

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-Burooj 85 : Verse No. 1-16



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MUSJIDUL HAQ RESEARCH DEPARTMENT

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وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝

By heaven in which are zodiacal signs.

وَالْيَوْمِ الْمَوْعُودِ ۝

And by the promised day.

وَشَاهِدٍ وَمَشْهُودٍ ۝

And by the day which is a witness, and by the day, they are presented.

قُتِلَ أَصْحَابُ الْأُخْدُودِ ۝

Cursed be the fellows of the ditch,

النَّارِ ذَاتِ الْوَقُودِ ۝

Of the blazed fire,

إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝

when they sat by them;

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝

And they were themselves witnesses to what they were doing with muslims.

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝

And what they thought bad of muslims only this that they believed in Allah, the Dignified, all Praised.

الَّذِي لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ ۝ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

He for Whom is the kingdom of the heavens and the earth; and Allah is a witness over all things.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ
جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١١﴾

Verily those who persecuted the muslim men and women, and then repented not, for them is the torment of Hell and for them is the torment of fire.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١٢﴾

Undoubtedly, those who believed and did good deeds, for them are Gardens beneath which springs flow. This is the great triumph.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٣﴾

Undoubtedly, the seizing of your Lord is, severe.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٤﴾

Undoubtedly, He begins first and then repeats.

وَهُوَ الْغَفُورُ الْودُودُ ﴿١٥﴾

And He is the Most Forgiving the Loving to His righteous bondmen.

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٦﴾

The Owner of the Honourable Throne.

فَعَالٌ لِّمَا يُرِيدُ ﴿١٧﴾

The Doer of whatever He wills.

Tafsir al-Baghawi

تفسير البغوي

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْيَوْمُ الْمَوْعُودُ يَوْمُ الْقِيَامَةِ، وَالْمَشْهُودُ يَوْمُ عَرَفَةَ، وَالشَّاهِدُ يَوْمُ الْجُمُعَةِ، مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ فِيهَا خَيْرًا إِلَّا اسْتَجَابَ اللَّهُ لَهُ، أَوْ يَسْتَعِذُّ بِهِ مِنْ شَرٍّ إِلَّا آعَاذَهُ مِنْهُ وَهَذَا قَوْلُ ابْنِ عَبَّاسٍ.

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated: The promised day is the Day of Judgment, al-Mashhood is the Day of 'Arafah and Al-Shahid is the Day of Jumu'ah. There is no other day better than Friday in which the sun rises and sets. There is a moment in it when a servant supplicates to Allah or seeks refuge in Him simultaneously, Allah Almighty definitely answers his prayers for him and grants him refuge.

This is the statement of Sayyiduna Ibn 'Abbas – may Allah be pleased with them.

وَالْأَكْثَرُونَ: أَنَّ الشَّاهِدَ يَوْمُ الْجُمُعَةِ وَالْمَشْهُودُ يَوْمُ النَّحْرِ.

Most have said that Al-Shahid is the Day of Jumu'ah and Al-Mashhood is the Day of Al-Nahr (Qurbani).

وَرَوَى يُوسُفُ بْنُ مِهْرَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ: الشَّاهِدُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْبَشْهُودُ: يَوْمُ الْقِيَامَةِ، ثُمَّ تَلَا

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (النِّسَاءُ-41)

Sayyiduna Yusuf ibn Mehran reported from Sayyiduna Ibn 'Abbas – may Allah be pleased with them – saying that Al-Shahid is Sayyiduna Muhammad – may Allah send peace and blessings upon him – and Al-Mashhood is the Day of Judgment. He then recited the following verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۖ

Then how shall it be, when We bring up a witness from every nation, and O beloved Muhammad! We will bring you as a witness and a guardian against all those.

(Al-Nisa 4, Verse 41)

وَقَالَ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: الشَّاهِدُ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْبَشْهُودُ: اللَّهُ عَزَّ
وَجَلَّ، بَيَانُهُ: قَوْلُهُ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا.

Sayyiduna 'Abdul 'Azeez ibn Yahya – may Allah be pleased with him – said: Al-Shahid is Sayyiduna Muhammad – may Allah send peace and blessings upon him – and Al-Mashhood is Allah Almighty. It is mentioned in Allah's following statement:

وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۖ

And O beloved Muhammad! We will bring you as a witness and a guardian against all those.

(Al-Nisa 4, Verse 41)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سُورَةُ كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا كَبُرَ قَالَ لِلْمَلِكِ إِنِّي قَدْ كَبُرْتُ فَأَبْعَثْ إِلَيَّ غُلَامًا أُعَلِّمُهُ السِّحْرَ . فَبَعَثَ إِلَيْهِ غُلَامًا يُعَلِّمُهُ فَكَانَ فِي طَرِيقِهِ إِذَا سَلَكَ رَاهِبٌ فَقَعَدَ إِلَيْهِ وَسَبَّحَ كَلَامَهُ فَأَعْجَبَهُ فَكَانَ إِذَا أَتَى السَّاحِرَ مَرًّا بِالرَّاهِبِ وَقَعَدَ إِلَيْهِ فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ إِذَا خَشِيتَ السَّاحِرَ فَقُلْ حَبَسَنِي أَهْلِي . وَإِذَا خَشِيتَ أَهْلَكَ فَقُلْ حَبَسَنِي السَّاحِرُ . فَبَيَّنَّا هُوَ كَذَلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتْ النَّاسَ فَقَالَ الْيَوْمَ أَعْلَمُ السَّاحِرُ أَفْضَلُ أَمِ الرَّاهِبُ أَفْضَلُ فَأَخَذَ حَجْرًا فَقَالَ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَضِيَ النَّاسُ . فَرَمَاهَا فَتَقَتَّلَهَا وَمَضَى النَّاسُ فَلَأَى الرَّاهِبُ فَأَخْبَرَهُ فَقَالَ لَهُ الرَّاهِبُ أُمِّي بُنَى أَنْتَ الْيَوْمَ أَفْضَلُ مِنِّي . قَدْ بَدَعَ مِنْ أَمْرِكَ مَا أَرَى وَإِنَّكَ سَتُبْتَلَى فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَى . وَكَانَ الْغُلَامُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَيُدَاوِي النَّاسَ مِنْ سَائِرِ الْأَدْوَاءِ فَسَبَّحَ جَلِيسٌ لِلْمَلِكِ كَانَ قَدْ عَمِيَ فَأَتَاهُ بِهِدَايَا كَثِيرَةً فَقَالَ مَا هَٰ هُنَا لَكَ أَجْمَعُ إِنْ أَنْتَ شَفَيْتَنِي فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ فَإِنْ أَنْتَ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ . فَأَمَّنَ بِاللَّهِ فَشَفَاهُ اللَّهُ فَلَأَى الْمَلِكُ فَجَلَسَ إِلَيْهِ كَمَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ مَنْ رَدَّ عَلَيْكَ بَصَرَكَ قَالَ رَبِّي . قَالَ وَلَكَ رَبٌّ غَيْرِي قَالَ رَبِّي وَرَبُّكَ اللَّهُ . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْغُلَامِ فَجِئَءَ بِالْغُلَامِ فَقَالَ لَهُ الْمَلِكُ أُمِّي بُنَى قَدْ

بَدَعَ مِنْ سِحْرِكَ مَا تُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَتَفْعَلُ وَتَفْعَلُ . فَقَالَ إِنِّي لَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَجِئَ بِالرَّاهِبِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَدَعَا بِالْبُشَّارِ فَوَضَعَ الْبُشَّارِ فِي مَفْرِقِ رَأْسِهِ فَشَقَّه حَتَّى وَقَعَ شَقَاؤُهُ ثُمَّ جِئَ بِجَلِيسِ الْبَلَدِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَوَضَعَ الْبُشَّارِ فِي مَفْرِقِ رَأْسِهِ فَشَقَّه بِهِ حَتَّى وَقَعَ شَقَاؤُهُ ثُمَّ جِئَ بِالْغُلَامِ فَقِيلَ لَهُ ارْجِعْ عَنْ دِينِكَ . فَأَبَى فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الْجَبَلَ فَإِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاطْرَحُوهُ فَذَهَبُوا بِهِ فَصَعَدُوا بِهِ الْجَبَلَ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ . فَرَجَفَ بِهِمُ الْجَبَلُ فَسَقَطُوا وَجَاءَ يَبْشَى إِلَى الْبَلَدِ فَقَالَ لَهُ الْبَلَدُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمُ اللَّهُ . فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ اذْهَبُوا بِهِ فَاحْبِسُوهُ فِي قُرْقُورٍ فَتَوَسَّطُوا بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَاقْدِفُوهُ . فَذَهَبُوا بِهِ فَقَالَ اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ . فَانْكَفَأَتْ بِهِمُ السَّفِينَةُ فَعَرِقُوا وَجَاءَ يَبْشَى إِلَى الْبَلَدِ فَقَالَ لَهُ الْبَلَدُ مَا فَعَلَ أَصْحَابُكَ قَالَ كَفَانِيهِمُ اللَّهُ . فَقَالَ لِبَلَدِكَ إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمُرُكَ بِهِ . قَالَ وَمَا هُوَ قَالَ تَجْبِعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ وَتَصْلُبُنِي عَلَى جِدْعٍ ثُمَّ خَذَ سَهْمًا مِنْ كِنَانَتِي ثُمَّ ضَمَّ السَّهْمَ فِي كَبِدِ الْقَوْسِ ثُمَّ قُلَّ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ . ثُمَّ ارْمِنِي فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي . فَجَبَعَ النَّاسُ فِي صَعِيدٍ وَاحِدٍ وَصَلَبَهُ عَلَى جِدْعٍ ثُمَّ أَخَذَ سَهْمًا مِنْ

كَنَانَتِهِ ثُمَّ وَضَعَ السَّهْمَ فِي كَيْدِ الْقَوْسِ ثُمَّ قَالَ بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ. ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ
فِي صُدْغِهِ فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ فَمَاتَ فَقَالَ النَّاسُ آمَنَّا بِرَبِّ الْغُلَامِ
آمَنَّا بِرَبِّ الْغُلَامِ آمَنَّا بِرَبِّ الْغُلَامِ. فَأُتِيَ الْهَيْكُ فَقِيلَ لَهُ أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ وَاللَّهِ
نَزَلَ بِكَ حَذْرُكَ قَدْ آمَنَ النَّاسُ. فَأَمَرَ بِالْأُخْذِ وَدَفَى أَقْوَاهِ السِّكِّ فَخُذَّتْ وَأَضْرَمَ النَّيِّرَانِ
وَقَالَ مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَحْبُوهُ فِيهَا. أَوْ قِيلَ لَهُ اقْتَحِمْ. فَفَعَلُوا حَتَّى جَاءَتْ امْرَأَةٌ
وَمَعَهَا صَبِيٌّ لَهَا فَتَفَاعَسَتْ أَنْ تَقَعَ فِيهَا فَقَالَ لَهَا الْغُلَامِي أُمِّهِ اضْبِرِّي فَإِنَّكَ عَلَى الْحَقِّ
سُورَةُ.

Indeed the Messenger of Allah – may Allah send peace and blessings upon him – has stated: There lived a king before you and he had a magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young man so that he should train him (in wizardry). And on his way (to the magician) he (the young man) found a monk sitting there. He (the young man) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and set there and he came to the magician late. He (the magician) beat him because of delaying. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allah, if the affair of the monk is dearer to You than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone

towards it and killed it and the people began to move about (on the path freely). He (the young man) then came to that monk and Informed him and the monk said: Son, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young man began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illnesses. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. He said: I myself do not cure anyone. It is Allah Who cures and if you affirm faith in Allah, I shall also supplicate to Allah to cure you. He affirmed his faith in Allah and Allah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is someone besides me. He said: My Lord and your Lord is Allah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. He refused to do so, and the saw was placed in the middle of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he 'said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down

the mountain).' So they took him and made him climb up the mountain and he said: O Allah, save me from them (in any way) You please and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allah, save me from them and from what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: "In the name of Allah, the Lord of the young boy"; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man. The courtiers came to the king and it was said to him: Do you see that Allah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and

she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal) for it is the Truth.

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

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّهُ كَانَ إِذَا ذُكِرَ أَصْحَابُ الْأُخْدُودِ تَعَوَّذَ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ»

It is reported about the Holy Prophet – may Allah send peace and blessings upon him – that whenever the people of ditch were mentioned by him, he sought Allah's refuge from the disastrous hardship.

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

Tafsir al-Jalalain

تفسير الجلالين

{وَالسَّاءِ ذَاتُ الْبُرُوجِ} الْكَوَاكِبِ اثْنَيْ عَشَرَ بِرُجَا تَقَدَّمَتْ فِي الْفُرْقَانِ
{وَالْيَوْمِ الْمَوْعُودِ} يَوْمَ الْقِيَامَةِ
{وَشَاهِدٍ} يَوْمَ الْجُبَّةِ {وَمَشْهُودٍ} يَوْمَ عَرَفَةَ كَذَا فُسِّرَتْ الثَّلَاثَةُ فِي الْحَدِيثِ فَالْأَوَّلُ
مَوْعُودٌ بِهِ وَالثَّانِي شَاهِدٌ بِالْعَمَلِ فِيهِ وَالثَّالِثُ تَشْهَدُهُ النَّاسُ وَالْبَلَائِكَةُ
{قَتْلٍ} لِعَنْ {أَصْحَابِ الْأُخْدُودِ} الشَّقِيقِ فِي الْأَرْضِ
{النَّارِ ذَاتِ الْوُقُودِ} مَا تَوْقَدُ بِهِ

{ إِذْهُمْ عَلَيْهَا } حَوْلَهَا عَلَى جَانِبِ الْأُخْدُودِ عَلَى الْكَرَاسِيِّ { تَعُودُ }
 { وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ } بِاللَّهِ مِنْ تَعْذِيهِمْ بِالْإِنْقَاءِ فِي النَّارِ إِنْ لَمْ يَرْجِعُوا عَنْ
 إِيسَانِهِمْ { شُهُودُ } حُضُورُ رُؤْيَى أَنَّ اللَّهَ أَتَجَى الْمُؤْمِنِينَ الْمُلْقِينَ فِي النَّارِ بِقَبْضِ أَرْوَاحِهِمْ
 قَبْلَ وَقُوعِهِمْ فِيهَا وَخَرَجَتْ النَّارُ إِلَى مَنْ ثَمَ فَأَحْرَقَتْهُمْ
 { وَمَا نَقَبُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ } فِي مُلْكِهِ { الْحَمِيدِ } الْمَحْمُودِ
 { الَّذِي لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ } أَيْ مَا أَنْكَرَ الْكُفَّارَ عَلَى
 الْمُؤْمِنِينَ إِلَّا إِيسَانَهُمْ
 { إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ } بِالْإِحْرَاقِ { ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ }
 { بِكُفْرِهِمْ } وَلَهُمْ عَذَابُ الْحَرِيقِ { أَيْ عَذَابُ إِحْرَاقِهِمُ الْمُؤْمِنِينَ فِي الْآخِرَةِ وَقِيلَ فِي الدُّنْيَا
 بِأَنْ أُخْرِجَتْ النَّارُ فَأَحْرَقَتْهُمْ كَمَا تَقْدُمُ
 { إِنَّ بَطْشَ رَبِّكَ } بِالْكَفَّارِ { لَشَدِيدٌ } بِحَسْبِ إِرَادَتِهِ
 { إِنَّهُ هُوَ يُبْدِي } الْخَلْقَ { وَيُعِيدُ } فَلَا يُعْجِزُهُ مَا يَرِيدُ
 { وَهُوَ الْغَفُورُ } لِلْمُذْنِبِينَ الْمُؤْمِنِينَ { الْوُدُودِ } الْبُتُودِ إِلَى أَوْلِيَائِهِ بِالْكَرَامَةِ
 { ذُو الْعَرْشِ } خَالِقَهُ وَمَالِكُهُ { الْبَجِيدِ } بِالرَّفْعِ الْمُسْتَحَقِّ لِكِبَالِ صِفَاتِ الْعُلُوِّ
 { فَعَالٍ لِبَائِرِ } لَا يُعْجِزُهُ شَيْءٌ

By the heaven of the constellations, the twelve constellations of the planets — as explained in Surah al-Furqan [Q. 25:61]

And [by] the promised day, the Day of Resurrection;

And [by] the witness, Friday, and the witnessed, the day of 'Arafa — that is how these three [elements] have been explained in Hadeeth: for the first one is 'promised', the second one is 'a witness' [that testifies] to deeds performed in it, while the third is 'witnessed' by mankind and angels

Perish, accursed be, the men of the ditch!, the pit in the ground,

Of the fire, abounding in fuel, by which it was fueled,
When they sat by it, around the edge of the ditch on chairs,
And they themselves, to what they did to those who believed, in
God, in the way of torturing them by hurling [them] into the fire when
they did not recant their faith, were witnesses, [they were
themselves] present [thereat]. It is reported [in a Hadeeth] that Allah
saved the believers who had been thrown into the fire by taking their
souls before they fell into it, and that the fire then rose up and burnt
all those [sitting] around it.

And all that they were vindictive towards them of was that they
believed in Allah Almighty, in His kingdom, the Praised, \
To Whom belongs the kingdom of the heavens and the earth, and
Allah is Witness to all things, in other words, all that the disbelievers
disavowed of the believers was their faith.

Indeed those who persecute believing men and believing women,
by having them burnt, then do not repent,
there will be for them the chastisement of Hell, [in return] for their
disbelief, and there will [also] be for them the chastisement of
burning, that is to say, the chastisement for their having had the
believers burnt, in the Hereafter; but it is also said [that there is this
chastisement for them] in this world, as when the fire rose up and
burnt them, as [mentioned] above.

Assuredly your Lord's assault, against the disbelievers, is severe, [as
severe] as He will [it to be].

Assuredly it is He Who originates, creation, and restores, and is never
thwarted in what He wills,

And He is the Forgiving, to sinning believers, the Loving, the One Who
shows love to His friends through [His acts of] generosity,
Lord of the Throne, its Creator and Possessor, the Glorious, the One
deserving of the perfect attributes of sublimity,
Doer of what He desires, nothing able to thwart Him.

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.

Tafsir Rooh al-Bayaan

تفسير روح البيان

كانت هذه القصة قبل مولده عليه السلام بتسعين سنة وفيما ذكر من الحديث اثبات

كرامات الأولياء

This incident occurred 90 years prior to the birth of the Holy Prophet – may Allah send peace and blessings upon him. From what has been mentioned, it proves the miracles of the Awliya.

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