

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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# TAFSIR OF AHLUS SUNNAH

Through the Centuries

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Surah Al-Shams 91 : Verse No. 8



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## فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا

And inspired in it the knowledge of its sins and its piety.

### Tafsir al-Matureedi

### تفسير الباتريدي

أنه عليها فجورها وتقواها، وأنه وضع في نفسه ما يعرف به قبح كل قبيح، وحسن كل

حسن.

The Almighty inspired the soul recognition of its sins and piety i.e. He granted the soul the ability to distinguish between the bad in every evil and good in every virtue.

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

### Tafsir al-Qurtubi

### تفسير القرطبي

وَعَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: إِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدِهِ خَيْرًا، أَلْهَمَهُ الْخَيْرَ فَعَمِلَ بِهِ، وَإِذَا أَرَادَ بِهِ الشَّرَّ، أَلْهَمَهُ الشَّرَّ فَعَمِلَ بِهِ.

Sayyiduna Muhammad ibn Ka'b – may Allah be pleased with him – is reported to have said: When Allah Almighty ordains some good to His servant He inspires him to do good and he earns it, and when He ordains bad for him then He inspires him to do bad then he commits it.

عَنِ ابْنِ عَبَّاسٍ قَالَ: أَلْهَمَ الْمُؤْمِنَ الْمُتَّقِيَ تَقْوَاهُ، وَأَلْهَمَ الْفَاجِرَ فُجُورَهُ.

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – is reported to have said: Allah Almighty inspires a pious believer to attain piety and inspires a sinner to commit vices.

وَرُوِيَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَلْهَبَهَا فُجُورَهَا وَتَقْوَاهَا

قَالَ: [اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا].

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported:  
The Holy Prophet – may Allah send peace and blessings upon him –  
recited:

فَأَلْهَبَهَا فُجُورَهَا وَتَقْوَاهَا ۗ

And inspired in it the knowledge of its sins and its piety.

(Al-Shams 91, Verse 8)

He said: O Allah, grant my soul piety and cleanse it, for You are the  
best who can purify it. You are its Owner and Master.

وَفِي صَحِيحِ مُسْلِمٍ، عَنْ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: أَرَأَيْتَ مَا يَعْجَلُ

النَّاسُ الْيَوْمَ، وَيَكْدَحُونَ فِيهِ، أَشَىءٌ قُضِيَ وَمَضَى عَلَيْهِمْ مِنْ قَدَرٍ سَبَقَ، أَوْ فِيمَا

يَسْتَقْبِلُونَ «1» مِمَّا أَتَاهُمْ بِهِ نَبِيِّهِمْ، وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ فَقُلْتُ: بَلْ شَىءٌ قُضِيَ

عَلَيْهِمْ، وَمَضَى عَلَيْهِمْ. قَالَ فَقَالَ: أَفَلَا يَكُونُ ظُلْمًا ۗ قَالَ: فَفَرَعْتُ مِنْ ذَلِكَ فَرَعًا

شَدِيدًا، وَقُلْتُ: كُلُّ شَيْءٍ خَلَقَ اللَّهُ وَمَلَكَ يَدَيْهِ، فَلَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ. فَقَالَ

لِي: يَرِحُكَ اللَّهُ! إِنْ لَمْ أَرِدْ بِهَا سَأَلْتُكَ إِلَّا لِأَحْرَزَ عَقْلَكَ، إِنَّ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَتَيَا رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَا: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ مَا يَعْجَلُ النَّاسُ الْيَوْمَ وَيَكْدَحُونَ

فِيهِ: أَشَىءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ مِنْ قَدَرٍ قَدْ سَبَقَ، أَوْ فِيمَا يَسْتَقْبِلُونَ بِهِ مِمَّا أَتَاهُمْ

بِهِ نَبِيِّهِمْ. وَثَبَتَتِ الْحُجَّةُ عَلَيْهِمْ ۗ فَقَالَ: (بَلْ شَىءٌ قُضِيَ عَلَيْهِمْ وَمَضَى فِيهِمْ. وَتَصَدِيقٌ

ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَبَهَا فُجُورَهَا وَتَقْوَاهَا).

This Hadeeth is mentioned in Sahih Muslim narrated by Sayyiduna  
Abu al-Aswad Du'ali, he says: 'Imran ibn Husain (may Allah be

pleased with him) said to me: What is your view about what the people do today in the world and strive for; is it something decreed for them or predestined for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teaching which they did not act upon? I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said: Then, would it not be an injustice (to punish them)? I felt greatly disturbed because of that and said: Everything is created by Allah and lies in His Power. He would not be questioned as to what He does, but they would be questioned; thereupon he said to me: May Allah have mercy upon you, I did not mean to ask you but for testing your intelligence. Two men of the tribe of Muzaina came to Allah's Messenger – may Allah send peace and blessings upon him – and said: O Allah's Messenger, what is your opinion that the people do in the world and strive for, is something decreed for them; something preordained for them and will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon. and thus they became deserving of punishment? Thereupon, he said: Of course, it happens as it is decreed by destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious:

وَنَفْسٍ وَمَا سَوَّاهَا.

And by (oath of) the soul and by (oath of) Him Who made it proper.

فَأَلَّهَا فُجُورَهَا وَتَقْوَاهَا

And inspired in it the knowledge of its sins and its piety.

(Al-Shams 91, Verse 7-8)

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

{ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا } بَيْنَ لَهَا طَرِيقَ الْخَيْرِ وَالشَّرِّ

And inspired to discern its vices and piety i.e. He pointed out to it the path of good and that of evil.

*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.*