منه الشكر لربه، والرحمة لعباده.

Tafsir Ibn Kathir: "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allah is still among you' So they went to Musa and mentioned the matter to him and Musa said,

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ
وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

تفسير السعدي: فلما قال لهم موسى ذلك، علموا أن ذلك صدق فقالوا: { ادْعُ لَنَا رَبَّكَ

يُبَيِّنْ لَنَا مَا هِيَ } أي: ما سنها؟ { قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ } أي: كبيرة { وَلَا بِكْرٌ } أي: صغيرة
{ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ } واتركوا التشديد والتعنت.

Tafsir Ibn Kathir: "Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, 'By Allah! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, 'Who killed you' He said, 'That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit." Ibn Jarir reported something similar to that. Allah knows best.

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn `Abbas and `Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them. They said,

(Call upon your Lord for us that He may make plain to us what it is!), meaning, "What is this cow and what is its description" Musa said,

(He says, 'Verily, it is a cow neither too old nor too young'), meaning, that it is neither old nor below the age of breeding.

(But (it is) between the two conditions) means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ ﴿٦٩﴾

They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.' "

تفسير السعدي: { قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ

لَوْنُهَا } أي: شديد { تَسُرُّ النَّظِيرِينَ } من حسنها.

Tafsir Ibn Kathir: (bright in its colour) "A deep yellowish white."

(pleasing the beholder) meaning, that it pleases those who see it.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا
 إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allah wills, we will be guided."

تفسير السعدي: { قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا } فلم نهتد إلى ما

تريد { وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ }

Tafsir Ibn Kathir: (Verily, to us all cows are alike) this means, that since cows are plentiful, then describe this cow for us further, (And surely, if Allah wills) and if you further describe it to us, (we will be guided.)

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
 مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا الْكَنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا
 يَفْعَلُونَ ﴿٧١﴾

He [Musa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

تفسير السعدي: { قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ } أي: مذلة بالعمل، { تُثِيرُ الْأَرْضَ } بالحرثة

{ وَلَا تَسْقِي الْحَرْثَ } أي: ليست بساقية، { مُسَلَّمَةٌ } من العيوب أو من العمل { لَا شَيْءَ فِيهَا } أي:

لا لون فيها غير لونها الموصوف المتقدم. { قَالُوا الْآنَ جِئْتَ بِالْحَقِّ } أي: بالبيان الواضح، وهذا من

جهلهم، وإلا فقد جاءهم بالحق أول مرة، فلو أنهم اعترضوا أي: بقرة لحصل المقصود، ولكنهم شددوا

بكثرة الأسئلة فشدد الله عليهم، ولو لم يقولوا " إن شاء الله " لم يهتدوا أيضا إليها، { فَذَبَحُوهَا }

أي: البقرة التي وصفت بتلك الصفات، { وَمَا كَادُوا يَفْعَلُونَ } بسبب التعنت الذي جرى منهم.

Tafsir Ibn Kathir: (He says, 'It is a cow neither trained to till the soil nor water the fields') meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. (sound) means, "The cow does not suffer from any defects." Ayah means that its legs and body are free of physical defects.

(So they slaughtered it though they were near to not doing it) means, "They did not want to slaughter it." This means that even after all the questions and answers about the cow's description, they were still reluctant to slaughter the cow. This part of the Qur'an criticized them for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأُوهَا فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding.

تفسير السعدي: أي: واذكروا ما جرى لكم مع موسى، حين قتلتم قتيلا، وادارأتم فيه، أي:

تدافعتم واختلقتم في قاتله، حتى تفاقم الأمر بينكم وكاد - لولا تبين الله لكم - يحدث بينكم شر كبير، فقال لكم موسى في تبين القاتل: اذبحوا بقرة، وكان من الواجب المبادرة إلى امتثال أمره، وعدم الاعتراض عليه، ولكنهم أبوا إلا الاعتراض، فقالوا: { أَتَتَّخِذُنَا هُزُؤًا } فقال نبي الله: { أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ } فإن الجاهل هو الذي يتكلم بالكلام الذي لا فائدة فيه، وهو الذي يستهزئ بالناس، وأما العاقل فيرى أن من أكبر العيوب المزرية بالدين والعقل، استهزاءه بمن هو آدمي مثله، وإن كان قد فضل عليه، فتفضيله يقتضي منه الشكر لربه، والرحمة لعباده. فلما قال لهم موسى ذلك، علموا أن ذلك صدق فقالوا: { ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ } أي: ما سنها؟ { قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصٌ } أي: كبيرة { وَلَا بَكْرٌ } أي: صغيرة { عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ } واتركوا التشديد والتعنت. { قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءُ فَاقِعٌ لَوْنُهَا } أي: شديد { تَسْرُ النَّاطِرِينَ } من حسننها. { قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا } فلم نهتد إلى ما تريد { وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ } { قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ } أي: مذلة بالعمل، { تُثِيرُ الْأَرْضَ } بالحرثة { وَلَا تَسْقِي الْحَرْثَ } أي: ليست بساقية، { مُسَلَّمَةٌ } من العيوب أو من العمل { لَا شِيَةَ فِيهَا } أي: لا لون فيها غير لونها الموصوف المتقدم. { قَالُوا الْآنَ جِئْتُ بِالْحَقِّ } أي: بالبيان الواضح، وهذا من جهلهم، وإلا فقد جاءهم بالحق أول مرة، فلو أنهم

اعترضوا أي: بقرة لحصل المقصود, ولكنهم شددوا بكثرة الأسئلة فشدد الله عليهم, ولو لم يقولوا " إن شاء الله " لم يهتدوا أيضا إليها, { فَذَبَحُوهَا } أي: البقرة التي وصفت بتلك الصفات, { وَمَا كَادُوا يَفْعَلُونَ } بسبب التعنت الذي جرى منهم.

Tafsir Ibn Kathir: (And (remember) when you killed a man and disagreed among yourselves as to the crime) means, some of them said, "You killed him," while the others said, "No you killed him." (But Allah brought forth that which you were Taktumun) means, "what you were hiding."

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

So We said: "Strike him (the dead man) with a piece of it (the cow)."
Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

تفسير السعدي: فلما ذبحوها, قلنا لهم اضربوا القتيل ببعضها, أي: بعضو منها, إما معين, أو أي عضو منها, فليس في تعيينه فائدة, فضربه ببعضها فأحياه الله, وأخرج ما كانوا يكتُمون,

فأخبر بقاتله، وكان في إحيائه وهم يشاهدون ما يدل على إحياء الله الموتى، { لعلكم تعقلون } فتتنزجون عن ما يضركم.

Tafsir Ibn Kathir: (So We said: "Strike him (the dead man) with a piece of it (the cow)") meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague. (Thus Allah brings the dead to life) means, "They struck him with it, and he came back to life." This Ayah demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلَأَنْهَرٌ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which

rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.

تفسير السعدي: {ثُمَّ قَسَتْ قُلُوبُكُمْ} أي: اشتدت وغلظت, فلم تؤثر فيها الموعظة, {مِنْ

بَعْدِ ذَلِكَ} أي: من بعد ما أنعم عليكم بالنعم العظيمة وأراكم الآيات, ولم يكن ينبغي أن تقسو قلوبكم, لأن ما شاهدتم, مما يوجب رقة القلب وانقياده, ثم وصف قسوتها بأنها {كَالْحِجَارَةِ} التي هي أشد قسوة من الحديد, لأن الحديد والرصاص إذا أذيب في النار, ذاب بخلاف الأحجار. وقوله: {أَوْ أَشَدُّ قَسْوَةً} أي: إنها لا تقصر عن قساوة الأحجار, وليست "أو" بمعنى "بل" ثم ذكر فضيلة الأحجار على قلوبهم, فقال: {وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَسْقَى فَيْخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ} فبهذه الأمور فضلت قلوبكم. ثم توعدهم تعالى أشد الوعيد فقال: {وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ} بل هو عالم بها حافظ لصغيرها وكبيرها, وسيجازيكم على ذلك أتم الجزاء وأوفاه. واعلم أن كثيرا من المفسرين رحمهم الله, قد أكثروا في حشو تفاسيرهم من قصص بني إسرائيل, ونزلوا عليها الآيات القرآنية, وجعلوها تفسيرا لكتاب الله, محتجين بقوله صلى الله عليه وسلم: "حدثوا عن بني إسرائيل ولا حرج" والذي أرى أنه وإن جاز نقل أحاديثهم على وجه تكون مفردة غير مقرونة, ولا منزلة على كتاب الله, فإنه لا يجوز جعلها تفسيرا لكتاب الله قطعا إذا لم تصح عن رسول الله صلى الله عليه وسلم, وذلك أن مرتبتها كما قال صلى الله عليه وسلم: "لا تصدقوا أهل الكتاب ولا تكذبوهم" فإذا كانت مرتبتها أن تكون

مشكوكا فيها، وكان من المعلوم بالضرورة من دين الإسلام أن القرآن يجب الإيمان به والقطع
بألفاظه ومعانيه، فلا يجوز أن تجعل تلك القصص المنقولة بالروايات المجهولة، التي يغلب على
الظن كذبها أو كذب أكثرها، معاني لكتاب الله، مقطوعا بها ولا يستريب بهذا أحد، ولكن بسبب
الغفلة عن هذا حصل ما حصل، والله الموفق.

Tafsir Ibn Kathir: So their hearts were like stones that never become soft. "When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, 'Who killed you' He said, 'My nephews killed me.' He then died again. His nephews said, after Allah took his life away, 'By Allah! We did not kill him' and denied the truth while they knew it. (And became as stones or even worse in hardness). "

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they witnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah. Means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to.

Lessons:

1. Do not mock any commands or orders which come to you, especially from someone who's of a higher authority such as parents, teachers, principals, and those in charge. Banu Israel made fun of their Messenger Musa (عليه السلام) when he told them to slaughter a cow.
2. Submit to the command and do not ask questions as a way to stall or as a way of showing how pious you may be. Banu Israel kept asking questions which only made it more difficult.
3. When a person submits then he will see Allah's ayat. When they finally slaughtered the cow, they saw the dead man coming back to life. When we follow commands given to us, we will see more of Allah's ayat so we increase in faith.
4. When doing anything, the state of our heart is what matters. If we're doing something but we're stubborn inside then it will only harden our heart. If the heart gets hardened then it will begin to die. This means it will no longer be affected by Allah's ayat. When a person doesn't care to do Allah's commands such as prayer then it will start to harden the heart. And if the person sees something that

should move him such as someone dying in a car accident but would not pray when he was told, it still wouldn't affect him.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 2

Story (القصة): Talut and Jalut (طالوت وجالوت)

Surah Al Baqarah 246 - 252

أَلَمْ تَرَ إِلَى الْمَلِإِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ
أَبْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ
كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ
فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ
عَلَيْهِمْ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٢٤٦﴾

Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken

as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).

تفسير السعدي يقص تعالى على نبيه قصة الملأ من بني إسرائيل وهم الأشراف والرؤساء،

وخص الملأ بالذكر، لأنهم في العادة هم الذين يبحثون عن مصالحهم ليتفكروا فيتبعهم غيرهم على ما يرونه، وذلك أنهم أتوا إلى نبي لهم بعد موسى عليه السلام فقالوا له { ابعث لنا ملكا } أي: عيّن لنا ملكا { نقاتل في سبيل الله } ليجتمع متفرقنا ويقاوم بنا عدونا، ولعلمهم في ذلك الوقت ليس لهم رئيس يجمعهم، كما جرت عادة القبائل أصحاب البيوت، كل بيت لا يرضى أن يكون من البيت الآخر رئيس، فالتمسوا من نبيهم تعيين ملك يرضي الطرفين ويكون تعيينه خاصا لعوائدهم، وكانت أنبياء بني إسرائيل تسوسهم، كلما مات نبي خلفه نبي آخر، فلما قالوا لنبيهم تلك المقالة { قال } لهم نبيهم { هل عسيتم إن كتب عليكم القتال ألا تقاتلوا } أي: لعلكم تطلبون شيئا وهو إذا كتب عليكم لا تقومون به، فعرض عليهم العافية فلم يقبلوها، واعتمدوا على عزمهم ونيتهم، فقالوا: { وما لنا ألا نقاتل في سبيل الله وقد أخرجنا من ديارنا وأبنائنا } أي: أي شيء يمنعنا من القتال وقد ألجأنا إليه، بأن أخرجنا من أوطاننا وسبيت ذرارينا، فهذا موجب لكوننا نقاتل ولو لم يكتب علينا، فكيف مع أنه فرض علينا وقد حصل ما حصل، ولهذا لما لم تكن نياتهم حسنة ولم يقوَ توكلمهم على ربهم { فلما كتب عليهم القتال تولوا } فجنبوا عن قتال الأعداء وضعفوا عن المصادمة، وزال ما كانوا عزموا عليه، واستولى على أكثرهم الخور والجبن { إلا قليلا منهم } فعصمهم الله وثبتهم وقوى قلوبهم فالتزموا أمر الله ووطنوا أنفسهم على مقارعة أعدائه، فحازوا

شرف الدنيا والآخرة، وأما أكثرهم فظلموا أنفسهم وتركوا أمر الله، فلهذا قال: { والله عليم بالظالمين }.

Tafsir Ibn Kathir: The Story of the Jews Who sought a King to be appointed.

Mujahid said that the Prophet (mentioned in the Ayah 2:246 above) is Shamwil (Samuel). Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allah caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the Tabut, which they inherited generation after generation ever since the time of Moses, who spoke to Allah directly. Yet, the Israelites kept indulging in misguidance until some king took the Tabut from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lavi (Levi), in whom the

prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allah may give her a boy, who would be their Prophet. The woman also kept invoking Allah to grant her a boy. Allah heard her pleas and gave her a boy whom she called 'Shamwil' meaning 'Allah has heard my pleas.' Some people said that the boy's name was Sham'un (Simeon), which also has a similar meaning.

As that boy grew, Allah raised him to be a righteous person. When he reached the age of prophethood, Allah revealed to him and commanded him to call (his people) to Him and to His Tawhid (Oneness). Shamwil called the Children of Israel (to Allah) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them. Their Prophet said to them, "What if Allah appoints a king over you, would you fulfill your vow to fight under his command".

(They said, "Why should we not fight in Allah's way while we have been driven out of our homes and our children") meaning, 'After our land had been confiscated and our children had been taken from us' Allah said:

(But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the wrongdoers) meaning,

only a few of them kept their promise, but the majority abandoned fighting in Allah's way and Allah has full knowledge of them.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا
قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ
يُؤْتْ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ



And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."

تفسير السعدي { وقال لهم نبيهم { مجيبا لطلبهم { إن الله قد بعث لكم طالوت ملكا {

فكان هذا تعيينا من الله الواجب عليهم فيه القبول والانقياد وترك الاعتراض، ولكن أبوا إلا أن يعترضوا، فقالوا: { أنى يكون له الملك علينا ونحن أحق بالملك منه ولم يؤت سعة من المال { أي:

كيف يكون ملكا وهو دوننا في الشرف والنسب ونحن أحق بالملك منه. ومع هذا فهو فقير ليس عنده ما يقوم به الملك من الأموال، وهذا بناء منهم على ظن فاسد، وهو أن الملك ونحوه من الولايات مستلزم لشرف النسب وكثرة المال، ولم يعلموا أن الصفات الحقيقية التي توجب التقديم مقدمة عليها، فلماذا قال لهم نبيهم: { إن الله اصطفاه عليكم } فلزمكم الانقياد لذلك { وزاده بسطة في العلم والجسم } أي: فضله عليكم بالعلم والجسم، أي: بقوة الرأي والجسم اللذين بهما تتم أمور الملك، لأنه إذا تم رأيه وقوي على تنفيذ ما يقتضيه الرأي المصيب، حصل بذلك الكمال، ومتى فاته واحد من الأمرين اختل عليه الأمر، فلو كان قوي البدن مع ضعف الرأي، حصل في الملك خرق وقهر ومخالفة للمشروع، قوة على غير حكمة، ولو كان عالما بالأمر وليس له قوة على تنفيذها لم يفده الرأي الذي لا ينفذه شيئا { والله واسع } الفضل كثير الكرم، لا يخص برحمته وبره العام أحدا عن أحد، ولا شريفا عن وضيع، ولكنه مع ذلك { عليم } بمن يستحق الفضل فيضعه فيه، فأزال بهذا الكلام ما في قلوبهم من كل ريب وشك وشبهة لتبينه أن أسباب الملك متوفرة فيه، وأن فضل الله يؤتيه من يشاء من عباده، ليس له راد، ولا لإحسانه صاد.

Tafsir Ibn Kathir: When the Israelites asked their Prophet to appoint a king over them, he appointed Talut (Saul), who was then a soldier. But, Talut was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudha (Judah). This is why they said: (How can he be a king over us) meaning, how can he be the king for us, (when we are fitter than him for the kingdom, and he has not been given enough wealth) They said that Talut was

also poor and did not have the wealth that justifies him being king. Some people stated that Talut used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

(Verily, Allah has chosen him above you) meaning, 'Allah chose Talut from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Talut to be your king on my own. Rather, Allah has commanded that upon your request." Further: (...and has increased him abundantly in knowledge and stature.) meaning, 'Talut is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said: (And Allah grants His kingdom to whom He wills.) meaning, Allah Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him). This is because Allah has perfect knowledge, wisdom and kindness with His creation. Allah said: (And Allah is All-Sufficient for His creatures' needs, All-Knower.) meaning, His favor is encompassing and He grants His mercy to whom He wills. He also knows those who deserve to be kings and those who do not deserve it.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ
التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ
آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ
لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

تفسير السعدي ثم ذكر لهم نبيهم أيضا آية حسية يشاهدونها وهي إتيان التابوت الذي قد فقدوه زمانا طويلا وفي ذلك التابوت سكينة تسكن بها قلوبهم، وتطمئن لها خواطرهم، وفيه بقية مما ترك آل موسى وآل هارون، فأنت به الملائكة حاملة له وهم يرونه عيانا.

Tafsir Ibn Kathir: Their Prophet then proclaimed, "The sign of the blessings of Talut's kingship over you is that Allah will give you back the Tabut (wooden box) that has been taken from you." Allah said: (wherein is Sakinah from your Lord) meaning, peace (or grace) and reassurance. (...and a remnant of that which Musa (Moses) and Harun

(Aaron) left behind,) Meaning, Moses' staff and the remnants of the Tablets. "The angels came down while carrying the Tabut between the sky and the earth, until they placed it before Talut while the people were watching." As-Suddi said, "The Tabut was brought to Talut's house, so the people believed in the prophethood of Sham'un (Simeon) and obeyed Talut".

(Verily, in this is a sign for you) testifying to my truth in what I was sent with, my prophethood, and my command to you to obey Talut, (if you are indeed believers.) in Allah and the Hereafter.'

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ
أَعْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ
هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ
بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلَاقُوا اللَّهَ
كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ
مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

Then when Talut (Saul) set out with the army, he said: "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?" And Allah is with As-Sabirin (the patient ones, etc.).

تفسير السعدي أي: لما تملك طالوت بني إسرائيل واستقر له الملك تجهزوا لقتال عدوهم،

فلما فصل طالوت بجنود بني إسرائيل وكانوا عددا كثيرا وجما غفيرا، امتحنهم بأمر الله ليتبين الثابت المطمئن ممن ليس كذلك فقال: { إن الله مبتليكم بنهر فمن شرب منه فليس مني { فهو عاص ولا يتبعنا لعدم صبره وثباته ولمعصيته { ومن لم يطعمه { أي: لم يشرب منه فإنه مني { إلا من اغترف غرفة بيده { فلا جناح عليه في ذلك، ولعل الله أن يجعل فيها بركة فتكفيه، وفي هذا الابتلاء ما يدل على أن الماء قد قل عليهم ليتحقق الامتحان، فعصى أكثرهم وشربوا من النهر الشرب المنهي عنه، ورجعوا على أعقابهم ونكصوا عن قتال عدوهم وكان في عدم صبرهم عن الماء ساعة واحدة أكبر دليل على عدم صبرهم على القتال الذي سيتناول وتحصل فيه المشقة الكبيرة، وكان في رجوعهم عن باقي العسكر ما يزداد به الثابتون توكلا على الله، وتضرعا واستكانة وتبرؤا من حولهم وقوتهم، وزيادة صبر لقلتهم وكثرة عدوهم، فلهذا قال تعالى: { فلما جاوزه { أي: النهر { هو

{ أي: طالوت } والذين آمنوا معه { وهم الذين أطاعوا أمر الله ولم يشربوا من النهر الشرب المنهي عنه فأروا... قتلهم وكثرة أعدائهم، قالوا أي: قال كثير منهم { لا طاقة لنا اليوم بجالوت وجنوده { لكثرتهم وعددهم وعددهم { قال الذين يظنون أنهم ملاقوا الله { أي: يستيقنون ذلك، وهم أهل الإيمان الثابت واليقين الراسخ، مثبتين لباقيهم ومطمئنين لخواطرهم، وآمرين لهم بالصبر { كم من فئة قليلة غلبت فئة كثيرة بإذن الله { أي: بإرادته ومشيئته فالأمر لله تعالى، والعزيز من أعزه الله، والذليل من أذله الله، فلا تغني الكثرة مع خذلانه، ولا تضر القلة مع نصره، { والله مع الصابرين { بالنصر والمعونة والتوفيق، فأعظم جالب لمعونة الله صبر العبد لله، فوقع موعظته في قلوبهم وأثرت معهم.

Tafsir Ibn Kathir: Allah states that Talut, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand. (Verily, Allah will try you) meaning, He will test you with a river, which flowed between Jordan and Palestine. He continued, (So whoever drinks thereof, he is not of me;) meaning, shall not accompany me today, (and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.) meaning, there is no harm in this case. Allah then said: (Yet, they drank thereof, all, except a few of them.)

Ibn Jurayj stated that Ibn `Abbas commented, "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched."

This Ayah indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allah's promise is true and that triumph comes from Allah Alone, not from the large numbers or the adequacy of the supplies. They said to them: ("How often has a small group overcome a mighty host by Allah's leave" And Allah is with As-Sabirin (the patient).)

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا
صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٥٠﴾

And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

تفسير السعدي ولهذا لما برزوا لجالوت وجنوده { قالوا } جميعهم { ربنا أفرغ علينا صبرا }

أي: قو قلوبنا، وأوزعنا الصبر، وثبت أقدامنا عن التزلزل والفرار، وانصرنا على القوم الكافرين.

Tafsir Ibn Kathir: When the faithful party, who were few under the command of Talut, faced their enemy, who were many under the command of Jalut, (they invoked: "Our Lord! Pour forth on us patience...") meaning, send down patience on us from You. (and set firm our feet) meaning, against the enemy and save us from running away and from feebleness.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ
اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ



So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath), and Allah gave him [Dawud (David)] the kingdom [after the death of Talut (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists).

تفسير السعدي من هاهنا نعلم أن جالوت وجنوده كانوا كفارا، فاستجاب الله لهم ذلك

الدعاء لإتيانهم بالأسباب الموجبة لذلك، ونصرهم عليهم { فهزمهم بإذن الله وقتل داود } عليه السلام، وكان مع جنود طالوت، { جالوت } أي: باشر قتل ملك الكفار بيده لشجاعته وقوته وصبره { وآتاه الله } أي: آتى الله داود { الملك والحكمة } أي: منَّ عليه بتملكه على بني إسرائيل مع الحكمة، وهي النبوة المشتملة على الشرع العظيم والصراط المستقيم، ولهذا قال { وعلمه مما يشاء } من العلوم الشرعية والعلوم السياسية، فجمع الله له الملك والنبوة، وقد كان من قبله من الأنبياء يكون الملك لغيرهم، فلما نصرهم الله تعالى اطمأنوا في ديارهم وعبدوا الله آمين مطمئنين لخذلان أعدائهم وتمكينهم من الأرض، وهذا كله من آثار الجهاد في سبيله، فلو لم يكن لم يحصل ذلك فلماذا قال تعالى: { ولولا دفع الله الناس بعضهم ببعض لفسدت الأرض } أي: لولا أنه يدفع بمن يقاتل في سبيله كيد الفجار وتكالب الكفار لفسدت الأرض باستيلاء الكفار عليها وإقامتهم شعائر الكفر ومنعهم من عبادة الله تعالى، وإظهار دينه { ولكن الله ذو فضل على العالمين } حيث شرع لهم الجهاد الذي فيه سعادتهم والمدافعة عنهم ومكنهم من الأرض بأسباب يعلمونها، وأسباب لا يعلمونها.

Tafsir Ibn Kathir: (So they routed them by Allah's leave)

meaning, they defeated and overwhelmed them by Allah's aid and support. Then, (and Dawud killed Jalut)

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Talut promised that whoever killed Jalut, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dawud in addition to being granted Prophethood by Allah. So, Allah said: (...and Allah gave him (Dawud) the kingdom) that Talut had and, (and Al-Hikmah) that comes with the prophethood, meaning, after Shamwil. ﴿Allah then said:﴿ (and taught him of that which He willed.) meaning, what He willed of the knowledge that He bestowed on (Prophet) Dawud.

(And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief.)

This Ayah indicates that if it were not for the fact that Allah checks one set of people with another, such as when Talut and the bravery of Dawud helped the Children of Israel (against Goliath), then people would have perished.

(But Allah is full of bounty to the `Alamin (mankind, Jinn and all that exists)) meaning, by His mercy and favor He fixes some of them by

some others. Surely, Allah has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ
الرُّسُلِ

These are the Verses of Allah, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allah).

تفسير السعدي ثم قال تعالى: { تلك آيات الله نتلوها عليك بالحق } أي: بالصدق الذي لا ريب فيها المتضمن للاعتبار والاستبصار وبيان حقائق الأمور { وإنك لمن المرسلين } فهذه شهادة من الله لرسوله برسالاته التي من جملة أدلتها ما قصه الله عليه من أخبار الأمم السالفين والأنبياء وأتباعهم وأعدائهم التي لولا خبر الله إياه لما كان عنده بذلك علم بل لم يكن في قومه من عنده شيء من هذه الأمور، فدل أنه رسول الله حقا ونبيه صدقا الذي بعثه بالحق ودين الحق ليظهره على الدين كله ولو كره المشركون. وفي هذه القصة من الآيات والعبر ما يتذكر به أولو الألباب، فمنها: أن اجتماع أهل الكلمة والحل والعقد وبحثهم في الطريق الذي تستقيم به أمورهم وفهمه، ثم العمل به، أكبر سبب لارتقائهم وحصول مقصودهم، كما وقع لهؤلاء الملائكة حين راجعوا نبيهم في تعيين ملك تجتمع به كلمتهم ويلم متفرقهم، وتحصل له الطاعة منهم، ومنها: أن الحق كلما عورض وأوردت عليه الشبه ازداد وضوحا وتميز وحصل به اليقين التام كما جرى لهؤلاء، لما اعترضوا

على استحقاق طالوت للملك أجيبوا بأجوبة حصل بها الإقناع وزوال الشبه والريب. ومنها: أن العلم والرأي: مع القوة المنفذة بهما كمال الولايات، وبفقدتهما أو فقد أحدهما نقصانها وضررها. ومنها: أن الاتكال على النفس سبب الفشل والخذلان، والاستعانة بالله والصبر والالتجاء إليه سبب النصر، فالأول كما في قولهم لنبيهم { وما لنا ألا نقاتل في سبيل الله وقد أخرجنا من ديارنا وأبنائنا } فكأنه نتيجة ذلك أنه لما كتب عليهم القتال تولوا، والثاني في قوله: { ولما برزوا لجالوت وجنوده قالوا ربنا أفرغ علينا صبرا وثبت أقدامنا وانصرنا على القوم الكافرين فهزموهم بإذن الله } ومنها: أن من حكمة الله تعالى تمييز الخبيث من الطيب، والصادق من الكاذب، والصابر من الجبان، وأنه لم يكن ليذر العباد على ما هم عليه من الاختلاط وعدم التمييز. ومنها: أن من رحمته وسننه الجارية أن يدفع ضرر الكفار والمنافقين بالمؤمنين المقاتلين، وأنه لولا ذلك لفسدت الأرض باستيلاء الكفر وشعائره عليها.

Tafsir Ibn Kathir: This Ayah states, `These Ayat (verses) of Allah that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain in the (Divine) Books that the scholars of the Children of Israel have and know.

Lessons:

1. A person should not ask for something which is not prescribed on him. This will become a test for the person. Unlike when something comes as a command from Allah then He will help him and make it easy.
2. Whomever Allah puts as an authority over us then we should accept and not complain. For example, if we are placed in a class with a certain teacher, we should not complain or say we want to change. We should be pleased and Allah will make it easy.
3. In life we will get tested for our truthfulness. This can come in the form of something we dislike, the in the case of the story they were thirsty but could only drink a handful. The one who obeys is the one who will go forward.
4. Winning is not based on numbers but based on faith. Despite them being few in number, they were the winners since they had faith. It's quality over quantity.
5. Patience is to hold oneself from complaining, to be patient on the decree and to be patient when performing any worships. Allah promises He is with the patient ones. When Allah says "He is with"

this means by His seeing, hearing, support and knowledge, and not Himself Exalted is He.

6. Making dua is the weapon of the believer. It is a shield for him and a way to overcome. We should always make dua to Allah because we are in constant need of Him. Turning away from making dua to Allah is a sign of arrogance and self-amazement.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 3

Story (القصة): Ibrahim (عليه السلام) and Namrud

(ابراهيم و النمرود)

Surah Al Baqarah 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ
قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ
إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ
فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers, etc.).

تفسير السعدي يقول تعالى: { ألم تر إلى الذي حاج إبراهيم في ربه { أي: إلى جرائته وتجاهله

وعناده ومحاجته فيما لا يقبل التشكيك، وما حمله على ذلك إلا { أن آتاه الله الملك { فطغى وبغى

ورأى نفسه مترئسا على رعيته، فحمله ذلك على أن حاج إبراهيم في ربوبية الله فزعم أنه يفعل

كما يفعل الله، فقال إبراهيم { ربي الذي يحيي ويميت { أي: هو المنفرد بأنواع التصرف، وخص

منه الإحياء والإماتة لكونهما أعظم أنواع التدابير، ولأن الإحياء مبدأ الحياة الدنيا والإماتة مبدأ ما

يكون في الآخرة، فقال ذلك المحاج: { أنا أحيي وأميت { ولم يقل أنا الذي أحيي وأميت، لأنه لم يدع

الاستقلال بالتصرف، وإنما زعم أنه يفعل كفعل الله ويصنع صنعه، فزعم أنه يقتل شخصا فيكون

قد أماته، ويستبقي شخصا فيكون قد أحياه، فلما رآه إبراهيم يغالط في مجادلته ويتكلم بشيء لا

يصلح أن يكون شبهة فضلا عن كونه حجة، اطرده معه في الدليل فقال إبراهيم: { فإن الله يأتي

بالشمس من المشرق { أي: عيانا يقر به كل أحد حتى ذلك الكافر { فأت بها من المغرب { وهذا

إلزام له بطرد دليله إن كان صادقا في دعواه، فلما قال له أمرا لا قوة له في شبهة تشوش دليله، ولا

قادحا يقدح في سبيله { بهت الذي كفر { أي: تحير فلم يرجع إليه جوابا وانقطعت حجته وسقطت

شبهته، وهذه حالة المبطل المعاند الذي يريد أن يقاوم الحق ويغالبه، فإنه مغلوب مقهور، فلذلك

قال تعالى: { والله لا يهدي القوم الظالمين { بل يبقئهم على كفرهم وضلالهم، وهم الذين اختاروا

لأنفسهم ذلك، وإلا فلو كان قصدهم الحق والهداية لهداهم إليه ويسر لهم أسباب الوصول إليه،

ففي هذه الآية برهان قاطع على تفرد الرب بالخلق والتدبير، ويلزم من ذلك أن يفرد بالعبادة والإنابة

والتوكل عليه في جميع الأحوال، قال ابن القيم رحمه الله: وفي هذه المناظرة نكتة لطيفة جدا، وهي

أن شرك العالم إنما هو مستند إلى عبادة الكواكب والقبور، ثم صورت الأصنام على صورتها، فتضمن

الدليلان اللذان استدل بهما إبراهيم إبطال إلهية تلك جملة بأن الله وحده هو الذي يحيي ويميت، ولا يصلح الحي الذي يموت للإلهية لا في حال حياته ولا بعد موته، فإن له ربا قادرا قاهرا متصرفا فيه إحياء وإماتة، ومن كان كذلك فكيف يكون إلها حتى يتخذ الصنم على صورته، ويعبد من دونه، وكذلك الكواكب أظهرها وأكبرها للحس هذه الشمس وهي مربوبة مدبرة مسخرة، لا تصرف لها بنفسها بوجه ما، بل ربها وخالقها سبحانه يأتي بها من مشرقها فتنقاد لأمره ومشيتته، فهي مربوبة مسخرة مدبرة، لا إله يعبد من دون الله. "

Tafsir Ibn Kathir: The king who disputed with Ibrahim was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujahid stated. It was also said that he was Nimrod, son of Falikh, son of `Abir, son of Shalikh, son of Arfakhshand, son of Sam, son of Noah. Mujahid said, "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulayman bin Dawud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar." Allah knows best.

(Have you not looked) meaning, "With your heart, O Muhammad (صلى) (at him who disputed with Ibrahim about his Lord) meaning, about the existence of Allah. Nimrod denied the existence of a god other than himself, as he claimed, just as Fir`awn said later to his people.

Because Allah had given him the kingdom.) It appears that Nimrod asked Ibrahim to produce proof that Allah exists. Ibrahim replied, (My Lord is He Who gives life and causes death) meaning, "The proof of Allah's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner."

This is when Nimrod said, (I give life and cause death.) that he meant, "Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death."

(Verily, Allah brings the sun from the east; then bring it you from the west.)

This Ayah means, "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west." Since the king was aware of his weakness, inadequacy

and that he was not able to reply to Ibrahim's request, he was idle, silent and unable to comment. Therefore, the proof was established against him. Allah said, (And Allah guides not the people, who are wrongdoers) meaning, Allah deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

Lessons:

1. When people try to dispute about Allah then one should speak in a proper way by telling them about Allah Ar Rabb – The Nurturer, The One Who's taking everyone of everyone and everything.
2. Qualities of creation, bringing life and causing death, and causing the sun to rise from the east and set from the west belong to Allah alone.
3. A person should not be deceived with any power, wealth, position, intelligence or beauty he may have. All that we have is from Allah.
4. Stubbornness and not submitting to Allah will lead us to not being guided and make us from the wrongdoers.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 4

Story (القصة): Uzair (عزير)

Surah Al Baqarah 259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيَى هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said:

"Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things."

تفسير السعدي وهذا أيضا دليل آخر على توحيد الله بالخلق والتدبير والإماتة والإحياء، فقال:

(أو كالذي مر على قرية وهي خاوية على عروشها) أي: قد باد أهلها وفني سكانها وسقطت حيطانها على عروشها، فلم يبق بها أنيس بل بقيت موحشة من أهلها مقفرة، فوقف عليها ذلك الرجل متعجبا و (قال أنى يحيي هذه الله بعد موتها) استبعادا لذلك وجهلا بقدرة الله تعالى، فلما أراد الله به خيرا أراه آية في نفسه وفي حمارة، وكان معه طعام وشراب، (فأماته الله مائة عام ثم بعثه قال لبثت قال لبثت يوما أو بعض يوم) استقصارا لتلك المدة التي مات فيها لكونه قد زالت معرفته وحواسه وكان عهد حاله قبل موته، فقيل له (بل لبثت مائة عام فانظر إلى طعامك وشرابك لم يتسنه) أي: لم يتغير بل بقي على حاله على تطاول السنين واختلاف الأوقات عليه، ففيه أكبر دليل على قدرته حيث أبقاه وحفظه عن التغير والفساد، مع أن الطعام والشراب من أسرع الأشياء فسادا (وانظر إلى حمارك) وكان قد مات وتمزق لحمه وجلده وانتثرت عظامه، وتفرقت أوصاله (ولنجعلك آية للناس) على قدرة الله وبعثه الأموات من قبورهم، لتكون أنموذجا محسوسا مشاهدا بالأبصار، فيعلموا بذلك صحة ما أخبرت به الرسل (وانظر إلى العظام كيف ننشزها) أي: ندخل بعضها في بعض، ونركب بعضها ببعض (ثم نكسوها لحما) فنظر إليها عيانا

كما وصفها الله تعالى، (فلما تبين له) ذلك وعلم قدرة الله تعالى (قال أعلم أن الله على كل شيء قدير) والظاهر من سياق الآية أن هذا رجل منكر للبعث أراد الله به خيرا، وأن يجعله آية ودليلا للناس لثلاثة أوجه أحدها قوله (أنى يحيي هذه الله بعد موتها) ولو كان نبيا أو عبدا صالحا لم يقل ذلك، والثاني: أن الله أراه آية في طعامه وشرابه وحماره ونفسه ليراه بعينه فيقر بما أنكره، ولم يذكر في الآية أن القرية المذكورة عمرت وعادت إلى حالتها، ولا في السياق ما يدل على ذلك، ولا في ذلك كثير فائدة، ما الفائدة الدالة على إحياء الله للموتى في قرية خربت ثم رجع إليها أهلها أو غيرهم فعمروها؟! وإنما الدليل الحقيقي في إحيائه وإحياء حماره وإبقاء طعامه وشرابه بحاله، والثالث في قوله: (فلما تبين له) أي: تبين له أمر كان يجهله ويخفى عليه، فعلم بذلك صحة ما ذكرناه، والله أعلم.

Tafsir Ibn Kathir: (Or like the one who passed by a town in ruin up to its roofs)

meant `Uzayr. Allah's statement, (up to its roofs) indicates that the roofs and walls (of the village) fell to the ground. `Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said, (Oh! How will Allah ever bring it to life after its death) because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allah said, (So Allah caused him to die for a hundred years, then raised him up (again).)

The city was rebuilt seventy years after the man (`Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allah resurrected `Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allah does with him, how He brings life back to his body. When his resurrection was complete, Allah said to him, meaning through the angel, ("How long did you remain (dead)" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day.")

The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said, ("Or part of a day. " He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change.")

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

(And look at your donkey!), "How Allah brings it back to life while you are watching." (And thus We have made of you a sign for the people) that Resurrection occurs. (Look at the bones, how We Nunshizuha) meaning, collect them and put them back together. (And clothe them with flesh.)

As-Suddi said, " `Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Allah sent an angel who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave." All this occurred while `Uzayr was watching, and this is when he proclaimed, (He said, "I know (now) that Allah is able to do all things,") meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

Lessons:

1. Do not doubt Allah's ability or challenge it. A decree can happen where the person who's doubtful is involved in order to correct the doubt. Belief in Allah's ability is easier and better than to go through a decree to confirm the faith.
2. Believe in the resurrection and life after death.
3. Have hope that Allah is able to do all things so never despair and never think anything is impossible with Allah.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 5

Story (القصة): Qabeel and Habeel (قابيل و هابيل)

Surah Al Maeda 27 – 32

﴿وَأْتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُقْبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

And (O Muhammad **صلى الله عليه وسلم**) recite to them the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqun (the pious)."

تفسير السعدي أي قص على الناس وأخبرهم بالقضية التي جرت على ابني آدم بالحق،

تلاوة يعتبر بها المعتبرون، صدقا لا كذبا، وجدا لا لعبا، والظاهر أن ابني آدم هما ابنه لصلبه، كما يدل عليه ظاهر الآية والسياق، وهو قول جمهور المفسرين. أي: اتل عليهم نبأهما في حال تقرييهما

للقربان، الذي أداهما إلى الحال المذكورة. { إِذْ قَرَّبَا قُرْبَانًا } أي: أخرج كل منهما شيئاً من ماله لقصد التقرب إلى الله، { فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ } بأن علم ذلك بخبر من السماء، أو بالعادة السابقة في الأمم، أن علامة تقبل الله لقربان، أن تنزل نار من السماء فتحرقه. { قَالَ } الابن، الذي لم يتقبل منه للآخر حسدا وبغيا { لَأَقْتُلَنَّكَ } فقال له الآخر -مترفقا له في ذلك- { إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ } فأَي ذنب لي وجناية توجب لك أن تقتلني؟ إلا أنني اتقيت الله تعالى، الذي تقواه واجبة عليّ وعليك، وعلى كل أحد، وأصح الأقوال في تفسير المتقين هنا، أي: المتقين لله في ذلك العمل، بأن يكون عملهم خالصا لوجه الله، متبعين فيه لسنة رسول الله صلى الله عليه وسلم. ثم قال له مخبرا أنه لا يريد أن يتعرض لقتله، لا ابتداء ولا مدافعة.

Tafsir Ibn Kathir: Allah describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Adam, Habil and Qabil. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allah gave his brother and because the sacrifice that he sincerely offered to Allah was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives.

(And recite to them the story of the two sons of Adam in truth;) meaning, tell these envious, unjust people the story of the two sons of Adam, Habil and Qabil, (in truth;) means, clearly and without ambiguity, alteration, confusion, change, addition or deletion.

They both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other which consisted of some produce, was not accepted. So the latter killed his brother.'

("Verily, Allah accepts only from those who have Taqwa.) who fear Allah in their actions. Ibn Abi Hatim recorded that Abu Ad-Darda' said, "If I become certain that Allah has accepted even one prayer from me, it will be better for me than this life and all that in it.

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists)."

تفسير السعدي { لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ } وليس

ذلك جبناً مني ولا عجزاً. وإنما ذلك لأني { أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ } والخائف لله لا يقدم على الذنوب، خصوصاً الذنوب الكبار. وفي هذا تخويف لمن يريد القتل، وأنه ينبغي لك أن تتقي الله وتخافه.

Tafsir Ibn Kathir: (If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,) I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you, for I fear Allah; the Lord of the all that exists.) and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance. `Abdullah bin `Amr said, "By Allah! Habil was the stronger of the two men. But, fear of Allah restricted his hand."

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمُكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers)."

تفسير السعدي { إِنِّي أُرِيدُ أَنْ تَبْوَأَ } أي: ترجع { بِإِثْمِي وَإِثْمِكَ } أي: إنه إذا دار الأمر بين أن

أكون قاتلاً أو تقتلني فإني أؤثر أن تقتلني، فتبوء بالوزرين { فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ
الظَّالِمِينَ } دل هذا على أن القتل من كبائر الذنوب، وأنه موجب لدخول النار.

Tafsir Ibn Kathir: ("Verily, I intend to let you draw my sin on yourself as well as yours...") means, the sin of murdering me, in addition to your previous sins.

فَطَوَّعَتْ لَهُ، نَفْسُهُ، قَتْلَ أَخِيهِ فَقَتَلَهُ، فَأَصْبَحَ مِنَ
الْخَاسِرِينَ ﴿٣٠﴾

So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

تفسير السعدي فلم يرتدع ذلك الجاني ولم ينزجر، ولم يزل يعزم نفسه ويجزمها، حتى طوعت له قتل أخيه الذي يقتضي الشرع والطبع احترامه. { فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ } دنياهم وآخرتهم، وأصبح قد سن هذه السنة لكل قاتل. "ومن سن سنة سيئة، فعليه وزرها ووزر من عمل بها إلى يوم القيامة". ولهذا ورد في الحديث الصحيح أنه "ما من نفس تقتل إلا كان على ابن آدم الأول شطر من دمها، لأنه أول من سن القتل". فلما قتل أخاه لم يدرك كيف يصنع به؛ لأنه أول ميت مات من بني آدم

Tafsir Ibn Kathir: (So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) means, his conscience encouraged

him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, "When he wanted to kill his brother, he started to twist his neck. So Shaytan took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Adam was looking. So he did the same thing to his brother."

(And became one of the losers.) in this life and the Hereafter, and which loss is worse than this.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ، كَيْفَ يُؤَارِي سَوْءَةَ
أَخِيهِ قَالَ يَوَيْلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ
سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

تفسير السعدي { فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ } أي: يشيرها ليدفن غرابا آخر ميتا. }

{ لِيُرِيَهُ } بذلك { كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ } أي: بدنه، لأن بدن الميت يكون عورة { فَأَصْبَحَ مِنَ النَّادِمِينَ }

{ وهكذا عاقبة المعاصي الندامة والخسارة.

Tafsir Ibn Kathir: (Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother" Then he became one of those who regretted.) As-Suddi said that the Companions said, "When his brother died, Qabil left him on the bare ground and did not know how to bury him. Allah sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qabil saw that, he said, ("Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother") `Ali bin Abi Talhah reported that Ibn `Abbas said, "A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said, ("Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother") `Ali bin Abi Talhah reported that Ibn `Abbas said, "A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said,

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!

تفسير السعدي يقول تعالى { مِنْ أَجْلِ ذَلِكَ } الذي ذكرناه في قصة ابني آدم، وقتل أحدهما

أخاه، وسنه القتل لمن بعده، وأن القتل عاقبته وخسارة في الدنيا والآخرة. { كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ } أهل الكتب السماوية { أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ } أي: بغير حق { فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا } ؛ لأنه ليس معه داع يدعو إلى التبيين، وأنه لا يقدم على القتل إلا بحق، فلما تجرأ على قتل النفس التي لم تستحق القتل علم أنه لا فرق عنده بين هذا المقتول

وبين غيره، وإنما ذلك بحسب ما تدعوه إليه نفسه الأمارة بالسوء. فتجرؤه على قتله، كأنه قتل الناس جميعا. وكذلك من أحيا نفسا أي: استبقى أحدا، فلم يقتله مع دعاء نفسه له إلى قتله، فمنعه خوف الله تعالى من قتله، فهذا كأنه أحيا الناس جميعا، لأن ما معه من الخوف يمنعه من قتل من لا يستحق القتل. ودلت الآية على أن القتل يجوز بأحد أمرين: إما أن يقتل نفسا بغير حق متعمدا في ذلك، فإنه يحل قتله، إن كان مكلفا مكافئا، ليس بوالد للمقتول. وإما أن يكون مفسدا في الأرض، بإفساده لأديان الناس أو أبدانهم أو أموالهم، كالكفار المرتدين والمحاربين، والدعاة إلى البدع الذين لا ينكف شرهم إلا بالقتل. وكذلك قطاع الطريق ونحوهم، ممن يصل على الناس لقتلهم، أو أخذ أموالهم. { وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ } التي لا يبقى معها حجة لأحد. { ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ } أي: من الناس { بَعْدَ ذَلِكَ } البيان القاطع للحجة، الموجب للاستقامة في الأرض { لَّمْسْرِفُونَ } في العمل بالمعاصي، ومخالفة الرسل الذين جاءوا بالبينات والحجج.

Tafsir Ibn Kathir: (We ordained for the Children of Israel...) meaning, We legislated for them and informed them, (that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.) The Ayah states, whoever kills a soul without justification -- such as in retaliation for murder or for causing mischief on earth -- will be as if he has killed all mankind, because there is no difference between one life and another. (and if anyone saved a life...) by preventing its blood from

being shed and believing in its sanctity, then all people will have been saved from him.

(And indeed, there came to them Our Messengers with Al-Bayyinat,) meaning, clear evidences, signs and proofs, (even then after that many of them continued to exceed the limits in the land!) This Ayah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them.

Lessons:

1. Jealousy burns the deeds and causes a person to do wrong by speaking lies, backbiting and even hurting others to the point of killing.
2. There is no relation or position with Allah. He accepts the deeds according to the state of our heart. Allah accepts from the muttaqeen.
3. It's important to always purify our intentions because Allah can expose the finest sicknesses in our heart.
4. We should only offer what is good and pure. For example, if you want to give sadaqah, do not give spoiled food or food that you yourself would not eat to others. Or do not give torn or dirty clothing for charity. We need to remember we are dealing with Allah. Just as Allah gave us the best, we should give the best too as a sign of our love and respect to Allah.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 6

Story (القصة): Adam (آدم) (عليه السلام)

Surah Al 'Araf 11 – 27

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾

And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate.

تفسير السعدي يقول تعالى مخاطبا لبني آدم: { وَلَقَدْ خَلَقْنَاكُمْ } بخلق أصلكم ومادتكم

التي منها خرجتم: أبيكم آدم عليه السلام { ثُمَّ صَوَّرْنَاكُمْ } في أحسن صورة، وأحسن تقويم، وعلمه الله تعالى ما به تكمل صورته الباطنة، أسماء كل شيء. ثم أمر الملائكة الكرام أن يسجدوا لآدم، إكراما واحتراما، وإظهارا لفضله، فامتثلوا أمر ربهم، { فَسَجَدُوا } كلهم أجمعون { إِلَّا إِبْلِيسَ } أبي أن يسجد له، تكبرا عليه وإعجابا بنفسه.

Tafsir Ibn Kathir: Allah informs the Children of Adam about the honor of their father and the enmity of Shaytan, who still has envy for them and for their father Adam. So they should beware of him and not follow in his footsteps. Allah said, (And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated,) This is like His saying, (And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him.") 15:28-29. After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ

مِنْ طِينٍ ۝١٢

(Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."

تفسير السعدي فوبخه الله على ذلك وقال: { مَا مَنَعَكَ أَلَّا تَسْجُدَ } لما خلقت بيديّ، أي:

شرفته وفضلته بهذه الفضيلة، التي لم تكن لغيره، فعصيت أمري وتهأونت بي؟ { قَالَ } إبليس معارضا لربه: { أَنَا خَيْرٌ مِنْهُ } ثم برهن على هذه الدعوى الباطلة بقوله: { خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ } وموجب هذا أن المخلوق من نار أفضل من المخلوق من طين لعلو النار على الطين وصعودها، وهذا القياس من أفسد الأقيسة، فإنه باطل من عدة أوجه: منها: أنه في مقابلة أمر الله له بالسجود، والقياس إذا عارض النص، فإنه قياس باطل، لأن المقصود بالقياس، أن يكون الحكم الذي لم يأت فيه نص، يقارب الأمور المنصوص عليها، ويكون تابعا لها. فأما قياس يعارضها، ويلزم من اعتباره إلغاء النصوص، فهذا القياس من أشنع الأقيسة. ومنها: أن قوله: { أَنَا خَيْرٌ مِنْهُ } بمجرد ما كافي لنقص إبليس الخبيث. فإنه برهن على نقصه بإعجابه بنفسه وتكبره، والقول على الله بلا علم. وأي نقص أعظم من هذا؟" ومنها: أنه كذب في تفضيل مادة النار على مادة الطين والتراب، فإن مادة الطين فيها الخشوع والسكون والرزانة، ومنها تظهر بركات الأرض من الأشجار وأنواع النبات، على اختلاف أجناسه وأنواعه، وأما النار ففيها الخفة والطيش والإحراق. ولهذا لما جرى من إبليس ما جرى، انحط من مرتبته العالية إلى أسفل السافلين.

Tafsir Ibn Kathir: (What prevented you (O Iblis) that you did not prostrate) ﴿١٢﴾: 7 (meaning, what stopped and hindered you from prostrating after I ordered you to do so (I am better than him (Adam)), and this excuse is worse than the crime itself! Shaytan said that he did not obey Allah because he who is better cannot prostrate to he who

is less. Shaytan, may Allah curse him, meant that he is better than Adam, "So how can You order me to prostrate before him" Shaytan said that he is better than Adam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allah creating Adam with His Hand and blowing life into him. Shaytan made a false comparison when confronted by Allah's command.

("Then you fall down prostrate to him")38﴿:72﴾. Therefore, Shaytan alone contradicted the angels, because he refused to prostrate. He, thus, became `Ablasa' from the mercy, meaning, lost hope in acquiring Allah's mercy. He committed this error, may Allah curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Shaytan to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ
الصَّغِيرِينَ ﴿١٣﴾

(Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

تفسير السعدي فقال الله له: { فَاهْبِطْ مِنْهَا } أي: من الجنة { فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا } لأنها دار الطيبين الطاهرين، فلا تليق بأخْبث خلق الله وأشْرهم. { فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ } أي: المهانين الأذلين، جزاء على كبره وعجبه بالإهانة والذل

Tafsir Ibn Kathir: (Get down from this) "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," (Get out, for you are of those humiliated and disgraced.) as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance).

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

(Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

تفسير السعدي فلما أعلن عدو الله بعداوة الله، وعداوة آدم وذريته، سأل الله النَّظْرَةَ

والإمهال إلى يوم البعث، ليتمكن من إغواء ما يقدر عليه من بني آدم.

Tafsir Ibn Kathir: (Then allow me respite till the Day they are raised up. (Allah) said: "Then you are of those respited.")

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾

(Allah) said: "You are of those allowed respite."

تفسير السعدي ولما كانت حكمة الله مقتضية لابتلاء العباد واختبارهم، ليتبين الصادق من

الكاذب، ومن يطيعه ومن يطيع عدوه، أجابه لما سأل، فقال: { إِنَّكَ مِنَ الْمُنْظَرِينَ }

Tafsir Ibn Kathir: ﴿Allah gave Shaytan what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

قَالَ فِيمَا آغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

(Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.

تفسير السعدي أي: قال إبليس - لما أبلس وأيس من رحمة الله - { فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ

لَهُمْ } أي: للخلق { صِرَاطَكَ الْمُسْتَقِيمَ } أي: لألزم من الصراط ولأسعى غاية جهدي على صد الناس عنه وعدم سلوكهم إياه.

Tafsir Ibn Kathir: ("Because You have `Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path.") meaning, as You have sent me astray. Ibn `Abbas said that `Aghwaytani' means, "Misguided me." Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on, (Your straight path), the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray.

ثُمَّ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا

Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

تفسير السعدي { ثُمَّ لَا يَتَّبِعُهُمُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ }

أي: من جميع الجهات والجوانب، ومن كل طريق يتمكن فيه من إدراك بعض مقصوده فيهم. ولما علم الخبيث أنهم ضعفاء قد تغلب الغفلة على كثير منهم، وكان جازما ببذل مجهوده على إغوائهم، ظن وصدق ظنه فقال: { وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ } فإن القيام بالشكر من سلوك الصراط المستقيم، وهو يريد صدهم عنه، وعدم قيامهم به، قال تعالى: { إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ } وإنما نبهنا الله على ما قال وعزم على فعله، لنأخذ منه حذرنا ونستعد لعدونا، ونحترز منه بعلمنا، بالطريق التي يأتي منها، ومداخله التي ينفذ منها، فله تعالى علينا بذلك، أكمل نعمة.

Tafsir Ibn Kathir: (Then I will come to them from before them)

Raising doubts in them concerning their Hereafter, (and (from) behind them), making them more eager for this life, (from their right), causing them confusion in the religion, (and from their left) luring them to commit sins." This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil.

He did not say that he will come from above them, because the mercy descends from above." (and You will not find most of them to be thankful.) "means, those who single Him out ﴿in worship﴾." When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same

قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَذْهُورًا لِّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

(Allah) said (to Iblis) "Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

تفسير السعدي أي: قال الله لإبليس لما قال ما قال: { أَخْرِجْ مِنْهَا } خروج صغار واحتقار، لا خروج إكرام بل { مَذْمُومًا } مذمومًا { مَذْهُورًا } مبعدا عن الله وعن رحمته وعن كل خير. { لَأَمْلَأَنَّ جَهَنَّمَ } منك وممن تبعك منهم { أَجْمَعِينَ } وهذا قسم منه تعالى، أن النار دار العصاة، لا بد أن يملأها من إبليس وأتباعه من الجن والإنس.

Tafsir Ibn Kathir: (18. (Allah) said (to Iblis): "Get out from this (Paradise), Madh'uman Madhura. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.") Allah emphasized His cursing, expelling, banishing and turning Shaytan away from the uppermost heights, saying; Ibn Jarir said, "As for Madh'um, it is disgraced." And he said, "Madhur is the distanced, that is, he is banished and expelled."

وَيَتَّادِمُ أَسْكُنَ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimun (unjust and wrong-doers)."

تفسير السعدي أي: واذكروا ما جرى لكم مع موسى، حين قتلتم قتيلا، وادارأتم فيه، أي:

تدافعتم واختلقتم في قاتله، حتى تفاقم الأمر بينكم وكاد - لولا تبیین الله لكم - يحدث بينكم شر كبير، فقال لكم موسى في تبیین القاتل: اذبحوا بقرة، وكان من الواجب المبادرة إلى امتثال أمره، وعدم الاعتراض عليه، ولكنهم أبوا إلا الاعتراض، فقالوا: { أَتَتَّخِذُنَا هُزُؤًا } فقال نبي الله: { أَعُودُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ } فإن الجاهل هو الذي يتكلم بالكلام الذي لا فائدة فيه، وهو الذي يستهزئ بالناس، وأما العاقل فيرى أن من أكبر العيوب المزرية بالدين والعقل، استهزاءه بمن هو آدمي مثله، وإن كان قد فضل عليه، فتفضيله يقتضي منه الشكر لربه، والرحمة لعباده.

Tafsir Ibn Kathir: Allah states that He allowed Adam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in Surat Al-Baqarah. Thus, Shaytan envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنْ
الْخَالِدِينَ ﴿٢٠﴾

Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."

تفسير السعدي فلم يزالا ممتثلين لأمر الله، حتى تغلغل إليهما عدوهما إبليس بمكره،

فوسوس لهما وسوسة خدعهما بها، وموه عليهما وقال: { مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً } أي: من جنس الملائكة { أَوْ تَكُونَا مِنَ الْخَالِدِينَ } كما قال في الآية الأخرى: { هَلْ أَتَاكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى }

Tafsir Ibn Kathir: ("Your Lord did not forbid you this tree save you should become angels...") meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

تفسير السعدي ومع قوله هذا أقسم لهما بالله { إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ } أي: من جملة

الناصحين حيث قلت لكما ما قلت، فاغترا بذلك، وغلبت الشهوة في تلك الحال على العقل.

Tafsir Ibn Kathir: ("Verily, I am one of the sincere well-wishers for you both.") for I was here before you and thus have better knowledge of this place. It is a fact that the believer in Allah might sometimes become the victim of deceit. Qatadah commented on this Ayah, "Shaytan swore by Allah, saying, 'I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you.'"

فَدَلَّيْنَهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا
يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ
تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the

leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?"

تفسير السعدي { فَذَلَّلَهُمَا } أي: نَزَّلَهُمَا عَنْ رَتَبَتِهِمَا الْعَالِيَةِ، الَّتِي هِيَ الْبَعْدُ عَنِ الذُّنُوبِ وَالْمَعَاصِي إِلَى التَّلَوُّثِ بِأَوْضَارِهَا، فَأَقْدَمَا عَلَى أَكْلِهَا. { فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا } أي: ظهرت عورة كل منهما بعد ما كانت مستورة، فصار للعري الباطن من التقوى في هذه الحال أثر في اللباس الظاهر، حتى انخلع فظهرت عوراتهما، ولما ظهرت عوراتهما خَجَلَا وَجَعَلَا يَخْصِفَانِ عَلَى عَوْرَاتِهِمَا مِنْ أَوْرَاقِ شَجَرِ الْجَنَّةِ، لِيَسْتَتِرَا بِذَلِكَ. { وَنَادَاهُمَا رَبُّهُمَا } وهما بتلك الحال موبخا ومعاتبا: { أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ } فلم اقترفتما المنهي، وأطعتما عدوكم؟

Tafsir Ibn Kathir: (22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaytan is an open enemy unto you")

(And they began to cover themselves with the leaves of Paradise.)

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ ﴿٢٣﴾

They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

تفسير السعدي فحينئذ، من الله عليهما بالتوبة وقبولها، فاعترفا بالذنب، وسألا من الله

مغفرته فقالا: { رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ } أي: قد فعلنا

الذنب، الذي نهيتنا عنه، وضربنا بأنفسنا باقتراف الذنب، وقد فعلنا سبب الخسار إن لم تغفر لنا،

بمحو أثر الذنب وعقوبته، وترحمنا بقبول التوبة والمعافة من أمثال هذه الخطايا. فغفر الله لهما

ذلك { وَعَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى } هذا وإبليس مستمر على طغيانه،

غير مقلع عن عصيانه، فمن أشبه آدم بالاعتراف وسؤال المغفرة والندم والإقلاع - إذا صدرت منه

الذنوب - اجتباه ربه وهداه. ومن أشبه إبليس - إذا صدر منه الذنب، لا يزال يزداد من المعاصي -

فإنه لا يزداد من الله إلا بعدا.

Tafsir Ibn Kathir: ("Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") "These are the words that Adam received from his Lord."

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ

إِلَىٰ حِينٍ ﴿٢٤﴾

(Allah) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa (Eve), and Shaitan (Satan), etc.]. On earth will be a dwelling-place for you and an enjoyment, - for a time."

Tafsir Ibn Kathir: (Get down), was addressed to Adam, Hawwa', Iblis. (On earth will be a dwelling place for you and an enjoyment for a time.) means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. Resurrected)."

تفسير السعدي أي: لما أهبط الله آدم وزوجته وذريتهما إلى الأرض، أخبرهما بحال إقامتهما

فيها، وأنه جعل لهم فيها حياة يتلوها الموت، مشحونة بالامتحان والابتلاء، وأنهم لا يزالون فيها، يرسل إليهم رسله، وينزل عليهم كتبه، حتى يأتيهم الموت، فيدفنون فيها، ثم إذا استكملوا بعثهم الله وأخرجهم منها إلى الدار التي هي الدار حقيقة، التي هي دار المقامة.

Tafsir Ibn Kathir: Allah states that He has made the earth a dwelling place for the Children of Adam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds.

يَبْنِيْءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤْوِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ
التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ ﴿٢٦﴾

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth).

تفسير السعدي ثم امتن عليهم بما يسر لهم من اللباس الضروري، واللباس الذي المقصود

منه الجمال، وهكذا سائر الأشياء، كالطعام والشراب والمراكب، والمناخ ونحوها، قد يسر الله للعباد ضروريها، ومكمل ذلك، و[بين لهم] أن هذا ليس مقصودا بالذات، وإنما أنزله الله ليكون معونة لهم على عبادته وطاعته، ولهذا قال: { وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ } من اللباس الحسي، فإن لباس التقوى يستمر مع العبد، ولا يبلى ولا يبيد، وهو جمال القلب والروح. وأما اللباس الظاهري،

فغايته أن يستر العورة الظاهرة، في وقت من الأوقات، أو يكون جمالا للإنسان، وليس وراء ذلك منه نفع. وأيضا، فبتقدير عدم هذا اللباس، تنكشف عورته الظاهرة، التي لا يضره كشفها، مع الضرورة، وأما بتقدير عدم لباس التقوى، فإنها تنكشف عورته الباطنة، وينال الخزي والفضيحة. وقوله: { ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ } أي: ذلك المذكور لكم من اللباس، مما تذكرون به ما ينفعكم ويضركم وتشبهون باللباس الظاهر على الباطن.

Tafsir Ibn Kathir: Allah reminds His servants that He has given them Libas and Rish. Libas refers to the clothes that are used to cover the private parts, while Rish refers to the outer adornments used for purposes of beautification. Therefore, the first type is essential while the second type is complimentary.

يَبْنَىءَ آدَمَ لَا يَفْنِيَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ
يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ بَيْتِهِمَا إِنَّهُ يُرِيكُمْ هُؤُورَ قَبِيلِهِ مِنْ
حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you

cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not.

تفسير السعدي يقول تعالى، محذرا لبني آدم أن يفعل بهم الشيطان كما فعل بأبيهم: { يَا

بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ } بأن يزين لكم العصيان، ويدعوكم إليه، ويرغبكم فيه، فتتقادون له { كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ } وأنزلهما من المحل العالي إلى أنزل منه، فأنتم يريد أن يفعل بكم كذلك، ولا يألوا جهده عنكم، حتى يفتنكم، إن استطاع، فعليكم أن تجعلوا الحذر منه في بالكم، وأن تلبسوا لأمة الحرب بينكم وبينه، وأن لا تغفلوا عن المواضع التي يدخل منها إليكم. ف { إِنَّهُ } يراقبكم على الدوام، و { يَرَاكُم هُوَ وَقَبِيلُهُ } من شياطين الجن { مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ } فعدم الإيمان هو الموجب لعقد الولاية بين الإنسان والشيطان. { إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ } * إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ }

Tafsir Ibn Kathir: Allah warns the Children of Adam against Iblis and his followers, by explaining about his ancient enmity for the father of mankind, Adam peace be upon him. Iblis plotted to have Adam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from Shaytan towards Adam and mankind).

Lessons:

1. Know that the shaitan is an enemy to every human being. He wants to mislead the people from the Straight Path so they may not return to paradise.
2. His ways and tricks are evil by deception, pretending to be someone else, lying and even swearing to lies. It's important we do not take on these qualities.
3. It's important to follow Allah's commands and know the shaitan wants us to slip.
4. From the tricks of the shaitan is to expose us by showing our faults. He adorns the bad to make it look good and nice. And when the person falls into the sin, the shaitan leaves and then the human sees the ugliness of that sin and feels miserable after it.
5. When we sin, we should always return back to Allah, seek His forgiveness and feel bad for falling into that sin. These feelings of brokenness and returning to Allah are a means of being forgiven and elevated.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 7

Story (القصة): People of Saturday (أصحاب السبت)

Surah Al 'Araf 163 – 166

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ
يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ
شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea, when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them for they used to rebel.

تفسير السعدي وَاسْأَلَهُمْ أَيُّ: اسأل بني إسرائيل عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ أَيُّ:

على ساحله في حال تعديهم وعقاب الله إياهم. إِذْ يَعْدُونَ فِي السَّبْتِ وكان الله تعالى قد أمرهم أن يعظموه ويحترموا ولا يصيدوا فيه صيدا، فابتلاهم الله وامتحانهم، فكانت الحيتان تأتيهم يَوْمَ

سَبَّيْتَهُمْ شُرْعًا أَي: كثيرة طافية على وجه البحر. وَيَوْمَ لَا يَسْئُرُونَ أَي: إذا ذهب يوم السبت لا تأتيهم
أَي: تذهب في البحر فلا يرون منها شيئاً كَذَلِكَ تَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ففسقهم هو الذي أوجب
أن يبتليهم الله، وأن تكون لهم هذه المحنة، وإلا فلو لم يفسقوا، لعافاهم الله، ولما عرضهم للبلاء
والشر، فتحيلوا على الصيد، فكانوا يحفرون لها حفرا، وينصبون لها الشباك، فإذا جاء يوم السبت
ووقعت في تلك الحفر والشباك، لم يأخذوها في ذلك اليوم، فإذا جاء يوم الأحد أخذوها، وكثر فيهم
ذلك، وانقسموا ثلاث فرق

Tafsir Ibn Kathir: (And indeed you knew those among you who transgressed in the matter of the Sabbath..) ﴿٦٥:٢﴾ Allah says to His Prophet (صلى الله عليه وسلم) here, (And ask them) ask the Jews who are with you, about the story of their fellow Jews who defied Allah's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muhammad (صلى الله عليه وسلم)) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea.

(When they transgressed in the matter of the Sabbath;) means, they transgressed in the Sabbath and defied Allah's command to them to keep it sanctified, (when their fish came to them openly on the

Sabbath day,) visible on top of the water. (and did not come to them on the day they had no Sabbath. Thus We made a trial of them,) means, this is how We tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish, (Thus We made a trial for them,) so that We test them, (for they used to rebel against Allah's command) by defying His obedience and rebelling against it." Therefore, these were a people who used a trick to violate Allah's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition.

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا
شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُوتُونَ ﴿١٦٤﴾

And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah."

تفسير السعدي معظمهم اعتدوا وتجروءوا، وأعلنوا بذلك. وفرقة أعلنت بنهيهم والإنكار

عليهم. وفرقة اكتفت بإنكار أولئك عليهم، ونهيهم لهم، وقالوا لهم: لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ

مُعَذِّبُهُمْ عَذَابًا شَدِيدًا كأنهم يقولون: لا فائدة في وعظ من اقتحم محارم الله، ولم يصغ للنصيح، بل

استمر على اعتدائه وطغيانه، فإنه لا بد أن يعاقبهم الله، إما بهلاك أو عذاب شديد. فقال الواعظون: نعظهم وننهاهم مَعْذِرَةً إِلَى رَبِّكُمْ أَي: لنعذر فيهم. وَلَعَلَّهُمْ يَتَّقُونَ أَي: يتركون ما هم فيه من المعصية، فلا نياس من هدايتهم، فربما نجع فيهم الوعظ، وأثر فيهم اللوم. وهذا المقصود الأعظم من إنكار المنكر ليكون معذرة، وإقامة حجة على المأمور المنهي، ولعل الله أن يهديه، فيعمل بمقتضى ذلك الأمر، والنهي.

Tafsir Ibn Kathir: Allah said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the Tafsir of Surat Al-Baqarah. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers, ("Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment"). They said, 'why do you forbid these people from evil, when you know that they are destroyed and have earned Allah's punishment' Therefore, they said, there is no benefit in forbidding them. The preachers replied, ("In order to be free from guilt before your Lord (Allah),") 'for we were commanded to enjoin righteousness and forbid evil,' ("and perhaps they may fear Allah") for on account of our advice, they might stop this evil and repent to Allah. Certainly, if they repent to Allah, Allah will accept their repentance and grant them His mercy.'

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah).

تفسير السعدي فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَي: تركوا ما ذكروا به، واستمروا على غيهم

واعتدائهم. أَنجَيْنَا مِنَ الْعَذَابِ الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَهَكَذَا سُنَّةُ اللَّهِ فِي عِبَادِهِ، أَنَّ الْعُقُوبَةَ إِذَا نَزَلَتْ نَجَا مِنْهَا الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ. وَأَخَذْنَا الَّذِينَ ظَلَمُوا وَهُمْ الَّذِينَ اعْتَدَوْا فِي السَّبْتِ بِعَذَابٍ بَئِيسٍ أَي: شديدٍ بِمَا كَانُوا يَفْسُقُونَ وَأَمَّا الْفِرْقَةُ الْأُخْرَى الَّتِي قَالَتْ لِلنَّاهِينَ: لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ فَاخْتَلَفَ الْمَفْسُورُونَ فِي نَجَاتِهِمْ وَهَلَاكِهِمْ، وَالظَّاهِرُ أَنَّهُمْ كَانُوا مِنَ النَّاجِينَ، لِأَنَّ اللَّهَ خَصَّ الْهَلَكَ بِالظَّالِمِينَ، وَهُوَ لَمْ يَذْكُرْ أَنَّهُمْ ظَالِمُونَ. فَدَلَّ عَلَى أَنَّ الْعُقُوبَةَ خَاصَّةٌ بِالْمُعْتَدِينَ فِي السَّبْتِ، وَلِأَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ فَرَضَ كِفَايَةً، إِذَا قَامَ بِهِ الْبَعْضُ سَقَطَ عَنِ الْآخَرِينَ، فَاکْتَفَوْا بِإِنْكَارِ أَوْلَئِكَ، وَلِأَنَّهُمْ أَنْكَرُوا عَلَيْهِمْ بِقَوْلِهِمْ: لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا فَأَبْدَوْا مِنْ غَضَبِهِمْ عَلَيْهِمْ، مَا يَقْتَضِي أَنَّهُمْ كَارَهُونَ أَشَدَّ الْكَرَاهَةِ لِفَعْلِهِمْ، وَأَنَّ اللَّهَ سَيُعَاقِبُهُمْ أَشَدَّ الْعُقُوبَةِ.

Tafsir Ibn Kathir: (So when they forgot the reminder that had been given to them,) when the evil doers refused the advice, (So when they forgot the reminder that had been given to them,) when the evil doers refused the advice, (with a severe torment). Allah stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." (It is a severe warning to the mankind that they should not disobey what Allah commands them to do, and be far away from what He prohibits them).

تفسير السعدي فَلَمَّا عَتَوْا عَمَّا نُهَوْا عَنْهُ أَي: قسوا فلم يلينوا، ولا اتعظوا، قُلْنَا لَهُمْ قولا قدريا:

كُونُوا قِرَدَةً خَاسِئِينَ فَانْقَلَبُوا بِإِذْنِ اللَّهِ قِرَدَةً، وَأَبْعَدَهُمُ اللَّهُ مِنْ رَحْمَتِهِ، ثُمَّ ذَكَرَ ضَرْبَ الذِّلَّةِ وَالصَّغَارِ عَلَى مَنْ بَقِيَ مِنْهُمْ.

Tafsir Ibn Kathir: Those Who breached the Sabbath were turned into Monkeys, (despised), humiliated, disgraced and rejected.

Lessons:

1. We should never think we can cheat or fool Allah, Exalted is He. For example, a girl lies she's on her menses in order to not pray.
2. When we know someone is doing something wrong, we should wisely and kindly advise them. This is better than the other group who just remained silent.
3. This life is made up of tests to see who is truthful, who thinks good of Allah, and who's a liar and thinks bad of Allah by thinking he can cheat Him.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 8

Story (القصة): People of the Garden (اصحاب الجنة)

Surah Al Qalam 17 - 33

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ ﴿١٧﴾

Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,

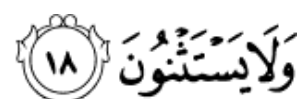
تفسير السعدي يقول تعالى: إنا بلونا هؤلاء المكذبين بالخير وأمهلناهم، وأمددناهم بما شئنا

من مال وولد، وطول عمر، ونحو ذلك، مما يوافق أهواءهم، لا لكرامتهم علينا، بل ربما يكون استدراجاً لهم من حيث لا يشعرون فاغترارهم بذلك نظير اغترار أصحاب الجنة، الذين هم فيها شركاء، حين زهت ثمارها أينعت أشجارها، وآن وقت صرامها، وجزموا أنها في أيديهم، وطوع أمرهم، [وأنه] ليس ثم مانع يمنعهم منها، ولهذا أقسموا وحلفوا من غير استثناء، أنهم سيصرمونها أي: يجذونها مصبحين، ولم يدروا أن الله بالمرصاد، وأن العذاب سيخلفهم عليها، ويبادهم إليها.

Tafsir Ibn Kathir: This is a parable that Allah made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending

of Muhammad (صلى الله عليه وسلم) to them. But they met him with denial, rejection and opposition. Therefore Allah says, (Verily, We have tried them) meaning, 'We have tested them.' (as We tried the People of the Garden,) This refers to a garden containing different types of fruits and vegetation.

(when they swore to pluck the fruits of the (garden) in the morning,) meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.



Without saying: In sha' Allah (If Allah wills).

تفسير السعدي أقسموا وحلفوا من غير استثناء، أنهم سيصرمونها أي: يجذونها مصبحين،

ولم يدروا أن الله بالمرصاد، وأن العذاب سيخلفهم عليها، ويبادرهم إليها.

Tafsir Ibn Kathir: (Without (saying: "If Allah wills.")) meaning their vow that they made. Therefore, Allah broke their vow.

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.

تفسير السعدي { فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ } أي: عذاب نزل عليها ليلاً { وَهُمْ نَائِمُونَ }

فأبادها وأتلفها

Tafsir Ibn Kathir: (Then there passed over it a Ta'if from your Lord while they were asleep.) meaning, it was afflicted with some heavenly destruction.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

تفسير السعدي { فَأَصْبَحَتْ كَالصَّرِيمِ } أي: كالليل المظلم، ذهب الثمار والأشجار والثمار، هذا وهم

لا يشعرون بهذا الواقع الملم.

Tafsir Ibn Kathir: (So by the morning it became like As-Sarim.) Ibn `Abbas said, "Like the dark night." Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

فَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

Then they called out one to another as soon as the morning broke,

تفسير السعدي ولهذا تنادوا فيما بينهم، لما أصبحوا يقول بعضهم لبعض: { أَنْ اْعُدُّوا عَلَى

حَزَنِكُمْ إِنْ كُنْتُمْ صَارِمِينَ }

Tafsir Ibn Kathir: (Then they called out (one to another as soon) as the morning broke.) meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits).

أَنْ اْعُدُّوا عَلَى حَزَنِكُمْ إِنْ كُنْتُمْ صَارِمِينَ ﴿٢٢﴾

Saying: "Go to your tilth in the morning, if you would pluck the fruits."

تفسير السعدي ولهذا تنادوا فيما بينهم، لما أصبحوا يقول بعضهم لبعض: { أَنْ اْعُدُّوا عَلَى

حَزَنِكُمْ إِنْ كُنْتُمْ صَارِمِينَ }

Tafsir Ibn Kathir: (Then they called out (one to another as soon) as the morning broke.) meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits).

فَانْطَلَقُوا وَهُمْ يَخْفَوْنَ ﴿٢٣﴾

So they departed, conversing in secret low tones (saying),

تفسير السعدي [فَانْطَلَقُوا] قاصدين له { وَهُمْ يَخْفَوْنَ } فيما بينهم، ولكن بمنع حق

الله،

Tafsir Ibn Kathir: (So they departed, and they were whispering:) meaning, they spoke privately about what they were doing so that no one could hear what they were saying. Then Allah, the All-Knower of secrets and private discussions, explained what they were saying in private.

أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

No Miskin (poor man) shall enter upon you into it today.

تفسير السعدي { لَا يَدْخُلُهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ } أي: بكروا قبل انتشار الناس، وتواصوا

مع ذلك، بمنع الفقراء والمساكين، ومن شدة حرصهم وبخلهم، أنهم يتخافتون بهذا الكلام مخافة، خوفاً أن يسمعهم أحد، فيخبر الفقراء.

Tafsir Ibn Kathir: (So they departed, and they were whispering: "No poor person shall enter upon you into it today.") meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today."

وَعَدُوا عَلَى حَرْدٍ قَادِرِينَ ٢٥

And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

تفسير السعدي { وَعَدُوا } في هذه الحالة الشنيعة، والقسوة، وعدم الرحمة { عَلَى حَرْدٍ قَادِرِينَ

{ أي: على إمساك ومنع لحق الله، جازمين بقدرتهم عليها.

Tafsir Ibn Kathir: (And they went in the morning with Hard) meaning, with strength and power. (Qadirin) meaning, they thought

they had power to do what they claimed and what they were desiring.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿٢٦﴾

But when they saw the (garden), they said: "Verily, we have gone astray,"

تفسير السعدي { فَلَمَّا رَأَوْهَا } على الوصف الذي ذكر الله كالصريم { قَالُوا } من الحيرة

والانزعاج. { إِنَّا لَضَالُّونَ } [أي: تائهون] عنها، لعلها غيرها

Tafsir Ibn Kathir: (But when they saw it, they said: "Verily, we have gone astray.") meaning, when they arrived at it and came upon it, and it was in the condition which Allah changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. Verily, we have gone astray.) meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn `Abbas and others. Then they changed their minds and realized with certainty that it was actually the correct path.

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

(Then they said): "Nay! Indeed we are deprived of (the fruits)!"

تفسير السعدي فلما تحققوها، ورجعت إليهم عقولهم قالوا: { بَلْ نَحْنُ مَحْرُومُونَ } منها،

فعرفوا حينئذ أنه عقوبة.

Tafsir Ibn Kathir: (Nay! Indeed we are deprived (of the fruits)!) meaning, `nay, this is it, but we have no portion and no share (of harvest).'

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

The best among them said: "Did I not tell you: why do you not say: In sha' Allah (If Allah will)."

تفسير السعدي ف { قَالَ أَوْسَطُهُمْ } أي: أعدلهم، وأحسنهم طريقة { أَلَمْ أَقُلْ لَكُمْ لَوْلَا

تُسَبِّحُونَ } أي: تنزهون الله عما لا يليق به، ومن ذلك، ظنكم أن قدرتكم مستقلة، فلولا استثنيتكم، فقلتم: { إِنْ شَاءَ اللَّهُ } وجعلتم مشيئتكم تابعة لمشيئة الله، لما جرى عليكم ما جرى.

Tafsir Ibn Kathir: (The Awsat among them said,) "This means the most just of them and the best of them." (Why do you not Tusabbihun)

this means "why do you not say, `If Allah wills'" As-Suddi said, "Their making exception due to the will of Allah in that time was by glorifying Allah (Tasbih)." Ibn Jarir said, "It is a person's saying, `If Allah wills.'" It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allah and thank Him for what He has given you and favored you with"

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

They said: "Glory to Our Lord! Verily, we have been Zalimun (wrong-doers, etc.)."

تفسير السعدي فقالوا { سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ } أي: استدركوا بعد ذلك، ولكن بعد ما وقع العذاب على جنتهم، الذي لا يرفع، ولكن لعل تسبيحهم هذا، وإقرارهم على أنفسهم بالظلم، ينفعهم في تخفيف الإثم ويكون توبة، ولهذا ندموا ندامة عظيمة.

Tafsir Ibn Kathir: (They said: "Glory to Our Lord! Verily, we have been wrongdoers.") They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾

Then they turned, one against another, in blaming.

تفسير السعدي { فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ } فيما أجروه وفعلوه،

Tafsir Ibn Kathir: ("...Verily, we have been wrongdoers." Then they turned one against another, blaming.) meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

قَالُوايَوَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾

They said: "Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.)

تفسير السعدي { قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ } أي: متجاوزين للحد في حق الله، وحق عباده.

Tafsir Ibn Kathir: (They said: "Woe to us! Verily, we were Taghin.") meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾

We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."

تفسير السعدي { عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ } فهم رجوا الله أن

يبدلهم خيرًا منها، ووعدوا أنهم سيرغبون إلى الله، ويلحون عليه في الدنيا، فإن كانوا كما قالوا، فالظاهر أن الله أبدلهم في الدنيا خيرًا منها لأن من دعا الله صادقًا، ورغب إليه ورجاه، أعطاه سؤله.

Tafsir Ibn Kathir: (We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.) It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to

their plan. Allah took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allah then says,

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.

تفسير السعدي { كَذَلِكَ الْعَذَابُ } [أي:] الدنيوي لمن أتى بأسباب العذاب أن يسلب الله

العبد الشيء الذي طغى به وبغى، وآثر الحياة الدنيا، وأن يزيله عنه، أحوج ما يكون إليه.

{ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ } من عذاب الدنيا { لَوْ كَانُوا يَعْلَمُونَ } فإن من علم ذلك، أوجب له الانزجار

عن كل سبب يوجب العذاب ويحل العقاب

Tafsir Ibn Kathir: (Such is the punishment,) meaning, such is the punishment of whoever opposes the command of Allah, is stingy with what Allah has given him and favored him with, withholds the right of the poor and needy, and responds to Allah's blessings upon him with ungratefulness (or disbelief). (but truly, the punishment of the Hereafter is greater if they but knew.) meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

Lessons:

1. When given any blessings then share with others in order to show gratitude to Allah and to keep that blessing.
2. Do not have a bad heart towards other by depriving them from blessings because Allah is greater and He will show His might.
3. Be generous with others and continue the good your parents do. For example, if your mother gives clothes to the needy then continue to do the same.
4. Allah is All-Knower of our secrets and intentions and He deals with us according to what's inside our hearts.
5. When we do something wrong then it's important to return back to Allah, admit to Him, change and seek forgiveness.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 9

Story (القصة): Ibrahim (عليه السلام) and the birds

(ابراهيم و الطيور)

Surah Al Baqarah 260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰمُ تُؤْمِنُ
قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ
إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."

تفسير السعدي وهذا فيه أيضا أعظم دلالة حسية على قدرة الله وإحيائه الموتى للبعث

والجزاء، فأخبر تعالى عن خليله إبراهيم أنه سأله أن يريه ببصره كيف يحيي الموتى، لأنه قد تيقن ذلك بخبر الله تعالى، ولكنه أحب أن يشاهده عيانا ليحصل له مرتبة عين اليقين، فلهذا قال الله له: { أولم تؤمن قال بلى ولكن ليطمئن قلبي } وذلك أنه بتوارد الأدلة اليقينية مما يزداد به الإيمان ويكمل به الإيقان ويسعى في نبيله أولو العرفان، فقال له ربه { فخذ أربعة من الطير فصرهن إليك } أي: ضمنهن ليكون ذلك بمرأى منك ومشاهدة وعلى يديك. { ثم اجعل على كل جبل منهن جزءا } أي: مزقهن، اخلط أجزأهن بعضها ببعض، واجعل على كل جبل، أي: من الجبال التي في القرب منه، جزء من تلك الأجزاء { ثم ادعهن يأتينك سعيًا } أي: تحصل لهن حياة كاملة، ويأتينك في هذه القوة وسرعة الطيران، ففعل إبراهيم عليه السلام ذلك وحصل له ما أراد وهذا من ملكوت السماوات والأرض الذي أراه الله إياه في قوله { وكذلك نري إبراهيم ملكوت السماوات والأرض وليكون من الموقنين } ثم قال: { واعلم أن الله عزيز حكيم } أي: ذو قوة عظيمة سخر بها المخلوقات، فلم يستعص عليه شيء منها، بل هي منقادة لعزته خاضعة لجلاله، ومع ذلك فأفعاله تعالى تابعة لحكمته، لا يفعل شيئا عبثا.

Tafsir Ibn Kathir: Ibrahim (عليه السلام) wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrahim said, ("My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe" He (Ibrahim) said: "Yes (I believe), but to be stronger in faith.").

(He said: "Take four birds, then cause them to incline towards you.") (cause them to incline towards you) means, cut them to pieces. This is the explanation of Ibn `Abbas. Therefore, Ibrahim caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn `Abbas said, "Ibrahim kept the heads of these birds in his hand. Next, Allah commanded Ibrahim to call the birds to him, and he did as Allah commanded him. Ibrahim witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrahim, so that the example that Ibrahim was witnessing would become more impressive. Each bird came to collect its head from Ibrahim's hand, and if he gave the bird another head the bird refused to accept it. When Ibrahim gave each bird its own head, the head was placed on its body by Allah's leave and power. "

(And know that Allah is All-Mighty, All-Wise) and no one can overwhelm or resist Him. Whatever Allah wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

Lessons:

1. There is no harm in asking Allah for ayat in order to increase in faith. Hearing about something is not the same as going through it.
2. Everything can be an ayah to increase us in faith, even birds.
3. Know that Allah is Al Aziz Al Hakeem and He is able to do all things.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 10

Story (القصة): Suleiman (عليه السلام) and the Ant

(سليمان و النملة)

Surah An Naml 15 - 19

وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى
كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

And indeed We gave knowledge to Dawud (David) and Sulaiman (Solomon), and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!"

تفسير السعدي يذكر في هذا القرآن وينوه بمرتبة علي داود وسليمان ابنه بالعلم الواسع

الكثير بدليل التنكير كما قال تعالى: وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ * فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا الآية.

(وَقَالَا) شاكرين لربهما منته الكبرى بتعليمهما: (الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ) فحمدا الله على جعلهما من المؤمنين أهل السعادة وأنهما كانا من خواصهم.

ولا شك أن المؤمنين أربع درجات: الصالحون، ثم فوقهم الشهداء، ثم فوقهم الصديقون ثم فوقهم الأنبياء، وداود وسليمان من خواص الرسل وإن كانوا دون درجة أولي العزم [الخمسة]، لكنهم من جملة الرسل الفضلاء الكرام الذين نوه الله بذكرهم ومدحهم في كتابه مدحا عظيما فحمدوا الله على بلوغ هذه المنزلة، وهذا عنوان سعادة العبد أن يكون شاكرا لله على نعمه الدينية والدنيوية وأن يرى جميع النعم من ربه، فلا يفخر بها ولا يعجب بها بل يرى أنها تستحق عليه شكرا كثيرا، فلما مدحهما مشتركين خص سليمان بما خصه به لكون الله أعطاه ملكا عظيما وصار له من الماجريات ما لم يكن لأبيه صلى الله عليهما وسلم فقال: (وَوَرِثَ سُلَيْمَانُ دَاوُدَ) .

Tafsir Ibn Kathir: Dawud and Sulayman (peace be upon them), the organization of Sulayman's Troops and His passage through the Valley of the Ants

Here Allah tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dawud (David) and his son Sulayman (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers.

(And indeed We gave knowledge to Dawud and Sulayman, and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing servants!")

وَوَرِثَ سُلَيْمَنُ دَاوُدَ وَقَالَ يَتَأَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا
مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾

And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)."

تفسير السعدي أي: ورث علمه ونبوته فانضم علم أبيه إلى علمه، فلعله تعلم من أبيه ما

عنده من العلم مع ما كان عليه من العلم وقت أبيه كما تقدم من قوله ففهمناها سليمان، وقال شكرا لله وتبجحا بإحسانه وتحدثا بنعمته: يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ فَكَانَ عَلَيْهِ الصَّلَاةُ [والسلام] يفقه ما تقول وتتكلم به كما راجع الهدهد وراجع، وكما فهم قول النملة للنمل كما يأتي وهذا لم يكن لأحد غير سليمان عليه الصلاة والسلام.

وَأُوتِينَا مِنْ كُلِّ شَيْءٍ أَي: أعطانا الله من النعم ومن أسباب الملك ومن السلطنة والقهر ما لم يؤتته أحدا من الآدميين، ولهذا دعا ربه فقال: وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي فَسَخَّرَ اللَّهُ لَهُ الشَّيَاطِينَ يَعْمَلُونَ لَهُ كُلَّ مَا شَاءَ مِنَ الْأَعْمَالِ الَّتِي يَعْجَزُ عَنْهَا غَيْرُهُمْ، وسخر له الريح غدوها شهر ورواحها شهر.

إِنَّ هَذَا الَّذِي أَعْطَانَا اللَّهُ وَفَضَّلَنَا وَاخْتَصَنَا بِهِ لَهَوَ الْفَضْلِ الْمُبِينُ الْوَاضِحُ الْجَلِي فَاعْتَرَفَ أَكْمَلَ
اعتراف بنعمة الله تعالى.

Tafsir Ibn Kathir: (And Sulayman inherited from Dawud.) means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulayman would not have been singled out from among the sons of Dawud, as Dawud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited.

(O mankind! We have been taught the language of birds, and we have been given from everything.) Here Sulayman was speaking of the blessings that Allah bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being -- as far as we know from what Allah and His Messenger told us. Allah enabled Sulayman to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said.

(We have been taught the language of birds, and we have been given from everything.) i.e., all things that a king needs. (This, verily, is

an evident grace.) means, 'this is clearly the blessings of Allah upon us.'

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

And there were gathered before Sulaiman (Solomon) his hosts of jinns and men, and birds, and they all were set in battle order (marching forwards).

تفسير السعدي وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ أي: جمع له

جنوده الكثيرة الهائلة المتنوعة من بني آدم، ومن الجن والشياطين ومن الطيور فهم يوزعون يدبرون ويرد أولهم على آخرهم، وينظمون غاية التنظيم في سيرهم ونزولهم وحلهم وترحالهم قد استعد لذلك وأعد له عدته.

وكل هذه الجنود مؤتمرة بأمره لا تقدر على عصيانه ولا تتمرد عنه، قال تعالى: هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ أَي: أعط بغير حساب، فسار بهذه الجنود الضخمة في بعض أسفاره

Tafsir Ibn Kathir: (And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order.) means, all of Sulayman's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds

flying above his head. When it was hot, they would shade him with their wings.

(and they all were set in battle order.) The first and the last of them were brought together, so that none of them would step out of place.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ، وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts crush you, while they perceive not."

تفسير السعدي حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ منبهة لرفقتها وبني جنسها: يَا أَيُّهَا

النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ فنصحت هذه النملة وأسمعت النمل إما بنفسها ويكون الله قد أعطى النمل أسماعاً خارقة للعادة، لأن التنبيه للنمل الذي قد ملأ الوادي بصوت نملة واحدة من أعجب العجائب. وإما بأنها أخبرت من حولها من النمل ثم سرى الخبر من بعضهن لبعض حتى بلغ الجميع وأمرتهن بالحذر، والطريق في ذلك وهو دخول مساكنهن.

وعرفت حالة سليمان وجنوده وعظمة سلطانه، واعتذرت عنهم أنهم إن حطموكم فليس عن قصد منهم ولا شعور، فسمع سليمان عليه الصلاة والسلام قولها وفهمه.

Tafsir Ibn Kathir: (Till, when they came to the valley of the ants,) meaning, when Sulayman, the soldiers and the army with him crossed the valley of the ants, (one of the ants said: "O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.")

فَتَبَسَّ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

تفسير السعدي فَتَبَسَّ ضَاحِكًا مِّنْ قَوْلِهَا إعجابا منه بفصاحتها ونصحها وحسن تعبيرها.

وهذا حال الأنبياء عليهم الصلاة والسلام الأدب الكامل، والتعجب في موضعه وأن لا يبلغ بهم الضحك إلا إلى التبسم، كما كان الرسول صلى الله عليه وسلم جل ضحكه التبسم، فإن القهقهة

تدل على خفة العقل وسوء الأدب. وعدم التبسم والعجب مما يتعجب منه، يدل على شراسة الخلق والجبروت. والرسل منزهون عن ذلك.

وقال شاكر الله الذي أوصله إلى هذه الحال: رَبِّ أَوْزِعْنِي أَي: ألهمني ووفقني أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ فَإِنَّ النعمة على الوالدين نعمة على الولد. فسأل ربه التوفيق للقيام بشكر نعمته الدينية والدنيوية عليه وعلى والديه، وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ أَي: ووفقني أَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ لكونه موافقا لأمرك مخلصا فيه سالما من المفسدات والمنقصات، وَأَدْخِلْنِي بِرَحْمَتِكَ الَّتِي مِنْهَا الْجَنَّةُ فِي جَمَلَةِ عِبَادِكَ الصَّالِحِينَ فَإِنَّ الرَّحْمَةَ مَجْعُولَةٌ لِلصَّالِحِينَ على اختلاف درجاتهم ومنازلهم.

فهذا نموذج ذكره الله من حالة سليمان عند سماعه خطاب النملة ونداءها.

Tafsir Ibn Kathir: Sulayman, peace be upon him, understood what the ant said, (So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You,) meaning: `inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals

say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

(and that I may do righteous good deeds that will please You,) means, 'deeds that You love which will earn Your pleasure.' (and admit me by Your mercy among Your righteous servants.) means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

Lessons:

1. It's important to be grateful to Allah and our parents. We are grateful to Allah for granting us blessings and it's important to speak of Allah's blessings. This is not to show pride but to show how great and merciful is Allah, to make others think good of Him and to always hope for the best from Him.
2. We are grateful to our parents for being Muslims who believe in Allah. This is a great blessing. When you see your parents reminding you to pray or read Qur'an, be very thankful for this. Suleiman (عليه السلام) is a king and prophet. He has everything from the duniya, but he appreciates having Muslim parents.
3. No matter how high a person's position may be, it's important to be respectful to those below us. Look at how Suleiman (عليه السلام) listened to the ant's words and smiled. He did not disregard it or think it was silly.
4. Remind others to be grateful; do not be surrounded with people who are negative or complaining all the time. Just as Suleiman (عليه السلام) and Dawud (عليه السلام) said, "o people" and then spoke of Allah's blessings.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 11

Story (القصة): Suleiman (عليه السلام) and the Hoopoe bird

(سليمان و الهدد)

Surah An Naml 20 – 28

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ
الْغَائِبِينَ ﴿٢٠﴾

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

تفسير السعدي ثم ذكر نموذجاً آخر من مخاطبته للطير فقال: وَتَفَقَّدَ الطَّيْرَ دل هذا على

كمال عزمه وحزمه وحسن تنظيمه لجنوده وتدبيره بنفسه للأمور الصغار والكبار، حتى إنه لم يهمل هذا الأمر وهو تفقد الطيور والنظر: هل هي موجودة كلها أم مفقود منها شيء؟ وهذا هو المعنى للآية. ولم يصنع شيئاً من قال: إنه تفقد الطير لينظر أين الهدد منها ليدله على بعد الماء وقربه، كما زعموا عن الهدد أنه يبصر الماء تحت الأرض الكثيفة، فإن هذا القول لا يدل عليه دليل بل الدليل العقلي واللفظي دال على بطلانه، أما العقلي فإنه قد عرف بالعادة والتجارب والمشاهدات

أن هذه الحيوانات كلها، ليس منها شيء يبصر هذا البصر الخارق للعادة، ينظر الماء تحت الأرض الكثيفة، ولو كان كذلك لذكره الله لأنه من أكبر الآيات.

وأما الدليل اللفظي فلو أريد هذا المعنى لقال: " وطلب الهدهد لينظر له الماء فلما فقده قال ما قال " أو " فتش عن الهدهد "أو: " بحث عنه " ونحو ذلك من العبارات، وإنما تفقد الطير لينظر الحاضر منها والغائب ولزومها للمراكز والمواضع التي عينها لها. وأيضا فإن سليمان عليه السلام لا يحتاج ولا يضطر إلى الماء بحيث يحتاج لهندسة الهدهد، فإن عنده من الشياطين والعفاريت ما يحفرون له الماء، ولو بلغ في العمق ما بلغ. وسخر الله له الريح غدوها شهر ورواحها شهر، فكيف -مع ذلك- يحتاج إلى الهدهد؟"

وهذه التفاسير التي توجد وتشتهر بها أقوال لا يعرف غيرها، تنقل هذه الأقوال عن بني إسرائيل مجردة ويغفل الناقل عن مناقضتها للمعاني الصحيحة وتطبيقها على الأقوال، ثم لا تزال تتناقل وينقلها المتأخر مسلما للمتقدم حتى يظن أنها الحق، فيقع من الأقوال الردية في التفاسير ما يقع، واللييب الفطن يعرف أن هذا القرآن الكريم العربي المبين الذي خاطب الله به الخلق كلهم عالمهم وجاهلهم وأمرهم بالتفكير في معانيه، وتطبيقها على ألفاظه العربية المعروفة المعاني التي لا تجهلها العرب العرباء، وإذا وجد أقوالا منقولة عن غير رسول الله صلى الله عليه وسلم ردها إلى هذا الأصل، فإن وافقته قبلها لكون اللفظ دالا عليها، وإن خالفته لفظا ومعنى أو لفظا أو معنى ردها وجزم ببطلانها، لأن عنده أصلا معلوما مناقضا لها وهو ما يعرفه من معنى الكلام ودلالته.

والشاهد أن تفقد سليمان عليه السلام للطير، وفقده الهدد يدل على كمال حزمه وتدبيره للملك بنفسه وكمال فطنته حتى فقد هذا الطائر الصغير فَقَالَ مَا لِي لَا أَرَى الْهُدَّ أَمْ كَانَ مِنَ الْغَائِبِينَ أي: هل عدم رؤيتي إياه لقلة فطنتي به لكونه خفيا بين هذه الأمم الكثيرة؟ أم على بابها بأن كان غائبا من غير إذني ولا أمري؟.

Tafsir Ibn Kathir: The Absence of the Hoopoe. The hoopoe was an expert who used to show Sulayman where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed him where the water was, Sulayman would command the Jinn to dig in that place until they brought water from the depths of the earth. One day Sulayman went to some open land and checked on the birds, but he could not see the hoopoe.

(and (Sulayman) said: "What is the matter that I see not the hoopoe Or is he among the absentees").

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَانٍ



"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

تفسير السعدي فحينئذ تغيط عليه وتوعده فقال: لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا دُونَ الْقَتْلِ، أَوْ

لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ أَي: حُجَّةٌ وَاضِحَةٌ عَلَى تَخْلُفِهِ، وَهَذَا مِنْ كَمَالِ وَرَعِهِ وَإِنْصَافِهِ أَنَّهُ

لَمْ يَقْسَمْ عَلَى مَجْرَدِ عِقَابِهِ بِالْعَذَابِ أَوْ الْقَتْلِ لِأَنَّ ذَلِكَ لَا يَكُونُ إِلَّا مِنْ ذَنْبٍ، وَغِيْبَتِهِ قَدْ تَحْتَمِلُ أَنَّهَا

لِعَذْرِ وَاضِحٍ فَلِذَلِكَ اسْتَثْنَاهُ لَوْرَعِهِ وَفُطْنَتِهِ.

Tafsir Ibn Kathir: (I will surely punish him with a severe torment).

(or slaughter him,) means, killing him. (unless he brings me a clear reason.) i.e., a valid excuse. Sufyan bin `Uyaynah and `Abdullah bin Shaddad said: "When the hoopoe came back, the other birds said to him: "What kept you Sulayman has vowed to shed your blood." The hoopoe said: "Did he make any exception ﴿did he say `unless'﴾" They said, "Yes, he said: (I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.) The hoopoe said, "Then I am saved."

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ، وَجِئْتُكَ مِنْ
سَبَأٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

تفسير السعدي فَمَكَثَ غَيْرَ بَعِيدٍ ثم جاء وهذا يدل على هيبته جنوده منه وشدة ائتمارهم لأمره، حتى إن هذا الهدهد الذي خلفه العذر الواضح لم يقدر على التخلف زمنا كثيرا، فَقَالَ لسليمان: أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ أي: عندي العلم علم ما أحطت به على علمك الواسع وعلى درجتك فيه، وَجِئْتُكَ مِنْ سَبَأٍ القبيلة المعروفة في اليمن بِنَبَأٍ يَقِينٍ أي: خبر متيقن.

Tafsir Ibn Kathir: (But (the hoopoe) stayed not long,) meaning, he was absent for only a short time. Then he came and said to Sulayman: (I have grasped which you have not grasped) meaning, 'I have come to know something that you and your troops do not know.'

(and I have come to you from Saba' with true news.) meaning, with true and certain news. Saba' (Sheba) refers to Himyar, they were a dynasty in Yemen. Then the hoopoe said:

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ
عَظِيمٌ ﴿٢٣﴾

"I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

تفسير السعدي ثم فسر هذا النبأ فقال: إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ أَي: تملك قبيلة سبأ وهي امرأة وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ يُؤْتَاهُ الملوكة من الأموال والسلاح والجنود والحصون والقلاع ونحو ذلك. وَلَهَا عَرْشٌ عَظِيمٌ أَي: كرسي ملكها الذي تجلس عليه عرش هائل، وعظم العروش تدل على عظمة المملكة وقوة السلطان وكثرة رجال الشورى.

Tafsir Ibn Kathir: (I found a woman ruling over them,) Al-Hasan Al-Basri said, "This is Bilqis bint Sharahil, the queen of Saba'." Allah's saying: (I found a woman ruling over them,) Al-Hasan Al-Basri said, "This is Bilqis bint Sharahil, the queen of Saba'."

(and she has a great throne.) meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in

such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening.

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

"I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"

تفسير السعدي وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ أَي: هم مشركون يعبدون

الشمس. وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَرَأَوْا مَا عَلَيْهِ هُوَ الْحَقُّ، فَهُمْ لَا يَهْتَدُونَ لِأَنَّ الَّذِي يَرَى أَنَّ
الَّذِي عَلَيْهِ حَقٌّ لَا مَطْمَعَ فِي هِدَايَتِهِ حَتَّى تَتَغَيَّرَ عَقِيدَتُهُ.

Tafsir Ibn Kathir: (and she has a great throne.) meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun

rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. (so they have no guidance.)

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

[As Shaitan (Satan) has barred them from Allah's Way] so they do not worship (prostrate themselves before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.

تفسير السعدي ثم قال: ألا أي: هلا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ

أي: يعلم الخفي الخبيء في أقطار السماوات وأنحاء الأرض، من صغار المخلوقات وبذور النباتات وخفايا الصدور، ويخرج خبء الأرض والسماء بإنزال المطر وإنبات النباتات، ويخرج خبء الأرض عند النفخ في الصور وإخراج الأموات من الأرض ليجازيهم بأعمالهم وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ .

Tafsir Ibn Kathir: (and Shaytan has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allah.) They do not know the way of truth, prostrating only before Allah alone

and not before anything that He has created, whether heavenly bodies or anything else.

(Who brings to light what is hidden in the heavens and the earth,) `Ali bin Abi Talhah reported that Ibn `Abbas said: "He knows everything that is hidden in the heavens and on earth." (and knows what you conceal and what you reveal.) means, He knows what His servants say and do in secret, and what they say and do openly.



Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!

تفسير السعدي الله لا إله إلا هو أي: لا تنبغي العبادة والإنابة والذل والحب إلا له لأنه المألوه

لما له من الصفات الكاملة والنعم الموجبة لذلك. رَبُّ الْعَرْشِ الْعَظِيمِ الذي هو سقف المخلوقات ووسع الأرض والسموات، فهذا الملك عظيم السلطان كبير الشأن هو الذي يذل له ويخضع ويسجد له ويركع، فسلم الهدهد حين ألقى إليه هذا النبأ العظيم وتعجب سليمان كيف خفي عليه.

Tafsir Ibn Kathir: (Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!) means, He is the One to be called upon, Allah, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the

hoopoe was calling to what is good, and for people to worship and prostrate to Allah alone, it would have been forbidden to kill him. Imam Ahmad, Abu Dawud and Ibn Majah recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is Sahih.

❖ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

[Sulaiman (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

تفسير السعدي وقال مثبتا لكمال عقله ورزاقته سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ

Tafsir Ibn Kathir: Allah tells us what Sulayman said to the hoopoe when he told him about the people of Saba' and their queen: Allah tells us what Sulayman said to the hoopoe when he told him about the people of Saba' and their queen: (or you are (one) of the liars.) meaning, 'or are you telling a lie in order to save yourself from the threat I made against you'.

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا
يَرْجِعُونَ ﴿٢٨﴾

"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

تفسير السعدي اذْهَبْ بِكِتَابِي هَذَا وَسَيَأْتِي نَصَهُ فَأَلْقَاهُ إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ أَيِ اسْتَأْخِرْ غَيْرَ
بَعِيدٍ فَانْظُرْ مَاذَا يَرْجِعُونَ إِلَيْكَ وَمَا يَتَرَجَعُونَ بِهِ.

Tafsir Ibn Kathir: (Go you with this letter of mine and deliver it to them then draw back from them and see what they return.) Sulayman wrote a letter to Bilqis and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqis, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of good manners. Bilqis was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it.

Lessons:

1. Do not accuse or judge others without evidence, ask a question first just as Suleiman (عليه السلام) asked where is the hudhud.
2. Give a positive open before a negative one. For example, Suleiman (عليه السلام) said, "if you are truthful or from the liars".
3. When there is no excuse to something then there are consequences that follow. This creates discipline so that someone does not assume he can do anything without facing consequences.
4. Listen to others without interrupting them, even if they are someone below you. For example Suleiman (عليه السلام) listened to the hudhud and did not interrupt him.
5. Be aware of what pleases and displeases someone who is in charge. For example, Suleiman (عليه السلام) does not like for someone to be late or out of place.

6. Communicate clearly the reason for not doing something to the one in charge. For example, the hudud explained to Suleiman (عليه السلام) why he was running late.
7. Make your concerns great, for example the hudhud saw people who were worshipping the sun.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 12

Story (القصة): Suleiman (عليه السلام) and Balqees

(سليمان و بلقيس)

Surah An Naml 29 - 44

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ

She said: "O chiefs! Verily! Here is delivered to me a noble letter,

تفسير السعدي فذهب به فألقاه عليها فقالت لقومها إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ أي جليل

المقدار من أكبر ملوك الأرض

Tafsir Ibn Kathir: So she gathered her commanders and ministers and the leaders of her land, and said to them: ("O chiefs! Verily, here is delivered to me a noble letter.") She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

"Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful;

تفسير السعدي ثم بينت مضمونه فقالت إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafsir Ibn Kathir: (Verily, it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).') Thus they knew that it was from Allah's Prophet Sulayman, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

أَلَا تَعْلَمُونَ عَلَىَّ وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾

"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)" "

تفسير السعدي أَلَا تَعْلَمُونَ عَلَىَّ وَأَتُونِي مُسْلِمِينَ أَي: لا تكونوا فوقِي بل اخضعوا تحت سلطاني،

وانقادوا لأوامري وأقبلوا إلي مسلمين.

وهذا في غاية الوجازة مع البيان التام فإنه تضمن نهيهم عن العلو عليه، والبقاء على حالهم التي هم عليها والانقياد لأمره والدخول تحت طاعته، ومجيئهم إليه ودعوتهم إلى الإسلام، وفيه استحباب ابتداء الكتب بالبسملة كاملة وتقديم الاسم في أول عنوان الكتاب.

Tafsir Ibn Kathir: (Be you not exalted against me,) "Do not be arrogant with me. (but come to me submitting (as Muslims).)"

قَالَتْ يَا أَيُّهَا الْمَلَأُوْاْ أَفْتُونِيْ فِيْ أَمْرِيْ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى
تَشْهَدُوْنَ

She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."

تفسير السعدي فمن حزمها وعقلها أن جمعت كبار دولتها ورجال مملكتها وقالت: يَا أَيُّهَا الْمَلَأُوْاْ أَفْتُونِيْ فِيْ أَمْرِيْ.

أي: أخبروني ماذا نجيبه به؟ وهل ندخل تحت طاعته وننقاد؟ أم ماذا نفعل؟ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوْنَ أي: ما كنت مستبدة بأمر دون رأيكم ومشورتكم.

Tafsir Ibn Kathir: ("O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me.") meaning, `until you come together and offer me your advice.'

قَالُوا نَحْنُ أَوْلُو الْقُوَّةِ وَأَوْلُوا بِأَسْ شَدِيدِ وَالْأَمْرُ إِلَيْكَ فَانْظُرْ مَاذَا تَأْمُرُ

They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."

تفسير السعدي قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بِأَسْ شَدِيدِ أَي: إن رددت عليه قوله ولم تدخل في طاعته فإننا أقوى على القتال، فكأنهم مالوا إلى هذا الرأي الذي لو تم لكان فيه دمارهم، ولكنهم أيضا لم يستقروا عليه بل قالوا: وَالْأَمْرُ إِلَيْكَ أَي: الرأي ما رأيت لعلمهم بعقلها وحزمها ونصحها لهم فَانْظُرْ نظر فكر وتدبر مَاذَا تَأْمُرُ .

Tafsir Ibn Kathir: (but it is for you to command; so think over what you will command.) meaning, `we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا

أَذَلَّةً ۚ وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾

She said: "Verily! Kings, when they enter a town (country), they despoil it, and make the most honourable amongst its people low. And thus they do.

تفسير السعدي فقالت لهم -مقنعة لهم عن رأيهم ومبينة سوء مغبة القتال- إِنَّ الْمُلُوكَ

إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا قَتَلُوا وَأَسْرَأُوا وَنَهَبُوا لِمَوَالِهَا، وَتَخَرَّبُوا لِدِيَارِهَا، وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذَلَّةً أَي: جعلوا

الرؤساء السادة أشرف الناس من الأذلين، أي: فهذا رأي غير سديد، وأيضا فلست بمطبعة له قبل

الاختبار وإرسال من يكشف عن أحواله ويتدبرها، وحينئذ نكون على بصيرة من أمرنا.

Tafsir Ibn Kathir: (Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.) (And thus they do.) Then she resorted to peaceful means, seeking a truce and trying to placate Sulayman.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ ۚ بِمَ رَجْعُ الْمُرْسَلُونَ ﴿٣٥﴾

"But verily! I am going to send him a present, and see with what (answer) the messengers return."

تفسير السعدي فقالت: وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ مِنْهُ. هل يستمر

على رأيه وقوله؟ أم تخذعه الهدية وتتبدل فكرته وكيف أحواله وجنوده؟ فأرسلت له هدية مع رسل من عقلاء قومها وذوي الرأي: منهم

Tafsir Ibn Kathir: (But verily, I am going to send him a present, and see with what the messengers return.) meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatadah said: "May Allah have mercy on her and be pleased with her -- how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn `Abbas and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a Prophet, so follow him."

فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أُمِدُّونَنِي بِمَالٍ فَمَاءَ آتِنِي ۚ اللَّهُ خَيْرٌ مِّمَّا آتَاكُم
بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

So when (the messengers with the present) came to Sulaiman (Solomon), he said: "Will you help me in wealth? What Allah has given

me is better than that which He has given you! Nay, you rejoice in your gift!"

تفسير السعدي فَلَمَّا جَاءَ سُلَيْمَانَ أَي: جاءه الرسل بالهدية قَالَ منكرا عليهم ومتغيظا على عدم إجابتهم: أَتَمِدُّونَنِي بِمَالٍ فَمَا آتَانِ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ فليست تقع عندي موقعا ولا أفرح بها قد أغناني الله عنها وأكثر علي النعم، بَلْ أَنْتُمْ يَهْدِيَتِكُمْ تَفْرَحُونَ لحبكم للدنيا وقلة ما بأيديكم بالنسبة لما أعطاني الله.

Tafsir Ibn Kathir: She sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulayman, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them: ("Will you help me in wealth") meaning, `are you trying to flatter me with wealth so that I will leave you alone with your Shirk and your kingdom'

(What Allah has given me is better than that which He has given you!) means, `what Allah has given to me of power, wealth and troops, is better than that which you have.'

(Nay, you rejoice in your gift!) means, `you are the ones who are influenced by gifts and presents.

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

[Then Sulaiman (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

تفسير السعدي ثم أوصى الرسول من غير كتاب لما رأى من عقله وأنه سينقل كلامه على وجهه فقال: ارجع إليهم أي: بهديتك فلنأتيهم بجنود لا قبل لهم أي: لا طاقة لهم بها ولنخرجهم منها أذلة وهم صاغرون فرجع إليهم وأبلغهم ما قال سليمان وتجهزوا للمسير إلى سليمان، وعلم سليمان أنهم لا بد أن يسيروا إليه.

Tafsir Ibn Kathir: (Go back to them) means, with their gift, (We verily, shall come to them with armies that they cannot resist,) they have no power to match them or resist them. (and we shall drive them out from there in disgrace,).

(and they will be abased.) means, humiliated and expelled. When her messengers came back to her with her undelivered gift, and told her what Sulayman said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring

Sulayman and intending to follow him in Islam. When Sulayman, peace be upon him, realized that they were coming to him, he rejoiced greatly.

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

تفسير السعدي فقال لمن حضره من الجن والإنس: أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي

مُسْلِمِينَ أَي: لأجل أن نتصرف فيه قبل أن يسلموا فتكون أموالهم محترمة.

Tafsir Ibn Kathir: "When the messengers returned with word of what Sulayman said, she said: `By Allah, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: "I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion." Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in

charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you." Then she set off to meet Sulayman with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulayman sent the Jinn to bring him news of her progress and route every day and night, then when she drew near, he gathered together the Jinns and humans who were under his control and said: (O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)).".

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

تفسير السعدي قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ والعفريت: هو القوي النشيط جدا: أَنَا آتِيكَ بِهِ قَبْلَ

أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ والظاهر أن سليمان إذ ذاك في الشام فيكون بينه وبين سبأ نحو مسيرة أربعة أشهر شهران ذهابا وشهران إيابا، ومع ذلك يقول هذا العفريت: أنا التزم بالمجيء به على كبره وثقله، وبعده قبل أن تقوم من مجلسك الذي أنت فيه. والمعتاد من

المجالس الطويلة أن تكون معظم الضحى نحو ثلث يوم هذا نهاية المعتاد، وقد يكون دون ذلك
أو أكثر.

Tafsir Ibn Kathir: (An `Ifrit from the Jinn said:) "A giant Jinn." (I will bring it to you before you rise from your place.) Ibn `Abbas, may Allah be pleased with him, said, "Before you get up from where you are sitting." As-Suddi and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

(And verily, I am indeed strong and trustworthy for such work.) Ibn `Abbas said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulayman, upon him be peace, said, "I want it faster than that." From this it seems that Sulayman wanted to bring this throne as a demonstration of the greatness of the power and authority that Allah had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqis and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulayman said, "I want it faster than that,

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ
فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ، قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ
أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."

تفسير السعدي وهذا الملك العظيم الذي عند آحاد رعيته هذه القوة والقدرة وأبلغ من ذلك

أَنَّ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ قَالَ الْمَفْسُورُونَ: هُوَ رَجُلٌ عَالِمٌ صَالِحٌ عِنْدَ سُلَيْمَانَ يُقَالُ لَهُ: "أَصْفَ بْنَ بَرْخِيَا" كَانَ يَعْرِفُ اسْمَ اللَّهِ الْأَعْظَمِ الَّذِي إِذَا دَعَا اللَّهَ بِهِ أَجَابَ وَإِذَا سَأَلَ بِهِ أُعْطِيَ.

أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ بِأَن يَدْعُو اللَّهَ بِذَلِكَ الْاسْمِ فَيَحْضُرُ حَالًا وَأَنَّهُ دَعَا اللَّهَ فَحَضَرَ. فَاللَّهُ أَعْلَمُ [هَلْ هَذَا الْمُرَادُ أَمْ أَن عِنْدَهُ عِلْمًا مِّنَ الْكِتَابِ يَقْتَدِرُ بِهِ عَلَى جَلْبِ الْبَعِيدِ وَتَحْصِيلِ الشَّدِيدِ]

فَلَمَّا رَأَاهُ سُلَيْمَانُ مُسْتَقِرًّا عِنْدَهُ حَمْدَ اللَّهِ تَعَالَى عَلَى إِقْدَارِهِ وَمُلْكِهِ وَتَيْسِيرِ الْأُمُورِ لَهُ وَ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ أَي: لِيُخْتَبِرَنِي بِذَلِكَ. فَلَمْ يَغْتَرِ عَلَيْهِ السَّلَامُ بِمُلْكِهِ وَسُلْطَانِهِ وَقُدْرَتِهِ كَمَا هُوَ دَأْبُ الْمُلُوكِ الْجَاهِلِينَ، بَلْ عَلِمَ أَنَّ ذَلِكَ اخْتِبَارٌ مِنْ رَبِّهِ فَخَافَ أَنْ لَا يَقُومَ بِشُكْرِ هَذِهِ النِّعْمَةِ، ثُمَّ بَيَّنَّ أَنَّ هَذَا الشُّكْرَ لَا يَنْتَفِعُ اللَّهُ بِهِ وَإِنَّمَا يَرْجِعُ نَفْعُهُ إِلَى صَاحِبِهِ فَقَالَ: وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ غَنِيٌّ عَنْ أَعْمَالِهِ كَرِيمٌ كَثِيرُ الْخَيْرِ يَعْمُ بِهِ الشَّاكِرُ وَالْكَافِرُ، إِلَّا أَنْ شُكْرَ نِعْمَةٍ دَاعٍ لِلْمَزِيدِ مِنْهَا وَكَفَرُهَا دَاعٍ لَزَوَالِهَا.

Tafsir Ibn Kathir: (One with whom was knowledge of the Scripture said:) Ibn `Abbas said, "This was Asif, the scribe of Sulayman." He was a truthful believer who knew the Greatest Name of Allah. Qatadah said: "He was a believer among the humans, and his name was Asif."

(I will bring it to you within the twinkling of an eye!) Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allah, may He be exalted. When Sulayman and his chiefs saw it before them,

(he said: "This is by the grace of my Lord...") meaning, 'this is one of the blessings which Allah has bestowed upon me.'

(to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;) (and whoever is ungrateful, certainly my Lord is Rich, Bountiful.) He has no need of His servants or their worship.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرَ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

تفسير السعدي ثم قال لمن عنده: نَكِّرُوا لَهَا عَرْشَهَا أَي: غيروه بزيادة ونقص، ونحو ذلك

نَنْظُرُ مُخْتَبِرِينَ لِعَقْلِهَا أَتَهْتَدِي لِلصَّوَابِ وَيَكُونُ عِنْدَهَا ذِكَاؤٌ وَفُطْنَةٌ تَلِيْقُ بِمَلِكِهَا أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ .

Tafsir Ibn Kathir: (Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.) Ibn `Abbas said: "Remove some of its adornments and parts." "He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا
 مُسْلِمِينَ

So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaiman (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)."

تفسير السعدي فَلَمَّا جَاءَتْ قَادِمَةٌ عَلَى سُلَيْمَانَ عَرَضَ عَلَيْهَا عَرْشُهَا وَكَانَ عَهْدُهَا بِهِ قَدْ خَلْفَتْهُ فِي بِلَدِهَا، وَقِيلَ لَهَا أَهَكَذَا عَرْشُكَ أَيُّ: أَنَّهُ اسْتَقَرَّ عِنْدَنَا أَنَّ لَكَ عَرْشًا عَظِيمًا فَهَلْ هُوَ كَهَذَا الْعَرْشِ الَّذِي أَحْضَرْنَاهُ لَكَ؟ قَالَتْ كَأَنَّهُ هُوَ وَهَذَا مِنْ ذِكَائِهَا وَفُطِنَتْهَا لَمْ تَقُلْ "هُوَ" لَوْجُودِ التَّغْيِيرِ فِيهِ وَالتَّنْكِيرِ وَلَمْ تَنْفُ أَنَّهُ هُوَ، لِأَنَّهَا عَرَفَتْهُ، فَأَتَتْ بِلَفْظٍ مُحْتَمَلٍ لِلْأَمْرَيْنِ صَادِقٍ عَلَى الْحَالَيْنِ، فَقَالَ سُلَيْمَانُ مُتَعَجِّبًا مِنْ هِدَايَتِهَا وَعَقْلِهَا وَشَاكِرًا لِلَّهِ أَنْ أَعْطَاهُ أَعْظَمَ مِنْهَا: وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا أَيُّ: الْهِدَايَةِ وَالْعَقْلَ وَالْحَزْمَ مِنْ قَبْلِ هَذِهِ الْمَلَكَةِ، وَكُنَّا مُسْلِمِينَ وَهِيَ الْهِدَايَةُ النَّافِعَةُ الْأَصْلِيَّةُ.

Tafsir Ibn Kathir: (So when she came, it was said: "Is your throne like this") Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she

saw that some things had been altered and changed. She said, ((It is) as though it were the very same.) This is the ultimate in intelligence and strong resolve.

(Knowledge was bestowed on us before her, and we had submitted to Allah.)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

And that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.

تفسير السعدي قال الله تعالى: وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ أَي: عن الإسلام، وإلا

فلها من الذكاء والفتنة ما به تعرف الحق من الباطل ولكن العقائد الباطلة تذهب بصيرة القلب إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ فاستمرت على دينهم، وانفراد الواحد عن أهل الدين والعادة المستمرة بأمر يراه بعقله من ضلالهم وخطئهم من أندر ما يكون فلهذا لا يستغرب بقاؤها على الكفر، ثم إن سليمان أراد أن ترى من سلطانه ما يبهز العقول فأمرها أن تدخل الصرح وهي المجلس المرتفع المتسع وكان مجلسا من قوارير تجري تحته الأنهار.

Tafsir Ibn Kathir: (And Saddaha that which she used to worship besides Allah has prevented her, for she was of a disbelieving people.)

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ
 إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
 وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

It was said to her: "Enter As-Sarh" [(a glass surface with water underneath it) or a palace], but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs, Sulaiman (Solomon) said: "Verily, it is Sarh [(a glass surface with water underneath it) or a palace] paved smooth with slab of glass." She said: "My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaiman (Solomon), to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists))."

تفسير السعدي ف قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ماء لأن القوارير شفافة، يرى الماء الذي تحتها كأنه بذاته يجري ليس دونه شيء، وَكَشَفَتْ عَنْ سَاقَيْهَا للخياضة وهذا أيضا من عقلها وأدبها، فإنها لم تمتنع من الدخول للمحل الذي أمرت بدخوله لعلمها أنها لم تستدع إلا للإكرام وأن ملك سليمان وتنظيمه قد بناه على الحكمة ولم يكن في قلبها أدنى شك من حالة السوء بعد ما رأت ما رأت.

فلما استعدت للخوض قيل لها: إِنَّهُ صَرْحٌ مُّمَرَّدٌ أَي: مملس مِنْ قَوَارِيرَ فلا حاجة منك لكشف الساقين. فحينئذ لما وصلت إلى سليمان وشاهدت ما شاهدت وعلمت نبوته ورسالته تابت ورجعت عن كفرها و قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ.

Tafsir Ibn Kathir: (It was said to her: "Enter As-Sarh" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.) Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

What is meant here is that Sulayman built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allah had given him and how majestic his position was, she submitted to the command of Allah and acknowledged that he was a noble Prophet, so she submitted to Allah and said:

(My Lord! Verily, I have wronged myself,) meaning, by her previous disbelief and Shirk and by the fact that she and her people had worshipped the sun instead of Allah.

(and I submit, together with Sulayman to Allah, the Lord of all that exists.) meaning, following the religion of Sulayman, worshipping Allah

alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

Lessons:

1. When making decisions which will impact others, it's important to consult those who are near and whom you trust. For example, ask your parents when making important decisions because they can be trusted and always want the best for you.
2. When presenting something as a gift then make it nice and presentable.
3. Before starting anything, say "Bism Allah". Write the name of the sender, in this case Suleiman's name is mentioned.
4. It's important to consider all sides and be diplomatic in decision-making.
5. It's important to be respectful to the leader and the one in charge. The chiefs gave an option but they said the final decision goes back to the queen. They were not forceful in giving an option either.
6. Be grateful and content with what Allah has given you. And to be a Muslim is a great gift.

7. Do not pass up the opportunities to do good. Hasten to the good deeds.
8. Also when doing something then give a deadline, just as they said they will bring the throne in the blink of an eye.
9. Important qualities and skills are strength, to be trustworthy and have knowledge of the Book.
10. Knowledge of Allah is the greatest of knowledges because to know Who is Allah and His actions make us understand our purpose in this life and what this life means so we do our best to reach Him in the next life.
11. When seeing others with blessings, do not be jealous or ungrateful for what you have. Rather be grateful for what you have and ask Allah from His favors.
12. Allah gives the duniya to those whom He loves and does not love but He gives the deen to whom He loves. The duniya is not a measure with Allah, but faith, good deeds and good manners have value with Allah.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 13

Story (القصة): Luqman (لقمان)

Surah Luqman 12 - 19

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ
لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding, etc.) saying: "Give thanks to Allah," and whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all wants), Worthy of all praise.

تفسير السعدي يخبر تعالى عن امتنانه على عبده الفاضل لقمان، بالحكمة، وهي العلم

[بالحق] على وجهه وحكمته، فهي العلم بالأحكام، ومعرفة ما فيها من الأسرار والإحكام، فقد يكون

الإنسان عالماً، ولا يكون حكيماً.

وأما الحكمة، فهي مستلزمة للعلم، بل وللعمل، ولهذا فسرت الحكمة بالعلم النافع، والعمل الصالح.

ولما أعطاه الله هذه المنة العظيمة، أمره أن يشكره على ما أعطاه، ليبارك له فيه، وليزيده من فضله، وأخبره أن شكر الشاكرين، يعود نفعه عليهم، وأن من كفر فلم يشكر الله، عاد وبال ذلك عليه. والله غني [عنه] حميد فيما يقدره ويقضيه، على من خالف أمره، فغناه تعالى، من لوازم ذاته، وكونه حميدا في صفات كماله، حميدا في جميل صنعه، من لوازم ذاته، وكل واحد من الوصفين، صفة كمال، واجتماع أحدهما إلى الآخر، زيادة كمال إلى كمال.

Tafsir Ibn Kathir: Luqman was a righteous servant of Allah without being a Prophet. (And indeed We bestowed upon Luqman Al-Hikmah) means, understanding, knowledge and eloquence. (saying: "Give thanks to Allah.") means, 'We commanded him to give thanks to Allah for the blessings and favors that Allah had given to him alone among his people and contemporaries.' Then Allah says:

(And whoever gives thanks, he gives thanks for (the good of) himself.) meaning, the benefit of that will come back to him, and Allah's reward is for those who give thanks, as He says: (And whoever is unthankful, then verily, Allah is Rich, Worthy of all praise.) He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There is no God but He, and we worship none but Him.

وَإِذْ قَالَ لُقْمَنُ لِابْنِهِ وَهُوَ يَعِظُهُ، يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ
الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.

تفسير السعدي { وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ } أو قال له قولا به يعظه بالأمر، والنهي،

المقرون بالترغيب والترهيب، فأمره بالإخلاص، ونهاه عن الشرك، وبيّن له السبب في ذلك فقال: { إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } ووجه كونه عظيما، أنه لا أفضع وأبشع ممن سَوَّى المخلوق من تراب، بمالك الرقاب، وسَوَّى الذي لا يملك من الأمر شيئا، بمن له الأمر كله، وسَوَّى الناقص الفقير من جميع الوجوه، بالرب الكامل الغني من جميع الوجوه، وسَوَّى من لم ينعم بمثقال ذرة [من النعم] بالذي ما بالخلق من نعمة في دينهم، ودنياهم وأخراهم، وقلوبهم، وأبدانهم، إلا منه، ولا يصرف السوء إلا هو، فهل أعظم من هذا الظلم شيء؟؟!

وهل أعظم ظلما ممن خلقه الله لعبادته وتوحيده، فذهب بنفسه الشريفة، [فجعلها في أخس المراتب] جعلها عابدة لمن لا يسوى شيئا، فظلم نفسه ظلما كبيرا.

Tafsir Ibn Kathir: Luqman's Advice to His Son

Allah tells us how Luqman advised his son. Allah describes him in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqman started by advising him to worship Allah Alone, and not to associate anything with Him. Then he warned him: Verily, joining others in worship with Allah is a great Dhulm (wrong) indeed.) meaning, it is the greatest wrong.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلَهُ
فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.

تفسير السعدي ولما أمر بالقيام بحقه، بترك الشرك الذي من لوازمه القيام بالتوحيد، أمر

بالقيام بحق الوالدين فقال: { وَوَصَّيْنَا الْإِنْسَانَ } أي: عهدنا إليه، وجعلناه وصية عنده، سنسأله عن

القيام بها، وهل حفظها أم لا؟ فوصيناه { بِوَالِدَيْهِ } وقلنا له: { اشْكُرْ لِي } بالقيام بعبوديتي، وأداء

حقوقي، وأن لا تستعين بنعمي على معصيتي. { وَلَوَالِدَيْكَ } بالإحسان إليهما بالقول اللين، والكلام اللطيف، والفعل الجميل، والتواضع لهما، [وإكرامهما] وإجلالهما، والقيام بمئوتتهما واجتناب الإساءة إليهما من كل وجه، بالقول والفعل.

فوصيناه بهذه الوصية، وأخبرناه أن { إِلَيَّ الْمَصِيرُ } أي: سترجع أيها الإنسان إلى من وراك، وكلفك بهذه الحقوق، فيسألك: هل قمت بها، فيثيبك الثواب الجزيل؟ أم ضيعتها، فيعاقبك العقاب الوبيل؟.

ثم ذكر السبب الموجب لبر الوالدين في الأم، فقال: { حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ } أي: مشقة على مشقة، فلا تزال تلاقي المشاق، من حين يكون نطفة، من الوحم، والمرض، والضعف، والثقل، وتغير الحال، ثم وجع الولادة، ذلك الوجع الشديد.

ثم { فَصَالُهُ فِي عَامَيْنِ } وهو ملازم لحضانة أمه وكفالتها ورضاعها، أفما يحسن بمن تحمل على ولده هذه الشدائد، مع شدة الحب، أن يؤكد على ولده، ويوصي إليه بتمام الإحسان إليه؟

Tafsir Ibn Kathir: (And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,) "The hardship of bearing the child." (and his weaning is in two years) means, after he is born, he is breastfed and weaned within two years.

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعُهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ
إِلَىٰ ثَمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

تفسير السعدي { وَإِنْ جَاهِدَاكَ } أي: اجتهد والداك { عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ

فَلَا تُطِعُهُمَا } ولا تظن أن هذا داخل في الإحسان إليهما، لأن حق الله، مقدم على حق كل أحد، و "لا

طاعة لمخلوق، في معصية الخالق"

ولم يقل: "وإن جاهداك على أن تشرك بي ما ليس لك به علم فعقهما" بل قال: { فَلَا تُطِعُهُمَا }

أي: بالشرك، وأما برهما، فاستمر عليه، ولهذا قال: { وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا } أي: صحبة

إحسان إليهما بالمعروف، وأما اتباعهما وهما بحالة الكفر والمعاصي، فلا تتبعهما.

{وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ} وهم المؤمنون بالله، وملائكته وكتبه، ورسله، المستسلمون لربهم،
المنيبون إليه.

واتباع سبيلهم، أن يسلك مسلكهم في الإنابة إلى الله، التي هي انجذاب دواعي القلب وإراداته إلى
الله، ثم يتبعها سعي البدن، فيما يرضي الله، ويقرب منه.

{ ثُمَّ إِلَيَّ مَرْجِعُكُمْ } الطائع والعاصي، والمنيب، وغيره { فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ } فلا يخفى على
الله من أعمالهم خافية.

Tafsir Ibn Kathir: (But if they strive with you to make you join in
worship with Me others that of which you have no knowledge, then
obey them not;) means, if they try hard to make you follow them in
their religion, then do not accept that from them, but do not let that
stop you from behaving with them in the world kindly, i.e. treating
them with respect. (and follow the path of him who turns to Me in
repentance and in obedience.) means, the believers.

(Then to Me will be your return, and I shall tell you what you used to
do.)

يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).

تفسير السعدي أي: واذكروا ما جرى لكم مع موسى, حين قتلتم قتيلا, وادارأتم فيه, أي:

تدافعتم واختلftم في قاتله

Tafsir Ibn Kathir: (O my son! If it be (anything) equal to the weight of a grain of mustard seed,) means, if a wrong action or a sin be equal to the size of a grain of mustard seed. (Allah will bring it forth.) means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions -- if they are good, he will be rewarded and if they are bad he will be punished.

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allah will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. (Verily, Allah is Subtle, Well-Aware.) meaning,

His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute. (Well-Aware.) even of the footsteps of an ant in the darkest night.

يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ
عَلَى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾

"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption.

تفسير السعدي { يَا بُنَيَّ اَقِمِ الصَّلَاةَ } حثه عليها، وخصها لأنها أكبر العبادات البدنية، { وَاْمُرْ

بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ } وذلك يستلزم العلم بالمعروف ليأمر به، والعلم بالمنكر لينهى عنه.

والأمر بما لا يتم الأمر بالمعروف، والنهي عن المنكر إلا به، من الرفق، والصبر، وقد صرح به في قوله:

{ وَاَصْبِرْ عَلَى مَا اَصَابَكَ } ومن كونه فاعلا لما يأمر به، كافاً لما ينهى عنه، فتضمن هذا، تكميل

نفسه بفعل الخير وترك الشر، وتكميل غيره بذلك، بأمره ونهيهِ.

ولما علم أنه لا بد أن يبتلى إذا أمر ونهى وأن في الأمر والنهي مشقة على النفوس، أمره بالصبر على ذلك فقال: { وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَٰلِكَ { الذي وعظ به لقمان ابنه { مِنْ عَزْمِ الْأُمُورِ } أي: من الأمور التي يعزم عليها، ويهتم بها، ولا يوفق لها إلا أهل العزائم.

Tafsir Ibn Kathir: (enjoin the good, and forbid the evil,) meaning, to the best of your ability and strength. (and bear with patience whatever befalls you.) Luqman knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

(Verily, these are some of the important commandments.) means, being patient when people cause harm or annoyance is one of the most important commandments.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.

تفسير السعدي { وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ } أي: لا تُمِلْهُ وتعبس بوجهك الناس، تكبّرًا عليهم،

وتعاضما.

{ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا } أي: بطرا، فخرا بالنعم، ناسيا المنعم، معجبا بنفسك. { إِنَّ اللَّهَ لَا يُحِبُّ

كُلَّ مُخْتَالٍ } في نفسه وهيئته وتعاضمه { فَخُورٍ } بقوله.

Tafsir Ibn Kathir: (And turn not your face away from men with pride) means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face.

(nor walk in insolence through the earth.) means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allah will hate you.' So he said: (Verily, Allah likes not any arrogant boaster.) meaning, one who shows off and admires himself, feeling that he is better than others.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ



"And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

تفسير السعدي { وَأَقْصِدْ فِي مَشْيِكَ } أي: امش متواضعا مستكينا، لا مَشْيَ البطر والتكبر، ولا مشي التماوت.

{ وَأَغْضُضْ مِنْ صَوْتِكَ } أدبا مع الناس ومع الله، { إِنَّ أَنْكَرَ الْأَصْوَاتِ } أي أفظعها وأبشعها { لَصَوْتُ الْحَمِيرِ } فلو كان في رفع الصوت البليغ فائدة ومصلحة، لما اختص بذلك الحمار، الذي قد علمت خسته وبلادته.

وهذه الوصايا، التي وصى بها لقمان لابنه، تجمع أمهات الحكم، وتستلزم ما لم يذكر منها، وكل وصية يقرن بها ما يدعو إلى فعلها، إن كانت أمرا، وإلى تركها إن كانت نهيا.

وهذا يدل على ما ذكرنا في تفسير الحكمة، أنها العلم بالأحكام، وحِكْمِهَا ومناسباتها، فأمره بأصل الدين، وهو التوحيد، ونهاه عن الشرك، وبَيَّنَّ له الموجب لتركه، وأمره ببر الوالدين، وبين له السبب

الموجب لبرهما، وأمره بشكره وشكرهما، ثم احترز بأن محل برهما وامثال أوامرهما، ما لم يأمر بمعصية، ومع ذلك فلا يعقهما، بل يحسن إليهما، وإن كان لا يطيعهما إذا جاهداه على الشرك. وأمره بمراقبة الله، وخوفه القدوم عليه، وأنه لا يغادر صغيرة ولا كبيرة من الخير والشر، إلا أتى بها.

ونهاه عن التكبر، وأمره بالتواضع، ونهاه عن البطر والأشر، والمرح، وأمره بالسكون في الحركات والأصوات، ونهاه عن ضد ذلك.

وأمره بالأمر بالمعروف، والنهي عن المنكر، وإقامة الصلاة، وبالصبر للذين يسهل بهما كل أمر، كما قال تعالى: فحقيق بمن أوصى بهذه الوصايا، أن يكون مخصوصا بالحكمة، مشهورا بها. ولهذا من منة الله عليه وعلى سائر عباده، أن قص عليهم من حكمته، ما يكون لهم به أسوة حسنة.

Tafsir Ibn Kathir: (And be moderate in your walking,) means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes. (and lower your voice.) means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allah says:

(Verily, the harshest of all voices is the braying of the asses.) "The ugliest of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness.

Likening a loud voice to that of a donkey implies it is extremely blameworthy.

Lessons:

1. It's important to have mercy and kindness between parents and children. The parents are kind and the children listen to the advice of their parents.
2. The first advice is do not commit shirk with Allah. It's important to always remember tawheed Allah and we are just means.
3. Be grateful for our parents because this is showing gratitude to Allah. When we are good to our parents then we are obeying Allah.
4. If they tell us to commit shirk or not pray, then we do not listen to them, but we are still good to them.
5. Allah is Ar Razaq – He is The Provider and He will bring us our rizq, even if it's in the middle of the rock or in the heavens or the earth, Allah will bring it. So never worry about how your rizq will come. What's important is to believe Allah alone will bring it and not the means.
6. Reminder to pray because our prayer is our connection to Allah. When our prayer is good then the rest of our deeds will be good. Also to be firm on the truth and remain patient.

7. Reminder to have good manners by not walking too fast or too slow, not be arrogant, or speak with a loud voice.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 14

Story (القصة): Zacharia (عليه السلام) and Maryam (مريم)

Surah Al e Imran 33 – 41

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ﴾

Allah chose Adam, Nuh (Noah), the family of Ibrahim (Abraham) and the family of 'Imran above the 'Alamin (mankind and jinns) (of their times).

تفسير السعدي يخبر تعالى باختيار من اختاره من أوليائه وأصفيائه وأحبابه، فأخبر أنه

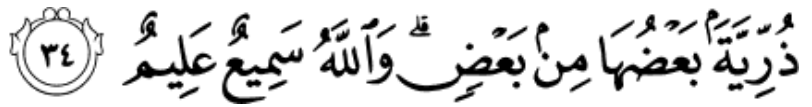
اصطفى آدم، أي: اختاره على سائر المخلوقات، فخلقه بيده ونفخ فيه من روحه، وأمر الملائكة بالسجود له، وأسكنه جنته، وأعطاه من العلم والحلم والفضل ما فاق به سائر المخلوقات، ولهذا فضل بنيّه، فقال تعالى: { ولقد كرمنا بني آدم وحملناهم في البر والبحر ورزقناهم من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلاً } واصطفى نوحاً فجعله أول رسول إلى أهل الأرض حين عبدت الأوثان، ووقفه من الصبر والاحتمال والشكر والدعوة إلى الله في جميع الأوقات ما أوجب اصطفاؤه واجتباؤه، وأغرق الله أهل الأرض بدعوته، ونجاه ومن معه في الفلك المشحون، وجعل

ذريته هم الباقين، وترك عليه ثناء يذكر في جميع الأحيان والأزمان. واصطفى آل إبراهيم وهو إبراهيم خليل الرحمن الذي اختصه الله بخلته، وبذل نفسه للنيران وولده للقربان وماله للضيغان، ودعا إلى ربه ليلا ونهارا وسرا وجهارا، وجعله الله أسوة يقتدي به من بعده، وجعل في ذريته النبوة والكتاب، ويدخل في آل إبراهيم جميع الأنبياء الذين بعثوا من بعده لأنهم من ذريته، وقد خصهم بأنواع الفضائل ما كانوا به صفوة على العالمين، ومنهم سيد ولد آدم نبينا محمد صلى الله عليه وسلم فإن الله تعالى جمع فيه من الكمال ما تفرق في غيره، وفاق صلى الله عليه وسلم الأولين والآخرين، فكان سيد المرسلين المصطفى من ولد إبراهيم. واصطفى الله آل عمران وهو والد مريم بنت عمران، أو والد موسى بن عمران عليه السلام، فهذه البيوت التي ذكرها الله هي صفوته من العالمين، وتسلسل الصلاح والتوفيق بذرياتهم.

Tafsir Ibn Kathir: The Chosen Ones Among the People of the Earth

Allah states that He has chosen these households over the people of the earth. For instance, Allah chose Adam, created him with His Hand and blew life into him. Allah commanded the angels to prostrate before Adam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allah chose Nuh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allah in worship. Allah avenged the way Nuh was treated, for he kept calling his people day and night, in public and in secret, for a

very long time. However, his calling them only made them shun him more, and this is when Nuh supplicated against them. So Allah caused them to drown, and none among them was saved, except those who followed the religion that Allah sent to Nuh. Allah also chose the household of Ibrahim, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him. Allah also chose the household of `Imran, the father of Maryam bint `Imran, the mother of `Isa, peace be upon them. So `Isa is from the offspring of Ibrahim.



Offspring, one of the other, and Allah is the All-Hearer, All-Knower.

تفسير السعدي { ذرية بعضها من بعض } أي: حصل التناسب والتشابه بينهم في الخلق

والأخلاق الجميلة، كما قال تعالى لما ذكر جملة من الأنبياء الداخلين في ضمن هذه البيوت الكبار { ومن آبائهم وإخوانهم وذرياتهم واجتبيناهم وهديناهم إلى صراط مستقيم } { والله سميع عليم } يعلم من يستحق الاصطفاء فيصطفيه ومن لا يستحق ذلك فيخذه ويرديه، ودل هذا على أن هؤلاء اختارهم لما علم من أحوالهم الموجبة لذلك فضلا منه وكرما، ومن الفائدة والحكمة في قصه علينا أخبار هؤلاء الأصفياء أن نجهم ونقتدي بهم، ونسأل الله أن يوفقنا لما وفقهم، وأن لا نزال نزري أنفسنا بتأخرنا عنهم وعدم اتصافنا بأوصافهم ومزاياهم الجميلة، وهذا أيضا من لطفه بهم، وإظهاره

الثناء عليهم في الأولين والآخرين، والتنويه بشرفهم، فله ما أعظم جوده وكرمه وأكثر فوائده معاملته، لو لم يكن لهم من الشرف إلا أن أذكاهم مخلدة ومناقبهم مؤبدة لكفى بذلك فضلا

Tafsir Ibn Kathir: none for this ayah. Included with previous ayah.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

(Remember) when the wife of 'Imran said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."

تفسير السعدي ولما ذكر فضائل هذه البيوت الكريمة ذكر ما جرى لمريم والدة عيسى

وكيف لطف الله بها في تربيتها ونشأتها، فقال: { إذ قالت امرأة عمران { أي: والدة مريم لما حملت { رب إني نذرت لك ما في بطني محرراً { أي: جعلت ما في بطني خالصاً لوجهك، محرراً لخدمتك وخدمة بيتك { فتقبل مني { هذا العمل المبارك { إنك أنت السميع العليم { تسمع دعائي وتعلم نيتي وقصدي، هذا وهي في البطن قبل وضعها

Tafsir Ibn Kathir: The Story of Maryam's Birth

The wife of `Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis when she became aware that she was pregnant.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتُ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allah knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the outcast."

تفسير السعدي { فلما وضعتها قالت رب إني وضعتها أنثى } كأنها تشوفت أن يكون ذكرا

ليكون أقدر على الخدمة وأعظم موقعا، ففي كلامها [نوع] عذر من ربها، فقال الله: { والله أعلم

بما وضعت { أي: لا يحتاج إلى إعلامها، بل علمه متعلق بها قبل أن تعلم أمها ما هي { وليس الذكر كالأنثى وإني سميتها مريم { فيه دلالة على تفضيل الذكر على الأنثى، وعلى التسمية وقت الولادة، وعلى أن للأم تسمية الولد إذا لم يكره الأب { وإني أعيذها بك وذريتها من الشيطان الرجيم { دعت لها ولذريتها أن يعيذهم الله من الشيطان الرجيم.

Tafsir Ibn Kathir: (Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, . and Allah knew better what she bore.) (And the male is not like the female,) in strength and the commitment to worship Allah and serve the Masjid in Jerusalem.

(And I have named her Maryam,) ("...And I seek refuge with You for her and for her offspring from Shaytan, the outcast.") means, that she sought refuge with Allah from the evil of Shaytan, for her and her offspring, i.e., `Isa, peace be upon him. Allah accepted her supplication.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا
 كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُ مُنِّي
 لَئِي هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ
 حِسَابٍ ٣٧

So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit."

تفسير السعدي { فتقبلها ربها بقبول حسن } أي: جعلها نذيرة مقبولة، وأجارها وذريتها من الشيطان { وأنبتها نباتًا حسنًا } أي: نبتت نباتًا حسنًا في بدنها وخلقها وأخلاقها، لأن الله تعالى قيض لها زكريا عليه السلام { وكفلها } إياه، وهذا من رفقه بها ليربيها على أكمل الأحوال، فنشأت في عبادة ربها وفاقته النساء، وانقطعت لعبادة ربها، ولزمت محرابها أي: مصلها فكان { كلما دخل عليها زكريا المحراب وجد عندها رزقًا } أي: من غير كسب ولا تعب، بل رزق ساقه الله إليها، وكرامة أكرمها الله بها، فيقول لها زكريا { أنى لك هذا قالت هو من عند الله } فضلا وإحسانا { إن الله يرزق من يشاء بغير حساب } أي: من غير حسابان من العبد ولا كسب، قال تعالى: { ومن يتق الله يجعل

له مخرجًا ويرزقه من حيث لا يحتسب { وفي هذه الآية دليل على إثبات كرامات الأولياء الخارقة للعادة كما قد تواترت الأخبار بذلك، خلافا لمن نفى ذلك، فلما رأى زكريا عليه السلام ما من الله به على مريم، وما أكرمها به من رزقه الهنيء الذي أتاها بغير سعي منها ولا كسب، طمعت نفسه بالولد.

Tafsir Ibn Kathir: Maryam Grows Up; Her Honor is with Allah

Allah states that He has accepted Maryam as a result of her mother's vow and that He, (made her grow in a good manner) meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion. (And put her under the care of Zakariyya) meaning, Allah made Zakariyya her sponsor. Allah made Zakariyya Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt.

(Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance.) "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer."

When Zakariyya would see this; (He said: "O Maryam! From where have you gotten this") meaning, where did you get these fruits from.

(She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.)

هٰنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً
إِنَّكَ سَمِيعُ الدُّعَاءِ

At that time Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

تفسير السعدي أي: دعا زكريا عليه السلام ربه أن يرزقه ذرية طيبة، أي: طاهرة الأخلاق، طيبة الآداب، لتكمل النعمة الدينية والدنيوية بهم. فاستجاب له دعاءه.

Tafsir Ibn Kathir: The Supplication of Zakariyya, and the Good News of Yahya's Birth

When Zakariyya saw that Allah provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyya had become an old man, his bones feeble and his head full of gray

hair. His wife was an old women who was barren. Yet, he still supplicated to Allah and called Him in secret.

(O my Lord! Grant me from Ladunka,) from You, (A good offspring) meaning, a righteous offspring, (You are indeed the All-Hearer of invocation.) Allah said,

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): "Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah [i.e. the creation of 'Iesa (Jesus) , the Word from Allah ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

تفسير السعدي وبينما هو قائم في محرابه يتعبد لربه ويتضرع نادته الملائكة { أن الله

يبشرك ببيحي مصدقاً بكلمة من الله { أي: بعيسى عليه السلام، لأنه كان بكلمة الله { وسيداً {

أي: يحصل له من الصفات الجميلة ما يكون به سيداً يرجع إليه في الأمور { وحصوراً { أي: ممنوعاً

من إتيان النساء، فليس في قلبه لهن شهوة، اشتغلاً بخدمة ربه وطاعته { ونبيّاً من الصالحين {

فأي: بشارة أعظم من هذا الولد الذي حصلت البشارة بوجوده، وبكمال صفاته، وبكونه نبيا من الصالحين

Tafsir Ibn Kathir: (Then the angels called him, while he was standing in prayer in the Mihrab,) meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allah told us about the good news that the angels delivered to Zakariyya,

(Allah gives you glad tidings of Yahya,) of a child from your offspring, his name is Yahya. Qatadah and other scholars said that he was called Yahya (literally, 'he lives') because Allah filled his life with faith.

Allah said next, (believing in the Word from Allah) means, "Believing in `Isa, son of Maryam."

(And Sayyidan) means, a wise man. Sayyid is the man noble in behavior and piety. `Ikrimah said that it refers to a person who is not overcome by anger.

(And Hasuran) does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations.

(A Prophet, from among the righteous) delivers more good news of sending Yahya as Prophet after the good news that he will be born. This good news was even better than the news of Yahya's birth.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ
قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allah said: "Thus Allah does what He wills."

تفسير السعدي فقال زكريا من شدة فرحه { رب أنى يكون لي غلام وقد بلغني الكبر وامرأتي عاقر } وكل واحد من الأمرين مانع من وجود الولد، فكيف وقد اجتمعوا، فأخبره الله تعالى أن هذا خارق للعادة، فقال: { كذلك الله يفعل ما يشاء } فكما أنه تعالى قدر وجود الأولاد بالأسباب التي منها التناسل، فإذا أراد أن يوجدهم من غير ما سبب فعل، لأنه لا يستعصي عليه شيء، فقال زكريا عليه السلام استعجلا لهذا الأمر، وليحصل له كمال الطمأنينة.

Tafsir Ibn Kathir: ("O my Lord! How can I have a son when I am very old, and my wife is barren" (He) said...) this is Allah's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ
إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

He said: "O my Lord! Make a sign for me." Allah said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."

تفسير السعدي { رب اجعل لي آية } أي: علامة على وجود الولد قال { آيتك ألا تكلم الناس ثلاثة أيام إلا رمزًا } أي: ينحبس لسانك عن كلامهم من غير آفة ولا سوء، فلا تقدر إلا على الإشارة والرمز، وهذا آية عظيمة أن لا تقدر على الكلام، وفيه مناسبة عجيبة، وهي أنه كما يمنع نفوذ الأسباب مع وجودها، فإنه يوجد بدون أسبابها ليدل ذلك أن الأسباب كلها مندرجة في قضائه وقدره، فامتنع من الكلام ثلاثة أيام، وأمره الله أن يشكره ويكثر من ذكره بالعشي والإبكار، حتى إذا خرج على قومه من المحراب { فأوحى إليهم أن سبحوا بكرة وعشيًا } أي: أول النهار وآخره.

Tafsir Ibn Kathir: (He said: "O my Lord! Make a sign for me") meaning make a sign that alerts me that the child will come, ((Allah) said: "Your sign is that you shall not speak to the people for three days except by signals.") meaning, you will not be able to speak except with signals, although you are not mute.

Allah then commanded Zakariyya to supplicate, thank and praise Him often in that condition,

(And remember your Lord much and glorify (Him) in the afternoon and in the morning.)

Lessons:

1. When we make any promises, it's important that we keep them and not break our promises.
2. We should remember to always seek protection with Allah from the shaitan by saying (أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ).
3. Always make dua to Allah because nothing is difficult for Him.
4. Ask Allah to make you a key for good. When Zacharia say Maryam with fruit out of season and she told him it's from Allah, this inspired him to make dua to Allah. You can be a key for good by reminding others of Allah and His blessings.
5. When you get something very special, remember to not be amazed with yourself, but make tasbeeh and be grateful to Allah.

What are some modern-day examples you can think of?



Stories of the Qur'an – Story 15

Story (القصة): Story of the Table Spread with Food

(قصة المائدة)

Surah Al Maeda 111 – 118

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

And when I (Allah) put in the hearts of Al-Hawarieen (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

تفسير السعدي واذكر نعمتي عليك إذ يسرت لك أتباعا وأعوانا. فأوحيت إلى الحواريين أي:

ألهمتهم، وأوزعت قلوبهم الإيمان بي وبرسولي، أو أوحيت إليهم على لسانك، أي: أمرتهم بالوحي الذي جاءك من عند الله، فأجابوا لذلك وانقادوا، وقالوا: آمنا بالله، واشهد بأننا مسلمون، فجمعوا بين الإسلام الظاهر، والانقياد بالأعمال الصالحة، والإيمان الباطن المخرج لصاحبه من النفاق ومن ضعف الإيمان.

Tafsir Ibn Kathir: (And when I (Allah) Awhaytu Al-Hawariyyin to believe in Me and My Messenger.) This is also a reminder of Allah's favor on `Isa, by making disciples and companions for him. It is also said that Awhaytu in the Ayah means, 'inspired'. (We believe. And bear witness that we are Muslims.)

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ

(Remember) when Al-Hawariun (the disciples) said: "O 'Isa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Isa (Jesus) said: "Fear Allah, if you are indeed believers."

تفسير السعدي والحواريون هم: الأنصار، كما قال تعالى كما قال عيسى ابن مريم

للحواريين: { مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ } { إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ } أي: مائدة فيها طعام، وهذا ليس منهم عن شك في قدرة الله، واستطاعته على ذلك. وإنما ذلك من باب العرض والأدب منهم. ولما كان سؤال آيات الاقتراح منافيا للانقياد للحق، وكان هذا الكلام الصادر من الحواريين ربما أوهم ذلك، وعظهم عيسى عليه السلام فقال: { اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ } فإن المؤمن يحمله ما معه

من الإيمان على ملازمة التقوى، وأن ينقاد لأمر الله، ولا يطلب من آيات الاقتراح التي لا يدري ما يكون بعدها شيئاً.

Tafsir Ibn Kathir: Sending Down the Ma'idah (Table spread with food)

This is the story of the Ma'idah, the name of which this Surah bears, Surat Al-Ma'idah. This is also among the favors that Allah granted His servant and Messenger, `Isa, accepting his request to send the Ma'idah down, and doing so as clear proof and unequivocal evidence.

((Remember) when Al-Hawaryun said...) the disciples of `Isa said, (O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven) The Ma'idah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked `Isa to supplicate to Allah to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

(`Isa said: "Have Taqwa of Allah, if you are indeed believers.") `Isa answered them by saying, `Have Taqwa of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions, if you are truly believers. '

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ
صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ



They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."

تفسير السعدي فأخبر الحواريون أنهم ليس مقصودهم هذا المعنى، وإنما لهم مقاصد صالحة، ولأجل الحاجة إلى ذلك ف { قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا } وهذا دليل على أنهم محتاجون لها، { وَتَطْمَئِنَّ قُلُوبُنَا } بالإيمان حين نرى الآيات العيانة، فيكون الإيمان عين اليقين، كما كان قبل ذلك علم اليقين. كما سأل الخليل عليه الصلاة والسلام ربه أن يريه كيف يحيي الموتى { قَالَ أَوْلَمْ تُؤْمِنُ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي } فالعبد محتاج إلى زيادة العلم واليقين والإيمان كل وقت، ولهذا قال: { وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا } أي: نعلم صدق ما جئت به، أنه حق وصدق، { وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ } فتكون مصلحة لمن بعدنا، نشهدها لك، فتقوم الحجة، ويحصل زيادة البرهان بذلك.

Tafsir Ibn Kathir: (They said: "We wish to eat thereof.") we need to eat from it, (and to be stronger in faith,) when we witness it descending from heaven as sustenance for us, (and to know that you have indeed told us the truth,) of your Message and our faith in you increases and also our knowledge, (and that we ourselves be its witnesses.) testifying that it is a sign from Allah, as proof and evidence

that you are a Prophet, and attesting to the truth of what you brought us,

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ
لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ
الرَّازِقِينَ ﴿١١٤﴾

'Iesa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."

تفسير السعدي فلما سمع عيسى عليه الصلاة والسلام ذلك، وعلم مقصودهم، أجابهم إلى

طلبهم في ذلك، فقال: { اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ } أي: يكون وقت نزولها عيداً وموسماً، يتذكر به هذه الآية العظيمة، فتحفظ ولا تنسى على مرور الأوقات وتكرر السنين. كما جعل الله تعالى أعياد المسلمين ومناسكهم مذكراً لآياته، ومنبهاً على سنن المرسلين وطرقهم القويمية، وفضله وإحسانه عليهم. { وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ } أي: اجعلها لنا رزقاً، فسأل عيسى عليه السلام نزولها وأن تكون لهاتين المصلحتين، مصلحة الدين بأن تكون آية باقية، ومصلحة الدنيا، وهي أن تكون رزقاً.

Tafsir Ibn Kathir: (‘Isa, son of Maryam, said: "O Allah, our Lord!

Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival...")

(and a sign from You.) proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

(and provide us sustenance,) a delicious food from You that does not require any effort or hardship,

("For You are the Best of sustainers."

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا
لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾

Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinns)."

تفسير السعدي { قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ

أَحَدًا مِّنَ الْعَالَمِينَ } لأنه شاهد الآية الباهرة وكفر عنادا وظلما، فاستحق العذاب الأليم والعقاب

الشديد. واعلم أن الله تعالى وعد أنه سينزلها، وتوعدهم -إن كفروا- بهذا الوعيد، ولم يذكر أنه أنزلها، فيحتمل أنه لم ينزلها بسبب أنهم لم يختاروا ذلك، ويدل على ذلك، أنه لم يذكر في الإنجيل الذي بأيدي النصارى، ولا له وجود. ويحتمل أنها نزلت كما وعد الله، والله لا يخلف الميعاد، ويكون عدم ذكرها في الأناجيل التي بأيديهم من الحظ الذي ذكروا به فنسوه. أو أنه لم يذكر في الإنجيل أصلا، وإنما ذلك كان متوارثا بينهم، ينقله الخلف عن السلف، فاكتمى الله بذلك عن ذكره في الإنجيل، ويدل على هذا المعنى قوله: { وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ } والله أعلم بحقيقة الحال.

Tafsir Ibn Kathir: Allah said: "I am going to send it down unto you, but if any of you after that disbelieves..." by denying this sign and defying its implication, O `Isa, (then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.) among the people of your time.

وَإِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ ۖ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي
 إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
 بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمْتُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
 نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾

And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship

me and my mother as two gods besides Allah?" " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.

تفسير السعدي { وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ

مِنْ دُونِ اللَّهِ { وهذا توبيخ للنصارى الذين قالوا: إن الله ثالث ثلاثة، فيقول الله هذا الكلام لعيسى. فيتبرأ عيسى ويقول: { سُبْحَانَكَ } عن هذا الكلام القبيح، وعمّا لا يليق بك. { مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ } أي: ما ينبغي لي، ولا يليق أن أقول شيئاً ليس من أوصافي ولا من حقوقي، فإنه ليس أحد من المخلوقين، لا الملائكة المقربون ولا الأنبياء المرسلون ولا غيرهم له حق ولا استحقاق لمقام الإلهية وإنما الجميع عباد، مدبرون، وخلق مسخرون، وفقراء عاجزون { إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ } فأنت أعلم بما صدر مني و { إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ } وهذا من كمال أدب المسيح عليه الصلاة والسلام في خطابه لربه، فلم يقل عليه السلام: "لم أقل شيئاً من ذلك" وإنما أخبر بكلام ينفي عن نفسه أن يقول كل مقالة تنافي منصبه الشريف، وأن هذا من الأمور المحالة، ونزه ربه عن ذلك أتم تنزيهه، ورد العلم إلى عالم الغيب والشهادة.

Tafsir Ibn Kathir: `Isa Rejects Shirk and Affirms Tawhid

Allah will also speak to His servant and Messenger, `Isa son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped `Isa and his mother as gods besides Allah, (O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah')

(Glory be to You! It was not for me to say what I had no right (to say)) contains Allah's direction for `Isa to utter the perfect answer.

(Had I said such a thing, You would surely have known it.) means, had I said it, You, my Lord, would have known it, for nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

(You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allah) did command me to say...) and convey.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ



"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.

تفسير السعدي ثم صرح بذكر ما أمر به بني إسرائيل، فقال: { مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ } فإنا عبد متبع لأمرك، لا متجرئ على عظمتك، { أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ } أي: ما أمرتهم إلا بعبادة الله وحده وإخلاص الدين له، المتضمن للنهي عن اتخاذي وأمي إلهين من دون الله، وبيان أنني عبد مربوب، فكما أنه ربكم فهو ربي. { وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ } أشهد على من قام بهذا الأمر، ممن لم يقم به. { فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ } أي: المطلع على سرائرهم وضمائرهم. { وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ } علما وسمعا وبصرا، فعلمك قد أحاط بالمعلومات، وسمعك بالمسموعات، وبصرك بالمبصرات، فأنت الذي تجازي عبادك بما تعلمه فيهم من خير وشر.

Tafsir Ibn Kathir: (Worship Allah, my Lord and your Lord) and this is what I conveyed to them, (And I was a witness over them while I dwelled amongst them,) I was a witness over what they did when I was amongst them,

(but when You took me ﴿up﴾, You were the Watcher over them, and You are a Witness to all things.)

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."

تفسير السعدي { إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ } وأنت أرحم بهم من أنفسهم وأعلم بأحوالهم، فلولا أنهم عباد متمردون لم تعذبهم. { وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ } أي: فمغفرتك صادرة عن تمام عزة وقدرة، لا كمن يغفر ويعفو عن عجز وعدم قدرة. الحكيم حيث كان من مقتضى حكمتك أن تغفر لمن أتى بأسباب المغفرة.

Tafsir Ibn Kathir: If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.) All matters refer back to Allah, for He does what He Wills and none can question Him about what He does, while He will question them. This Ayah also shows the crime of inventing a lie against Allah and His Messenger, thus making a rival, wife and son for Allah. Allah is glorified in that He is far above what they attribute to Him.

Lessons:

1. When we claim faith then it's important we act on it.
2. We should always believe in Allah's ability and know He is able to do all things. When we ask for an ayah, it should be to increase in faith, and not to challenge Allah.
3. Allah is One and He has no partners, sons, wives, children or parents. It's important to believe in Allah's Oneness and stay away from shirk.
4. Allah is the Knower of the Seen and Unseen. He knows our intentions, our thoughts, our feelings, and our desires. Allah knows when we show something from the outside, but has different intentions inside.

What are some modern-day examples you can think of?

تم بحمد الله



مركز السلام الإسلامي

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www.markazalsalam.com



info@markazalsalam.com



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t.me/dropletsofdew



[+97150 8008875](https://wa.me/971508008875)

