

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-A'la 87 : Verse No. 19



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MAY 19, 2019

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صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

In the Books of Ibrahim and Moosa.

Tafsir al-Qurtubi

تفسير القرطبي

وَرَوَى الْأَجْرِيُّ مِنْ حَدِيثِ أَبِي ذَرٍّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، فَمَا كَانَتْ صُحُفُ إِبْرَاهِيمَ قَالَ:
كَانَتْ أَمْثَالًا كُلُّهَا:

أَيُّهَا الْمَلِكُ الْمَتَسَلِّطُ الْمُبْتَلَى الْمَعْرُورُ، إِنِّي لَمْ أَبْعَثْكَ لِتَجْبِعَ الدُّنْيَا بَعْضَهَا عَلَى بَعْضٍ،
وَلَكِنْ بَعَثْتُكَ لِتُرَدَّ عَنِّي دَعْوَةُ الْمَظْلُومِ. فَإِنِّي لَا أَرُدُّهَا وَلَوْ كَانَتْ مِنْ فَمِ كَافِرٍ.

Imam Aajurri reported the following Hadeeth from Sayyiduna Abu Dhar – may Allah be pleased with them:

He (Sayyiduna Abu Dhar – may Allah be pleased with him) narrates: I asked, "O the Messenger of Allah, what were the scriptures of Sayyiduna Ibrahim – peace be upon him?" He replied, "They all were words of guidance:

O the ruling and self-conceited king, I have not appointed you as a king so that you hoard the world one way or the other but I have appointed you so you respond to the cries of an oppressed on my behalf, I will not reject his call even if it comes from the mouth of a disbeliever.

وَكَانَ فِيهَا أَمْثَالٌ: وَعَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ ثَلَاثُ سَاعَاتٍ:

1. سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ

2. وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ، يُفَكِّرُ فِيهَا فِي صُنْعِ اللَّهِ عَزَّ وَجَلَّ إِلَيْهِ

3. وَسَاعَةٌ يُخْلُو فِيهَا لِحَاجَتِهِ مِنَ الطَّعْمِ وَالشُّرْبِ.

There are three moments for a wise person:

1. The moment in which he prays to his Lord
2. The moment in which he examines himself and ponders over the creation of Allah Almighty
3. The moment in which he takes care of his needs of eating and drinking.

وَعَلَى الْعَاقِلِ أَلَّا يَكُونَ طَاعِنًا إِلَّا فِي ثَلَاثٍ:

1. تَزُودٍ لِبَعَادٍ

2. وَمَرَمَةٍ لِبِعَاشٍ

3. وَلَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

There are three occasions for a wise person to travel:

1. To gather the means for his hereafter
2. For the betterment of his livelihood
3. To find joy in the lawful things.

وَعَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِزَمَانِهِ، مُقْبِلًا عَلَى شَأْنِهِ، حَافِظًا لِلِلسَانِهِ. وَمَنْ عَدَّ كَلَامَهُ

مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِي مَا يَجِبُ عَلَيْهِ.

It is incumbent upon a wise person that he must be observant of his era, aware of his own condition and guards his tongue. Whoever considers one's speech as one of his actions, his speech is shortened except for whatever that is necessary."

قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، فَمَا كَانَتْ صُحُفُ مُوسَى قَالَ: كَانَتْ عِبْرًا كُلُّهَا:

- وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ!
- وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدَرِ كَيْفَ يَنْصَبُ.
- وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا كَيْفَ يَطْبِئُنُ إِلَيْهَا!
- وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالْحِسَابِ غَدًا ثُمَّ هُوَ لَا يَعْمَلُ!

I asked, "O Allah's Messenger, what were the scriptures of Sayyiduna Moosa – peace be upon him?" He replied, "They all were words of caution:

- I marvel over someone who believes in death yet he is happy.
- I wonder how a man, who believes in destiny, still gets tired.
- I marvel over someone who sees the world and its up's and down's and how he is still satisfied with it.

- I wonder how a man, who believes in accountability tomorrow, still lacks in action."

قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، فَهَلْ فِي أَيْدِنَا شَيْ مَبَاكَانَ فِي يَدَيْهِ إِبْرَاهِيمَ وَمُوسَى، مِمَّا أَنْزَلَ اللَّهُ عَلَيْكَ قَالَ: نَعَمْ اقْرَأْ يَا أَبَا ذَرٍّ

قَدْ أَفْلَحَ مَنْ تَزَكَّى.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى.

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى.

صُحُفِ إِبْرَاهِيمَ وَمُوسَى.

I asked, "O Allah's Messenger, do we have any revelations similar to what Sayyiduna Ibrahim and Moosa – peace be upon them – were bestowed?" "Yes, Abu Dhar. Recite:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٣﴾

Indeed successful is the one who became pure.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٤﴾

And who remembered the name of his Lord, then offered prayer.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٥﴾

But rather you prefer the life of this world!

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٦﴾

Whereas the Hereafter is better and everlasting.

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٧﴾

Indeed this is in the former scriptures.

صُحُفِ اِبْرَاهِيْمَ وَ مُوسَى

In the Books of Ibrahim and Moosa.

(Al-A'la 87, Verse 14-19)

He replied."

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

Tafsir al-Jalalain

تفسير الجالين

{ صُحُفِ اِبْرَاهِيْمَ وَ مُوسَى } وَ هِيَ عَشْرُ صُحُفٍ لِاِبْرَاهِيْمَ وَ التَّوْرَةَ لِمُوسَى

They are the ten scriptures of Sayyiduna Ibrahim and the Torah of Sayyiduna Moosa – peace be upon them.

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.