

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Infitaar 82 : Verse No. 6-9



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يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿١﴾

'O man, what has deceived you with regard to your Lord, the Noble one.

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٢﴾

Who created you, then perfected you, then proportioned you.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٣﴾

Into whatever from He willed, He fashioned you.

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ﴿٤﴾

Nothing but you belie the judgement.

Tafsir al-Baghawi

تفسير البغوي

وَقَالَ الْكَلْبِيُّ وَمُقَاتِلٌ: نَزَلَتْ فِي الْأَسْوَدِ بْنِ شُرَإِيقٍ ضَرَبَ النَّبِيَّ فَلَمْ يُعَاقِبْهُ اللَّهُ عَزَّ وَجَلَّ
فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ يَقُولُ: مَا الَّذِي غَرَّكَ بِرَبِّكَ الْكَرِيمِ الْبُتَجَاوِزِ عَنْكَ إِذْ لَمْ يُعَاقِبْكَ
عَاجِلًا بِكُفْرِكَ

Sayyiduna Kalbi and Muqatil – may Allah be pleased with them – said: It was revealed about Aswad ibn Shuraiq. When he hit the Holy Prophet – may Allah send peace and blessings upon him – Allah Almighty did not punish him and revealed this verse, stating: What has deceived you with regard to your Lord, the Noble one when he did not punish you immediately for your disbelief?!

قَالَ قَتَادَةُ: غَرَّهُ عَدُوُّهُ الْبُسَلَطُ عَلَيْهِ يَغْنَى الشَّيْطَانُ

Sayyiduna Qatadah – may Allah be pleased with him – said: His appointed enemy, meaning, the devil has deceived him.

قَالَ مُقَاتِلٌ: غَرَّهُ عَفْوُ اللَّهِ حِينَ لَمْ يُعَاقِبْهُ فِي أَوَّلِ [مَرَّةٍ].

Sayyiduna Muqatil – may Allah be pleased with him – said: Allah's forgiveness in the first instance, when He did not hold him accountable, has deceived him.

وَقَالَ السُّدِّيُّ: غَرَّهُ رَفْقُ اللَّهِ بِهِ.

Sayyiduna Suddi – may Allah be pleased with him – said: Allah's Mercy on him has deceived him.

وَقَالَ ابْنُ مَسْعُودٍ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَخْلُو اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ. فَيَقُولُ:

يَا ابْنَ آدَمَ مَا غَرَّكَ بِي

يَا ابْنَ آدَمَ مَاذَا عَمِلْتَ فِيهَا [عَلِمْتَ]

يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ

Sayyiduna Ibn Mas'ood – may Allah be pleased with him – said: Surely Allah will test every one of you on the Day of Judgement and ask:

O Adam's child, what has deceived you with regard to me?

O Adam's child, what have you acted upon from the knowledge you acquired?

O Adam's child, how did you respond to the Prophets?

وَقِيلَ لِلْفُضَيْلِ بْنِ عِيَاضٍ: لَوْ أَقَامَكَ اللَّهُ يَوْمَ الْقِيَامَةِ فَقَالَ: مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ مَاذَا

كُنْتَ تَقُولُ قَالَ: أَقُولُ غَرَّنِي سُبُورُكَ الْمُرَحَّاهُ.

Sayyiduna Fudhail ibn 'Iyadh – may Allah be pleased with him – was asked, “What would you say when Allah Almighty holds you

accountable on the Day of Judgment, and says, "What has deceived you with regard to your Lord, the Noble One?" He replied, "I will say, Your hanging curtains have deceived me." (Meaning, Allah had hid all his secrets and did not disclose them which made him brave)

وَجَاءَ فِي الْحَدِيثِ: أَنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَحْضَرَ كُلُّ عِرْقٍ بَيْنَهُ وَبَيْنَ آدَمَ ثُمَّ قَرَأَ فِي
أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ.

It is mentioned in Hadeeth: When the sperm enters mother's womb, all the genes from the generations that have passed passed between Sayyiduna Adam – peace be upon him – and him are at disposal. He then recited the next verse:

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۖ

Into whatever from He willed, He fashioned you.
(Al-Infitaar 83, Verse 8)

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-Qurtubi

تفسير القرطبي

يَا أَيُّهَا الْإِنْسَانُ خَاطَبَ بِهَذَا مُنْكَرِي الْبُعْثِ.
وَقَالَ ابْنُ عَبَّاسٍ: الْإِنْسَانُ هُنَا: الْوَلِيدُ بْنُ الْبُغَيْرَةِ.
وَقَالَ عِكْرِمَةُ: أَبِي بْنُ خَلْفٍ.
وَقِيلَ: تَرَكْتُ فِي أَبِي الْأَشَدِّ بْنِ كَلْدَةَ الْجُحِيِّ.
الْحَسَنُ: عَزَّاهُ شَيْطَانُهُ الْخَبِيثُ.

وَقِيلَ: حُبُّهُ وَجَهْلُهُ. رَوَاهُ الْحَسَنُ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

وَرَوَى غَالِبُ الْحَنْفِيِّ قَالَ: لَبَّأَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا الْإِنْسَانُ مَا

غَرَّكَ بِرَبِّكَ الْكَرِيمِ [الانفطار: 6] قَالَ: غَرَّاهُ الْجَهْلُ

وَقَالَ صَالِحُ بْنُ مِيسَرٍ: بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ يَا أَيُّهَا الْإِنْسَانُ

مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ فَقَالَ: غَرَّاهُ الْجَهْلُ.

وَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: كَمَا قَالَ اللَّهُ تَعَالَى

إِنَّهُ كَانَ ظَلُومًا جَهُولًا [الأحزاب: 72].

O man, Allah Almighty addresses the rejectors of resurrection with it. Sayyiduna Ibn 'Abbas – may Allah be pleased with him – said: Man here refers to Waleed ibn al-Mugheeral.

Sayyiduna 'Ikramah – may Allah be pleased with him – said: It refers to Ubai ibn Khalaf.

It is also said that it was revealed about Abu al-Asad ibn Kaldah al-Jama'i.

Sayyiduna Hasan – may Allah be pleased with him – said: The cursed devil has deceived him.

It is also said that his stupidity and ignorance has deceived him. Sayyiduna Hasan narrated it from Sayyiduna 'Umar – may Allah be pleased with them.

Sayyiduna Ghalib al-Hanafi – may Allah be pleased with him – reported: When the Holy Prophet – may Allah send peace and blessings upon him – recited this verse, he stated: Ignorance has deceived him.

Sayyiduna Saleh ibn Mismar – may Allah be pleased with him – said: We were made aware that the Holy Prophet – may Allah send peace and blessings upon him – recited this verse and said: His ignorance deceived him.

Sayyiduna 'Umar – may Allah be pleased with him – said: Just as Allah Almighty has stated:

إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

Undoubtedly, he is the bearer of hardship, ignorant.
(Al-Ahzab 33, Verse 72)

وَرَوَى عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَاحَ بِغُلَامٍ لَهُ مَرَّاتٍ فَلَمْ يُكِبَّهُ فَنَظَرَ إِذَا هُوَ بِالْبَابِ،
فَقَالَ: مَا لَكَ لَمْ تُجِبْنِي فَقَالَ: لِيُثَقِّتِي بِحِلْمِكَ، وَأُمْنِي مِنْ عِقَابِكَ. فَاسْتَحْسَنَ جَوَابَهُ
فَأَعْتَقَهُ.

It is narrated about Sayyiduna 'Ali – may Allah be pleased with him – that he called a slave multiple times but he did not respond. When he looked for him he was at the door. He asked him, "Why did you not respond?" He replied, "I had full faith in your tolerance and that I am safe from any punishment from you." He liked his answer and freed him.

(الَّذِي خَلَقَكَ) أُمِّي قَدَّرَ خَلْقَكَ مِنْ نُطْفَةٍ (فَسَوَّاكَ) فِي بَطْنِ أُمِّكَ، وَجَعَلَ لَكَ يَدَيْنِ
وَرِجْلَيْنِ وَعَيْنَيْنِ وَسَائِرَ أَعْضَائِكَ (فَعَدَلَكَ) أُمِّي جَعَلَكَ مُعْتَدِلًا سَوِيًّا الْخَلْقِ

Who created you i.e. ordained your creation from sperm, then perfected you i.e. in the womb of your mother and made two hands, two feet, two eyes and the rest of your body parts for you, then proportioned you i.e. as a symmetrically balanced creation.

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

{يَا أَيُّهَا الْإِنْسَانُ} الْكَافِرُ {مَا عَرَّكَ بِرَبِّكَ الْكَرِيمِ} حَتَّى عَصَيْتَهُ

O, disbelieving, man! What has deceived you with regard to your Noble Lord?, so that you have disobeyed Him?

{الَّذِي خَلَقَكَ} بَعْدَ أَنْ لَمْ تَكُنْ {فَسَوَّاهُ} جَعَلَكَ مُسْتَوِي الْخَلْقَةِ سَالِمِ الْأَعْضَاءِ
{فَعَدَلَكَ} جَعَلَكَ مُعْتَدِلَ الْخُلُقِ مُتَنَاسِبِ الْأَعْضَاءِ لَيْسَتْ يَدٌ أَوْ رِجْلٌ أَطْوَلُ مِنَ
الْأُخْرَى

Who created you, when you were not, then made you upright, in your created form, with sound limbs, then proportioned you, making you symmetrical in shape, with well-proportioned parts, so that no hand or leg is longer than the other,

{كَلَّا} رَدُّعٌ عَنِ الْإِغْتِرَارِ بِكَرَمِ اللَّهِ تَعَالَى {بَلْ تُكْذِّبُونَ} أَيْ كُفَّارٌ مَكَّةَ {بِالَّذِينَ
بِالْجَزَاءِ عَلَى الْأَعْمَالِ}

No indeed! — a deterrent against letting oneself be misled by the generosity of Allah ALmighty. Rather you i.e. disbelievers of Makkah, deny the Judgement, requital for deeds.

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.

وفي زهرة الرياض ضرب على يافوخ رسول الله عليه السلام فأخذ رسول الله وضربه على
الأرض فقال له يا محمد الأمان الأمان مني الجفاء ومنك الكرم فاني لا أؤذيك أبدا
فتركه رسول الله عليه السلام

It is mentioned in Zahrat al-Riyadh: He (Ashad ibn Kaldah) attacked the Holy Prophet – may Allah send peace and blessings upon him – and the Holy Prophet – may Allah send peace and blessings upon him – caught him and pinned him to the ground. He pleaded: “O Muhammad, I beg for safety! I beg for safety! The betrayal is mine but the Mercy is yours. I will never ever harm you.” So the Holy Prophet – may Allah send peace and blessings upon him – released him.

قال بعضهم رأيت في سوق البصرة جنازة يحبلها اربعة وليس معهم مشيع فقلت لا اله الا الله سوق البصرة وجنازة رجل مسلم لا يشيعها أحد اني لأشيعها فتبعتها وصليت عليها ولما دفنوه سألتهم عنه قالوا ما نعرفه وإنما اكرتنت تلك المرأة وأشاروا الى امرأة واقفة قريباً من القبر ثم انصرفوا فرفعت المرأة يدها الى السماء تدعو ثم ضحكت وانصرفت فتعلقت بها وقلت لا بد أن تخبريني بقضيتك فقالت ان هذا البيت ابني ولم يترك شيئاً من البعاصى الا فعله فبرض ثلاثة ايام فقال لي يا أمي إذا مت لم تخبري الجيران بهوت فأنهم يفرحون بهوت ولا يحضرون جنازتي ولكن اكتبى على خاتمي لا اله الا الله محمد رسول الله وضعيه في أصبعي وضعي رجلك على خدي إذا مت وقولي هذا جزاء من عصي الله فاذا دفنتني فارفعي يديك الى الله وقولي اللهم اني رضيت عنه فارض عنه فلما مات فعلت جميع ما أوصاني به فلما رفعت يدي الى السماء ودعوت سمعت صوته بلسان فصيح انصرفني يا أمي فقد قدمت على رب كريم رحيم فرضى عني فلذلك ضحكت سروراً بحاله

أوردته الامام القشيري في شرح الأسبغ

Someone said that he saw four people carrying a Janazah in the market of Basrah and there was no one else with them. I was surprised to see this state of the Janazah of a Muslim in the market of

Basrah, that no one partook in it. I followed the Janazah and performed the Janazah. When they buried him, I asked them about the deceased. They said they did not know him but the woman standing by the grave had hired them. They then returned and the woman raised her hands towards the sky in Du'a. She then smiled and when she was leaving, I asked her to tell me about this mystery. She said, "This deceased is my son who never left a single sin out without committing them. He was sick for three days and said to me, 'O my mother, don't inform the neighbors when I die, for they will be happy at my death and will not attend my Janazah. You must engrave Kalimah Tayyibah on my ring and put it on my finger and the place your foot on my cheek when I die and say, 'this is the end of someone who disobeys Allah!' When you bury me, raise your hands in Allah's Court and say, O Allah, I am pleased with him, be pleased with him.' When he died, I did everything as he had left it in his last will to me. When I raised my hands to the sky and supplicated for him, I heard his voice speaking in proper manner, 'Return, O my mother, I resented myself in Allah's Court and found Him Merciful and Generous. He is pleased with me.' When I heard him about his situation, that is the reason I smiled due to my happiness over it. Imam Qushayri – may Allah be pleased with him – mentioned it Sharh al-Asma.

(وفي الحديث الصحيح) ان الله يدني المؤمن فيضع عليه كنفه وسترة فيقول أتعرف ذنب
كذا فيقول نعم اى رب حتى قرره بذنوبه ورأى في نفسه انه هلك قال سترتها عليك في
الدنيا وأنا أغفر لك اليوم

It is mentioned in Sahih Hadeeth: Indeed Allah Almighty will draw His servant near and will cover him with His veil and ask him if he did not commit certain sins. He will acknowledge all of them by saying, "Yes, my Lord" and consider himself to be doomed in his heart. Allah Almighty will then state: I had hidden it for you in the world and today is the day I forgive you.

تفسير اهل السنة - Tafsir of Ahlus Sunnah

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