

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Zalzalah 99 : Verse No. 7



The Research Department of MUSJIDUL HAQ is dedicated to provide the Muslim Ummah with Sound Islamic Education as it appears in the form of articles on www.musjidulhaq.com website. Any constructive criticism, errors or improvements; albeit grammatical or spelling, please inform us via email or using the comment box below each article, we greatly value your feedback and comments. We hope the format of any Arabic script comes through correctly, for a better viewing experience we recommend downloading the PDF format of the article. An appeal is also made to all scholars to review and rectify by communicating with us where necessary.

MARCH 14, 2019

MUSJIDUL HAQ RESEARCH DEPARTMENT

48 Van Der Riet Street | Uitenhage | Port Elizabeth / Nelson Mandela Bay Municipality (South Africa)

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ

Then whosoever has done good of an atom's weight shall see it.

Tafsir al-Tabari

تفسير الطبري

فَمَنْ عَمِلَ فِي الدُّنْيَا وَزَنَ ذَرَّةً مِنْ خَيْرٍ، يَرَى ثَوَابَهُ هُنَاكَ

So whoever has done good in the world of even an atom's weight shall see its reward over there (in the hereafter).

Tafsir Al-Tabari (Tafsir Ibn Jareer / Jame' al-Bayaan fi Taweel al-Quraan) of Imam Abu Ja'far Muhammad ibn Jareer al-Tabri ؓ D. 310 A.H.

Tafsir al-Matureedi

تفسير الباتريدي

يرى الكافر ما عمل من خير في الدنيا، وأما في الآخرة فلا يرى؛ لأنه لا يؤمن بها، ولا يعمل لها

An infidel will see the reward of whatever good he did in the world, and as far as the hereafter is concerned, he will not see it there, for he never believed in it nor worked towards it.

والمؤمن يرى ما عمل من شر في الدنيا، وما عمل في الآخرة

The believer will see the consequences of whatever bad he did in the world and not in the hereafter.

وعلى ذلك روى في الخبر أن أبا بكر الصديق - رَضِيَ اللهُ عَنْهُ - كان جالسا مع رسول الله - صلى الله عليه وسلم - فنزلت هذه الآية: فقال أبو بكر الصديق: يا رسول الله: كل من عمل مناشرا يراه فقال رسول الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -: ما يرون في الدنيا مما يكرهون فهو من ذاك، ويؤخر الخير لأهله في الآخرة.

It is based upon the Hadeeth that Sayyiduna Abu Bakr – may Allah be pleased with him – was seated with the Holy Prophet – may Allah send peace and blessings upon him – and then this verse was revealed. Sayyiduna Abu Bakr – may Allah be pleased with him – said, “O Allah's Messenger, will everyone of us who committed bad deeds will see it (in the hereafter)?” The Holy Prophet – may Allah send peace and blessings upon him – replied, “What they see in this world which they hate, it is from that, and the good deeds are delayed for its people to the hereafter.”

Tafsir al-Matureedi (Taweel Ahl al-Sunnah) of Imam Abu Mansoor Muhammad Ibn Muhammad al-Matureedi ؓ D. 333 A.H.

Tafsir al-Baghawi

تفسير البغوي

قَالَ ابْنُ عَبَّاسٍ: لَيْسَ مُؤْمِنٌ وَلَا كَافِرٌ عَمِلَ خَيْرًا أَوْ شَرًّا فِي الدُّنْيَا إِلَّا أَرَاهُ اللَّهُ إِثْمًا يَوْمَ الْقِيَامَةِ، فَأَمَّا الْمُؤْمِنُ فَيَرَى حَسَنَاتِهِ وَسَيِّئَاتِهِ فَيَغْفِرُ اللَّهُ سَيِّئَاتِهِ وَيُثِيبُهُ بِحَسَنَاتِهِ، وَأَمَّا الْكَافِرُ فَتَرُدُّ حَسَنَاتُهُ وَيُعَذِّبُهُ بِسَيِّئَاتِهِ.

Sayyiduna Ibn ‘Abbas – may Allah be pleased with him – said: Every believer and non-believer will certainly see in the hereafter whatever good or evil he had committed in the world. As for the believer, he will see his good and evil deeds then Allah Almighty will forgive his evil deeds and reward him for his good deeds, and as for the non-believer, his good deeds will be discarded and he will be punished for his evil deeds.

قَالَ مُحَمَّدُ بْنُ كَعْبٍ فِي هَذِهِ الْآيَةِ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ: مَنْ كَافَرَ يَرَى ثَوَابَهُ فِي الدُّنْيَا فِي نَفْسِهِ وَمَالِهِ وَأَهْلِهِ وَوَلَدِهِ، حَتَّى يَخْرُجَ مِنَ الدُّنْيَا وَلَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ مِنْ مُؤْمِنٍ يَرَى عُقُوبَتَهُ فِي الدُّنْيَا فِي نَفْسِهِ وَمَالِهِ وَأَهْلِهِ وَوَلَدِهِ، حَتَّى يَخْرُجَ مِنَ الدُّنْيَا وَلَيْسَ لَهُ عِنْدَ اللَّهِ شَرٌّ.

Sayyiduna Muhammad ibn Ka'b – may Allah be pleased with him – said regarding the verse: A non-believer will see his reward whilst living in the world in the form of his life, his wealth and children till he departs from this world whereas he will have no share of virtues by Allah.

If a believer does bad even of an atom's weight will face its consequences in this world in the form of his life, his wealth and his family and children till he leaves the world whereas there will be no share of evil for him by Allah.

قَالَ مُقَاتِلٌ: نَزَلَتْ هَذِهِ الْآيَةُ فِي رَجُلَيْنِ، وَذَلِكَ أَنَّهُ لَمَّا نَزَلَ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ كَانَ أَحَدُهُمَا يَأْتِيهِ السَّائِلُ فَيَسْتَقِلُّ أَنْ يُعْطِيَهُ الثَّبَرَةَ وَالْكَسْرَةَ وَالْجَوَزَةَ وَنَحْوَهَا، يَقُولُ: مَا هَذَا بِشَيْءٍ إِنَّمَا نُوْجِرُ عَلَى مَا نُعْطِي وَنَحْنُ نُحِبُّهُ، وَكَانَ الْآخَرُ يَتَهَاوَنُ بِالذَّنْبِ الْيَسِيرِ كَالْكَذْبَةِ وَالْغَيْبَةِ وَالنَّظَرَةِ وَأَشْبَاهِ ذَلِكَ، وَيَقُولُ: إِنَّمَا وَعَدَ اللَّهُ النَّارَ عَلَى الْكِبَائِرِ، وَلَيْسَ فِي هَذَا إِثْمٌ، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ يُرَغِّبُهُمْ فِي الْقَلِيلِ مِنَ الْخَيْرِ أَنْ يُعْطَوْهُ، فَإِنَّهُ يُوْشِكُ أَنْ يَكْثُرَ، وَيُحَذِّرُهُمُ الْيَسِيرَ مِنَ الذَّنْبِ، فَإِنَّهُ يُوْشِكُ أَنْ يَكْثُرَ، فَأَلْثَمَ الصَّغِيرَ فِي عَيْنِ صَاحِبِهِ أَعْظَمَ مِنَ الْجِبَالِ يَوْمَ الْقِيَامَةِ، وَجِيبَ مَحَاسِنِهِ [فِي عَيْنِهِ] أَقْلُ مِنْ كُلِّ شَيْءٍ.

Sayyiduna Muqatil – may Allah be pleased with him – said: This verse was revealed about two men, and it was at the time when the following verse was revealed:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝

And they feed, for love of Him, the poor, the orphan and the prisoner.

Whenever a beggar came by one of them, he would always give him some dates and nuts etc. and used to say that it is just a little but has its virtues and we love giving. Whereas the other person was conveniently negligent about sinning; such as lying, backbiting, casting evil gaze and other things of this nature and used to say that Allah Almighty has reprimanded about hellfire only on account of major sins while there is no harm in this. It was then that Allah Almighty revealed this verse to inspire one to aspire on doing good even if it is a little and fear the sins though they may seem harmless, for it may amount to a whole lot. The smallest of sin in the eyes of its owner will be mountainous on the Day of Judgment while all of his good deeds will seem to him most inferior of all things.

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

وعن عائشة: «كَانَ بَيْنَ يَدَيْهَا عَنَبٌ فَقَدَّمَ مَتْنَهُ إِلَى نِسْوَةٍ بَحْضَرَتْهَا، فَجَاءَ سَائِلٌ فَأَمَرَتْ لَهُ بِحَبَّةٍ مِنْ ذَلِكَ الْعَنَبِ فَضَحِكَ بَعْضُ مَنْ كَانَ عِنْدَهَا، فَقَالَتْ: إِنَّ فِيهَا تَرَوْنَ مَشَاقِيلَ الدَّرَّةِ وَتَكُنْتُ هَذِهِ الْآيَةَ»

It has been reported about Sayyidah Ayesha – may Allah be pleased with her – that she had some grapes before the women present in the gathering, so she offered it to the ladies that were present. A beggar then came, and she summoned to give one of the grapes

to him. Some of them laughed at it then she said, "What you see here (the grape) carries a multitude of atoms' weight and recited this verse."

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

أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ يَأْكُلُ، فَأَمْسَكَ وَقَالَ: يَا رَسُولَ اللَّهِ، وَإِنَّا لَنَرَى مَا عَمِلْنَا مِنْ خَيْرٍ وَشَرٍّ ۖ قَالَ: (مَا رَأَيْتَ مِمَّا تَكْرَهُ فَهُوَ مَثَاقِيلُ ذَرِّ الشَّرِّ، وَيُدَّخِرُ لَكُمْ مَثَاقِيلُ ذَرِّ الْخَيْرِ، حَتَّى تَعْطَوْهُ يَوْمَ الْقِيَامَةِ

This verse was revealed upon the Holy Prophet – may Allah send peace and blessings upon him – while Sayyiduna Abu Bakr – may Allah be pleased with him – was eating and then he stopped to ask, "O Allah's Messenger, will we see our good and bad deeds?" He replied, "Whatever unpleasurable things you encounter are the weights of the atoms those bad deeds but every atom of your good deeds is accumulated for you until they (their reward) will be given to you on the Day of Judgment."

كَعْبُ الْأَحْبَارِ أَنَّهُ قَالَ: لَقَدْ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ آيَتَيْنِ أَحْصَتَا مَا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالصُّحُفِ: فَبَنُ يَعْملُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْملُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ.

Sayyiduna Ka'b al-Ahbar – may Allah be pleased with him – said: Indeed Allah Almighty has revealed two such verses upon Sayyiduna Muhammad – may Allah send peace and blessings upon him – which encompass all the teachings of Torah, Bible and all the other heavenly revealed books:

فَبَنُ يَعْملُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ①

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ ٥

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

Tafsir al-Jalalain

تفسير الجلالين

{فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} {خَيْرًا يَرَهُ} يَرْتَوِيهِ

So whoever does an atom's weight of good shall see it: he shall see its reward.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؒ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.

Tafsir al-Durr al-Manthoor

تفسير الدر المنثور

وأخرج ابن المبارك في الزهد وأحمد وعبد بن حيد والنسائي والطبراني وابن مردويه عن صعصعة بن معاوية عم الفرزدق أنه أتى النبي صلى الله عليه وسلم فقرا عليه {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} فَقَالَ: حسبى لا أبالي أن لا أسبى من القرآن غيرها

The uncle of Farzooq visited the Holy Prophet – may Allah send peace and blessings upon him – and he recited for him:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ ٥

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ ٥

He (Farzooq's uncle) said, "It is sufficient for me. I do not care if I do not hear any other part of the Quran besides this."
(Al-Zuhd, Musnad Ahmed, Nasa'i, Tabrani, Ibn Mardawaih etc.)

وَأَخْرَجَ سَعِيدُ بْنُ مَنْصُورٍ عَنِ الْبَطْلِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي مَجْلِسٍ وَمَعَهُمُ الْأَعْرَابِيُّ جَالِسٌ {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ { فَقَالَ الْأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ أَمْثَقَالَ ذَرَّةً قَالَ: نَعَمْ فَقَالَ الْأَعْرَابِيُّ: وَاسْوَأَاتَاهُ

ثُمَّ قَالَ وَهُوَ يَقُولُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ دَخَلَ قَلْبُ الْأَعْرَابِيِّ الْإِيمَانَ

The Holy Prophet – may Allah send peace and blessings upon him – recited the following verse in a gathering and among them was a Bedouin:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٤

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ٥

The Bedouin said, "O the Messenger of Allah, even an atom's weight?"

He replied, "Yes."

The Bedouin then said, "My bad!" He kept on repeating it, then the Holy Prophet – may Allah send peace and blessings upon him – stated, "Iman has entered the heart of this Bedouin."

(Sa'eed ibn Mansoor)

Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.

قوله عليه السلام في حق عبد الله بن جدعان لا ينفعه لأنه لم يقل يوماً رب اغفر لي
خطيئتي يوم الدين وذلك حين قالت عائشة رضي الله عنها يا رسول الله ابن جدعان كان
في الجاهلية يصل الرحم ويطعم المسكين فهل ذلك نافعه

The statement of the Holy Prophet – may Allah send peace and blessings upon him – about Abdullah ibn Jad'an is that his good deeds will not benefit him, for not one day did he ask for forgiveness in the court of Allah Almighty to pardon his sins on the Day of Judgment, and he said it in response to Sayyiduna Ayesha – may Allah be pleased with her – when she asked, "O Messenger of Allah, Ibn Jad'an used to link ties and feed the poor in the Days of Jahiliyyah (prior to Islam), will it benefit him?"

وقوله عليه السلام في حق أبي طالب ولولا أنا كان في الدرك الأسفل من النار

The statement of the Holy Prophet – may Allah send peace and blessings upon him – concerning Abu Talib: Had it not been for me, he would be in the lowest level of hell.

فتلك الشفاعة مختصة به

This kind of intercession is exclusive to the Holy Prophet – may Allah send peace and blessings upon him – alone.

وأما حسنات الكفار فمقبولة بعد إسلامهم

And as for non-believers, their good deeds are only acceptable once they embrace Islam.

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