

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ كَمَا هُوَ أَهْلُهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلُودِ اَدَمَ كَمَا يُحِبُّ وَيَرِضُّ بِاَنْ يُصَلِّي عَلَيْهِ



# TAFSIR OF AHLUS SUNNAH

Through the Centuries

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



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يَا أَيُّهَا الْإِنْسَنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

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

الَّذِي خَلَقَكَ فَسُوِّيَكَ فَعَدَلَكَ

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

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَبَ

Into whatever from He willed, He fashioned you.

كَلَّا بَلْ تُكَدِّبُونَ بِالدِّينِ

Nothing but you belie the judgement.

## Tafsir al-Baghawi

## تَفْسِير البَغْوَى

وَقَالَ الْكَلْبِيُّ وَمُقَاتِلٌ: نَزَّلْتُ فِي الْأَسْوَدِ بْنِ شَرَاعِيْقَ ضَرَبَ الْبَيْتَ فَلَمْ يُعَاقِبْهُ اللَّهُ عَزَّ وَجَلَّ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ يَقُولُ: مَا الَّذِي غَرَّكَ بِرَبِّكَ الْكَرِيمِ الْمُتَجَازِ عَنْكَ إِذْلَمْ يُعَاقِبُكَ عَاجِلًا بِكُفُّرِكَ

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 قَنَادِهُ: غَرَّهُ عَدُوُّهُ الْمُسَلَّطُ عَلَيْهِ يَعْنِي الشَّيْطَانَ

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 رِفْقُ اللَّهِ بِهِ.

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

وَقَالَ ابْنُ مَسْعُودٍ: مَا مِنْكُمْ مَنْ أَحَدٌ إِلَّا سَيَخْلُو اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ. فَيَقُولُ:

يَا ابْنَ آدَمَ مَا عَرَّكَ بِي

يَا ابْنَ آدَمَ مَاذَا عَبَدْتَ فِيهَا [عَلِيَّةَ]

يَا ابْنَ آدَمَ مَاذَا أَجْبَتَ 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 لِفُضَيْلِ بْنِ عِيَاضٍ: لَوْ أَقَامَكَ اللَّهُ يَوْمَ الْقِيَامَةِ قَالَ: مَا عَرَّكَ بِرِّيَّكَ الْكَرِيمَ مَاذَا كُنْتَ تَقُولُ قَالَ: أَقُولُ غَرَّنِي سُتُورُكَ الْمَرْخَّةَ.

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 الْنُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحْمِ أُحْضِرَ كُلُّ عَرْقٍ بَيْنَهُ وَبَيْنَ آدَمَ ثُمَّ قَرَأَ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكِبَكَ.

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 مَا شَاءَ رَكِبَكَ

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 خَاطِبَ بِهَذَا مُنْكَرِي الْبَعْثَ.

وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ الْإِنْسَانَ هُنَا: الْوَلِيدُ بْنُ الْبُغَيْرَةِ.

وَقَالَ عَمْرِ مَةُ: أَبْنُ بْنُ خَلْفٍ.

وَقِيلَ: نَزَّلْتِ فِي أَبِي الْأَشَدِ بْنِ كَلْدَةَ الْجَهَنِّمِ.

الْحَسَنُ: عَرَّهُ شَيْطَانُهُ الْخَبِيثُ.

وَقِيلَ: حُنْقُهُ وَجَهْلُهُ. رَوَاهُ الْحَسَنُ عَنْ عُبَرَ رَضِيَ اللَّهُ عَنْهُ.  
 وَرَوَى غَالِبُ الْحَنَفِيُّ قَالَ: لَمَّا قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا الْإِنْسَانُ مَا  
 عَرَكَ بِرَبِّكَ الْكَرِيمَ [الأنفطار: 6] قَالَ: عَرَكَ الْجَهْلُ  
 وَقَالَ صَالِحُ بْنُ مِسْنَارٍ: بَلَغَنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ يَا أَيُّهَا الْإِنْسَانُ  
 مَا عَرَكَ بِرَبِّكَ الْكَرِيمَ فَقَالَ: عَرَكَ جَهْلُهُ.  
 وَقَالَ عُبَرُ 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 Ghaliq 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

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

وَرُوَىٰ عَنْ عَلَىٰ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَاحَ بِعْلَامٍ لَهُ مَرَّاتٍ فَلَمْ يُلْبِهِ فَنَظَرَ فَإِذَا هُوَ بِالْبَابِ،  
قَالَ: مَالِكُ لَمْ تُجِبْنِي فَقَالَ لِشَقِّي بِحِلْبَكَ، وَأَمْنِي مِنْ عُقُوبَتِكَ. فَاسْتَحْسَنَ جَوَابَهُ  
فَأَعْنَقَهُ.

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) أَمْيُ قَدَّرَ خَلْقَكَ مِنْ نُطْفَةٍ (فَسَوَّاكَ) فِي بُطْنِ أُمِّكَ، وَجَعَلَ لَكَ يَدِينَ  
وَرِجْلَيْنَ وَعَيْنَيْنَ وَسَائِرَ أَعْضَائِكَ (فَعَدَلَكَ) أَمْيُ 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 رض D. 671 A.H.

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 ﴿فَسَوَّاكَ﴾ جَعَلَكَ مُسْتَوِيَ الْخِلْقَةِ سَالِمَ الْأَعْضَاءِ  
﴿فَعَدَلَكَ﴾ جَعَلَكَ مُعْتَدِلَ الْخُلُقِ مُتَنَاسِبَ الْأَعْضَاءِ لَيْسَتْ يَدُكَ أَوْ رِجْلُكَ أَطْوَلُ مِنْ  
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﴾ رَدْعَةٌ عَنِ الْإِغْتِرَارِ بِكَرَمِ اللَّهِ تَعَالَى ﴿بَلْ تُكَذِّبُونَ﴾ أَنِّي كُفَّارٌ مَّكَّةَ ﴿بِالْدِينِ﴾  
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 ﷺ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ﷺ D. 911 A.H.

## Tafsir Rooh al-Bayaan

## تَفْسِيرِ رُوحِ الْبَيَانِ

وَفِي زَهْرَةِ الْرِّيَاضِ ضَرَبَ عَلَيْهِ يَا فَوْخَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ فَأَخْذَهُ رَسُولُ اللَّهِ وَضَرَبَهُ عَلَى  
الْأَرْضِ فَقَالَ لَهُ يَا مُحَمَّدَ إِلَمَانِ الْإِمَانِ مِنِّي الْجَفَاءُ وَمِنِّي الْكَرْمِ فَإِنَّ لَا أُوذِيَكَ أَبْدًا  
فَتَرَكَهُ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ

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 يحملها أربعة وليس معهم مشيع قلت لا الله  
الله سوق البصرة وجنائزه رجال مسلم لا يشييعها أحد إنما أشييعها فتبعتها وصليت  
عليها ولها دفنة سأله عنده قالوا ما نعرفه وإنما أكترتنا تلك المرأة وأشاروا إلى امرأة  
واقفة قريبا من القبر ثم انصرفوا فرفعت المرأة يدها إلى السماء تدعوا ثم ضحكت  
وانصرفت فتعلقت بها وقتلت لا بد أن تخبرني بقضيتك فقالت إن هذا البيت أبني ولم  
يترك شيئا من المعاصي إلا فعله ففرض ثلاثة أيام فقال لي يا أمي إذا مت لم تخبرني  
الجيران بموتي فانهم يفرون بي موتي ولا يحضرون جنازتي ولكن أكتب على خاتمي لا الله إلا  
الله محمد رسول الله وضعبيه في أصبعي وضعبي رجلك على خدي إذا مت وقولي هذا جزاء  
من عصي الله فإذا دفنتني فارفع يديك إلى الله وقولي اللهم إن رضيت عنه فارض عنه  
فليا مات فعلت جميع ما أوصاني به فليا رفعت يدي إلى السماء ودعوت سبعة صوته  
بلسان فصيح انصرف يا أمي فقد قدمت على رب كريم رحيم فرضي عنى فلذ لك ضحكت

سراورا بحاله

أوردة الإمام القشيري في شرح الأسماء

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) أن الله يدلي المؤمن فيضع عليه كنفه وستره فيقول أتعرف ذنبك  
كذا فيقول نعم أى رب حتى قرر بذنبه 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.

