

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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# TAFSIR OF AHLUS SUNNAH

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Through the Centuries

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Surah Al-Fajr 89 : Verse No. 14



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## إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ط

Indeed nothing is hidden from the sight of your Lord.

Tafsir al-Qurtubi

تفسير القرطبي

أَيُّ يَرُودُ عَمَلِ كُلِّ إِنْسَانٍ حَتَّى يُجَازِيَهُ بِهِ، قَالَهُ الْحَسَنُ وَعِكْرَمَةُ.

i.e. He observes the deeds of every human till he is requited by Him.  
Sayyidua Hasan and 'Ikramah – may Allah be pleased with them –  
have made this statement.

وَقِيلَ: أَيْ عَلَى طَرِيقِ الْعِبَادِ لَا يَفُوتُهُ أَحَدٌ. وَالْمِرْصَادُ وَالْمِرْسَادُ: الطَّرِيقُ.

It is said that it denotes the path of servants which everyone will go  
through. Al-Marsad and Al-Mirsaad means pathway.

فَرَوَى الصَّحَّاحُ عَنْ ابْنِ عَبَّاسٍ قَالَ:

إِنَّ عَلَى جَهَنَّمَ سَبْعَ قَنَاطِرَ

يُسْأَلُ الْإِنْسَانُ عِنْدَ أَوَّلِ قَنْطَرَةٍ عَنِ الْإِيمَانِ، فَإِنْ جَاءَ بِهِ تَامًّا جَازٍ إِلَى الْقَنْطَرَةِ الثَّانِيَةِ

ثُمَّ يُسْأَلُ عَنِ الصَّلَاةِ، فَإِنْ جَاءَ بِهَا جَازٍ إِلَى الثَّالِثَةِ

ثُمَّ يُسْأَلُ عَنِ الزَّكَاةِ، فَإِنْ جَاءَ بِهَا جَازٍ إِلَى الرَّابِعَةِ

ثُمَّ يُسْأَلُ عَنْ صِيَامِ شَهْرِ رَمَضَانَ، فَإِنْ جَاءَ بِهِ جَازٍ إِلَى الْخَامِسَةِ

ثُمَّ يُسْأَلُ عَنِ الْحَجِّ وَالْعُمْرَةِ، فَإِنْ جَاءَ بِهَا جَازٍ إِلَى السَّادِسَةِ

ثُمَّ يُسْأَلُ عَنْ صَلَاةِ الرَّحِمِ، فَإِنْ جَاءَ بِهَا جَازٍ إِلَى السَّابِعَةِ

ثُمَّ يُسْأَلُ عَنِ الظَّالِمِ، وَيُنَادِي مُنَادٍ: أَلَا مَنْ كَانَتْ لَهُ مَظْلَمَةٌ فَلْيَأْتِ، فَيُقْتَضُ لِلنَّاسِ مِنْهُ، يُقْتَضُ لَهُ مِنَ النَّاسِ

Sayyiduna Dhahhak narrated from Sayyiduna Ibn 'Abbas – may Allah be pleased with them – to have said: There are seven bridges on the road that stretches over hell (Pulsirat):

The human being will be asked the question regarding faith on the first bridge. If one succeeds through it then he will advance to the second bridge.

Then he will be questioned about Salah, and if he succeeds through it, he will be given clear passage to the third stage.

He then will be questioned regarding Zakah, and if he succeeds through it, he will be granted passage to the fourth stage.

He will then be questioned regarding the fasts of the month of Ramadan. If he succeeds through it he will go to the fifth bridge.

Then he will be questioned regarding Hajj and 'Umrah. If he succeeds in it, he will be given clear passage to the sixth bridge.

He will then be questioned about keeping family ties. If he succeeds through it he will be sent to the seventh bridge.

He will then be asked about the wrongdoings. A caller will call, "Is there anyone who has any rights over this person then he will be compensated for it.

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

## Tafsir al-Jalalain

## تفسير الجلالين

{ إِنَّ رَبَّكَ لَبَالِرْصَادِ } يَرُودُ أَعْمَالُ الْعِبَادِ فَلَا يَفُوتُهُ مِنْهَا شَيْءٌ لِيُجَازِيَهُمْ عَلَيْهَا

Assuredly your Lord is ever on the watch, watching over the deeds of servants, nothing of which escapes Him, that He may then requite them for these [deeds].

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