

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْوُلْدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-'Asr 103 : Verse No. 1



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وَالْعَصْرِ ①

By the time of the beloved Prophet.

Tafsir al-Baghawi

تفسير البغوي

قَالَ ابْنُ عَبَّاسٍ: وَالِدَّهْرِ.

قِيلَ: أَقْسَمَ بِهِ لِأَنَّ فِيهِ عِبْرَةً لِلنَّاسِ.

وَقِيلَ: مَعْنَاهُ وَرَبِّ الْعَصْرِ

Sayyiduna Ibn 'Abbas – may Allah be pleased with them – said: i.e.

By the era.

The Almighty took its oath because in it, there is a lesson for the observant.

Its interpretation would be, "By the Lord of the era."

قَالَ مُقَاتِلٌ: أَقْسَمَ بِصَلَاةِ الْعَصْرِ وَهِيَ الصَّلَاةُ الْوُسْطَى.

Sayyiduna Muqatil – may Allah be pleased with him – said: The

Almighty took the oath of 'Asr Salah, for it is the middle Salah (i.e. the most important Salah).

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.

Tafsir al-Kabeer

التفسير الكبير

أَنَّهُ قَسَمَ بِزَمَانِ الرَّسُولِ عَلَيْهِ السَّلَامُ، وَاحْتَجُّوا عَلَيْهِ
بِقَوْلِهِ عَلَيْهِ السَّلَامُ: إِنَّمَا مِثْلُكُمْ وَمِثْلُ مَنْ كَانَ قَبْلَكُمْ مِثْلُ رَجُلٍ اسْتَأْجَرَ أَجِيرًا، فَقَالَ:
مَنْ يَعْمَلُ مِنَ الْفَجْرِ إِلَى الظُّهْرِ بِقِيرَاطٍ، فَعَبِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ مِنَ الظُّهْرِ إِلَى
الْعَصْرِ بِقِيرَاطٍ، فَعَبِلَتِ النَّصَارَى، ثُمَّ قَالَ: مَنْ يَعْمَلُ مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقِيرَاطَيْنِ،
فَعَبِلْتُمْ أَنْتُمْ، فَعَضِبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقْلُ أَجْرًا! فَقَالَ اللَّهُ:
وَهَلْ نَقَصْتُ مِنْ أَجْرِكُمْ شَيْئًا، قَالُوا: لَا، قَالَ: فَهَذَا فَضْلِي أَوْتِيهِ مِنْ أَشَاءَ، فَكُنْتُمْ أَقْلَ
عَمَلًا وَأَكْثَرَ أَجْرًا

فَهَذَا الْخَبَرُ دَلٌّ عَلَى أَنَّ الْعَصْرَ هُوَ الزَّمَانُ الْمُبْتَغَى بِهِ وَبِأَمَّتِهِ، فَلَا جَرَمَ أَقْسَمَ اللَّهُ بِهِ،
فَقَوْلُهُ: وَالْعَصْرُ أَيْ وَالْعَصْرُ الَّذِي أَنْتَ فِيهِ

فَهُوَ تَعَالَى أَقْسَمَ بِزَمَانِهِ فِي هَذِهِ الْآيَةِ وَبِكَانِهِ فِي قَوْلِهِ: وَأَنْتَ حَلٌّ بِهَذَا الْبَدَلِ [الْبَدَلِ: 2]
وَبِعُورِهِ فِي قَوْلِهِ: لَعَنُوكَ [الْحَجَرِ: 72]

It is the oath of the era of the Holy Prophet – may Allah send peace and blessings upon him, and the exegetists have proven this point due to following reasons:

The Hadeeth of the beloved Prophet – may Allah send peace and blessings upon him: Your example and the example of those who existed before you is that of a man who hired labourers on the terms that, "Whoever works from dawn to mid-day will earn one Qeerat (a unit of measurement applicable to Gold)", so the jews worked for it. He then said, "One who works from mid-day to the time of 'Asr will earn one Qeerat", so the christians worked for it. He then said, "One who works from 'Asr to sunset will earn two Qeerats", so you all worked for it. The jews and christians got angry and said, "We worked the most and still earned the least reward?!" Allah Almighty then stated, "Have I reduced anything from your reward?" They replied, "No." He stated, "This is My blessing, I distribute it to

whomever I please." So, you are the ones who worked the least but earned the most.

This Hadeeth proves that Al-'Asr is exclusive to the Holy Prophet – may Allah send peace and blessings upon him – and his Ummah, so there should be no issues in Allah Almighty taking the oath of it. His statement would mean i.e. by the era in which you (The Holy Prophet – may Allah send peace and blessings upon him) are.

Allah Almighty took the oath of his era in this verse, and of his place in the following verse:

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ

For you (O dear Prophet Muhammad – peace and blessings be upon him) are in this city.

(Al-Balad 90, Verse 2)

And of his life in the following verse:

لَعَبْرُكَ

By your life, O dear Prophet (Muhammad – peace and blessings be upon him).

(Al-Hijr 15, Verse 72)

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

هُوَ قَسَمٌ بِعَصْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لِفَضْلِهِ بِتَجْدِيدِ النُّبُوَّةِ فِيهِ.

It is the oath of the era of the Holy Prophet – may Allah send peace and blessings upon him – due to his excellence and the revival of Prophethood taking place in it.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.

Tafsir al-Baidawi

تفسير البضاوى

وَالْعَصْرِ أَقْسَمُ سُبْحَانَهُ بِصَلَاةِ الْعَصْرِ لِفَضْلِهَا، أَوْ بَعَصْرِ النَّبِوَةِ

Allah Almighty took the oath of 'Asr Salah due to its excellence, or it could mean the oath of the era of the Prophethood of Sayyiduna Muhammad – may Allah send peace and blessings upon him.

Tafsir al-Baidawi (Anwaar al-Tanzeel wa Asraar al-Taweel) of Imam Qadhi Abdullah ibn Umar al-Shiraazi al-Baidawi ؒ D. 685 A.H.

Tafsir Rooh al-Bayaan

تفسير روح البيان

اقسم بعصر النبوة الذى مقداره فيما مضى من الزمان مقدار وقت العصر من النهار

وهو زمان بعثته الى انقراض أمته فى آخر الزمان وهو ألف سنة كما قال عليه السلام

ان استقامت أمتى فلها يوم وان لم تستقم فلها نصف يوم

وفضل هذا العصر على سائر الاعصار ظاهر لأنه عصر خير الأنبياء والمرسلين وعصر خير

الأمم وخير الكتب الالهية

Allah Almighty took the oath of the era of the Holy Prophet – may Allah send peace and blessings upon him, the duration of which is the duration of 'Asr out of the whole day. It is the time of his appointment as a Prophet till the end time of his Ummah, which is a thousand years, as the Holy Prophet – may Allah send peace and blessings upon him – has stated: If my Ummah is steadfast then there is a whole day for it, if not, then there is half a day for it.

The excellence of his era over all the others is obvious, for it is the era of the best of all Prophets and Messengers, the era of the best of all Ummahs and the best amongst Allah's scriptures.

Tafsir Rooh al-Bayaan of Imam Isma'eel Haqqi ibn Mustafa al-Istanbuli Hanafi ر.ه. 1127 A.H.