**Tafsir Ibn Kathir**

Alama Imad ud Din Ibn Kathir

*Tafsir Ibn Kathir*, is a classic Sunni Islam Tafsir (commentary of the Qur'an) by Imad ud Din Ibn Kathir. It is considered to be a summary of the earlier Tafsir al-Tabari. It is popular because it uses Hadith to explain each verse and chapter of the Qur'an...

**Surah Shams**

Recitation of Surah Ash-Shams in the Isha' Prayer

The Hadith of Jabir which was recorded in the Two Sahihs has already been mentioned. In it the Messenger of Allah said to Muadh, Why didn't you pray with the recitation of,

\[\text{سُبْحَانَ الَّذِي خَلَقَكَ الشَّمسَ وَالْشَّمَسَةَ وَالْبَلَاءَ إِذَا يَفْقَحُ} \]

Glorify the Name of your Lord the Most High, (Surah 87),
By the sun and Duhaha, (Surah 91),
By the night as it envelops, (Surah 92)

**Surah Shams**

(The Sun)

In the Name of Allah, the Most Gracious, the Most Merciful.
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<td>1.</td>
<td>وَالشَّمْسِ وَصُصُكَاهَا&lt;br&gt;By the sun and Duhaha.</td>
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<td>2.</td>
<td>وَالقَمْرِ إِذَا أَتَلَاهَا&lt;br&gt;By the moon as it Talaha.</td>
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<td>3.</td>
<td>وَالنِّهَارِ إِذَا أَجَلَاهَا&lt;br&gt;By the day as it Jallaha.</td>
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<td>4.</td>
<td>وَاللَّيْلِ إِذَا يَغْشَاهَا&lt;br&gt;By the night as it Yaghshaha.</td>
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<td>5.</td>
<td>وَالسَّمَاءِ وَمَا طَلَّاهَا&lt;br&gt;By the heaven and Ma Banaha.</td>
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<td>6.</td>
<td>وَالْارْضِ وَمَا طَلَّاهَا&lt;br&gt;By the earth and Ma Tahhaha.</td>
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<td>7.</td>
<td>وَنَفْسِ وَمَا سَوَّاهَا&lt;br&gt;By Nafs, and Ma Sawwaha (Who apportioned it).</td>
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<td>8.</td>
<td>فَأَهْلَمْهَا فَجُوُرُهَا وَتَقَوْهَا&lt;br&gt;Then He showed it its Fujur and its Taqwa.</td>
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<td>9.</td>
<td>قَدْ أَقْلَعَ مَنْ رَكَاهَا&lt;br&gt;Indeed he succeeds who purifies it.</td>
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<td>10.</td>
<td>وَقَدْ خَابَ مَنْ رَسَاهَا&lt;br&gt;And indeed he fails who Dassaha.</td>
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Allah swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail 

وَالشَّمَّسِ وَدُحَاحًا (١)

By the sun and **Duhaha**.

Mujahid said, "This means, by its light."

Qatadah said, **wa Duhaha**. "The whole day."

Ibn Jarir said,

"The correct view is what has been said, `Allah swears by the sun and its daytime, because the clear light of the sun is daytime.'"

وَالقُمْرُ إِذَآ تَلَّهَا (٢)

By the moon as it **Talah**.

Mujahid said, "It follows it (the sun)."

Al-'Awfi reported from Ibn Abbas that he said, 

By the moon as it **Talah**.

"It follows the day."

Qatadah said, "as it **Talah** (follows it)' is referring to the night of the **Hilal** (the new crescent moon). When the sun goes down, the **Hilal** is visible."

Concerning Allah's statement,

وَاللَّهَا إِذَا جَلَّهَا (٣)

By the day as it **Jalalha**.

Mujahid said, "When it illuminates."

Thus, Mujahid said, 

By the day as it **Jalalha**.

"This is similar to Allah's statement, **كَمَلَ إِذَا وَاللَّهَا** By the day as it **Tajalla**.

(92:2)"

And they have said concerning Allah's statement,

وَاللَّهَا إِذَا يَخْفَسُهَا (٤)

By the night as it **Yaghshaha**.

meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.
Concerning Allah's statement,

وَالْسَمَاءَ وَمَّا بَلَبَّهَا (۵)

By the heaven and **Ma Banaha**.

The meaning here could be for descriptive purposes, meaning "By the heaven and its construction."

This was said by Qatadah.

It could also mean "By the heaven and its Constructor."

This was stated by Mujahid.

Both views are interrelated, and construction means raising.

This is as Allah says,

> يَا أَيُّ الْيَهَٰزِينَ وَالْسَمَاءَ With Hands did We construct the heaven. (51:47)

meaning, with strength.

> وَالْسَمَاءَ وَمَّا بَلَبَّهَا (۵)

Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We! (51:47-48)

This is also similar to Allah's statement,

وَالْأَرْضَ وَمَّا مَّقَاطَعَهَا (۶)

By the earth and Ma **Tahaha**.

Mujahid said,

"**Tahaha** means He spread it out."

Al-`Awfi reported from Ibn `Abbas that he said, وَمَّا مَّقَاطَعَهَا (and **Ma Tahaha**.),

"This means what He created in it."  

Ali bin Abi Talhah reported from Ibn Abbas that he said,

"**Tahaha** means that He proportioned it."

Mujahid, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri, Abu Salih and Ibn Zayd all said that **Tahaha** means, He spread it out.

Allah then says,
By Nafs, and Ma Sawwaha (Who apportioned it).

meaning, He created it sound and well-proportioned upon the correct nature (Al-Fitrah).

This is as Allah says,

So set you your face towards the religion, Hanif. Allah’s Fitrah with which He has created mankind. No change let there be in the Khalqillah. (30:30)

The Messenger of Allah said,

Every child that is born, is born upon the Fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian.

This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it?

Both Al-Bukhari and Muslim recorded this Hadith from Abu Hurayrah.

In Sahih Muslim, it has been narrated from `Iyad bin Himar Al-Mujashi`i that the Messenger of Allah said,

Allah the Mighty and Majestic says,

"Verily I created My servants Hunafa’ (as monotheists), but then the devils came to them and distracted them from their religion."

Then Allah says,

Then He showed it its Fujur and its Taqwa.

meaning, He showed him to his transgression and his Taqwa.

This means that He clarified that for it and He guided it to what has been ordained for him.

Ibn `Abbas said, (Then He showed it its Fujur and its Taqwa).

"He explained the good and the evil to it (the soul)."
Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri all said the same.

Sa`id bin Jubayr said,
"He gave him inspiration (to see what was) good and evil."

Ibn Zayd said,
"He made its Fujur and its Taqwa inside of it."

Ibn Jarir recorded from Abul-Aswad Ad-Dili that he said, "`Imran bin Husayn said to me,
`Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them,
or is it a thing which is only written after the Message comes to them from the Prophet, when there will be an evidence against them'
I said, `Rather it is something preordained upon them.
Then he said, `Is that an injustice' Then I became extremely frightened of him (due to what he was saying), and I said to him,
`There is nothing except that He (Allah) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.'
He (`Imran) then said,
`May Allah guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allah's Messenger and asked him:
"O Messenger of Allah! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them only after the Message came to them from their Prophet, when there will be an evidence against them"
He (the Prophet ) replied:

Rather it is something preordained for them.
So the man said, "Then what is the point of our actions"
The Prophet replied,

Whoever Allah created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allah.
(By **Nafs**, and **Ma Sawwaaha** (Who apportioned it).
Then He showed it its **Fujur** and its **Taqwaa**.)

Ahmad and Muslim both recorded this Hadith.

Allah then says,

قَدْ أَقَلْحَ مَنْ زَاغَهَا (5)

وَقَدْ عَابَ مَنْ زَاغَهَا (10)

Indeed he succeeds who purifies it. And indeed he fails who **Dassaha**.
This could mean that whoever purifies himself by obedience to Allah, then he will be successful.

This is as Qatadah said,

"He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujahid, `Ikrimah and Sa`id bin Jubayr.

وَقَدْ عَابَ مَنْ زَاغَهَا

And indeed he fails who **Dassaha**.
meaning, to conceal it.

This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allah.
It also could mean that he is indeed successful whose soul Allah purifies, and he has failed whose soul Allah corrupts.

This is like what was reported by Al-`Awfi and `Ali bin Abi Talhah from Ibn `Abbas.

At-Tabarani recorded that Ibn `Abbas said,

"The Messenger of Allah used to stop whenever he recited this Ayah,

وَنَقْسِيسُوا مَعَاوَاهَا

فَأَلْلَّهُ أَنْتُمْ لَّثُكُروهَا وَتَقَوَّاهَا"

By **Nafs**, and **Ma Sawwaaha** (Who apportioned it).
Then He showed it its **Fujur** and its **Taqwaa**.
Then he would say,

اللَّهُمَآ أَنْتُنَّفَسِي لَقَوْهَا أَنْتُنَّقَوْهَا وَتَقَوَّاهَا وَخَيْرَهُمْ زَاغُوا
O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it."

Another Hadith Imam Ahmad recorded that Zayd bin Arqam said that the Messenger of Allah said,

اللهمّ أَتِّمْ لِيْ أَحْمُدَكَ مِنْ النَّجْرِ وَالْكُلْسِ. وَالْحَرَّمِ وَالْجَلْبِينِ الْبَيْحِيْلِ وَعَدَّابَ القَٰثِرِ

اللهمّ أَتِّمْ لِيْ نَفْسِي نُفْصِلْهَا. وَزَيْهَا أَتِّمْ لِيْ نَفْسِي نُفْصِلْهَا. أَتْنَآَيْهَا وَحُجُّهَا.

اللهمّ أَتِّمْ لِيْ أَحْمُدَكَ مِنْ النَّجْرِ وَالْكُلْسِ. وَالْحَرَّمِ وَالْجَلْبِينِ الْبَيْحِيْلِ وَعَدَّابَ القَٰثِرِ

O Allah!
Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave.

O Allah!
Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master.

O Allah!
Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.

Zayd then said,
"The Messenger of Allah used to teach us these (words) and we now teach them to you."

Muslim also recorded this Hadith.

11. 

کَذَّبَتْ تَمْرُوْبَ يُطْغِيْهَا

Thamud denied through their transgression.

12. 

إِذَا أَنْبِعْتَ أَشْقَاهَا

When their most wicked went forth.

13. 

فَقَالَ الْمُنْسَبُ رَأَسَوْاَلِلَّهُ نَآَقَةَ النَّبِيِّ وَسُفْقِيْهَا

But the Messenger of Allah said to them:
"Be cautious! That is the she-camel of Allah! (Do not harm it) and (bar it not from having) its drink!"
| 14. Then they denied him and they killed it.  
So their Lord destroyed them because of their sin, Fasawwaha! |
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<td>15. And He feared not the consequences thereof.</td>
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**The Rejection of Thamud and Allah's Destruction of Them**

Allah informs:

(11) 
Thamud denied through their transgression.

Allah informs that Thamud rejected their Messenger because of the injustice and transgression they practiced.

This was said by Mujahid, Qatadah and others.

Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

(12) 
When their most wicked went forth.

meaning, the most wicked person of the tribe, and he was Qudar bin Salif, the one who killed the she-camel. He was leader of the tribe of Thamud, and he is the one whom Allah refers to in His saying,

But they called their comrade and he took (a sword) and killed (her). (54:29)

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed.

This is just as Imam Ahmad recorded from `Abdullah bin Zam`ah. He said that the Messenger of Allah gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said, (When their most wicked went forth.)
A strong and mighty man who was invincible among his tribe, like Abu Zam`ah, went forth to her.

This Hadith was recorded by Al-Bukhari in his Book of Tafsir, and Muslim in his Book of the Description of the Hellfire.

At-Tirmidhi and An-Nasa`i both recorded it in their Sunans in their Books of Tafsir.

The Story of Salih's She-Camel

Allah then says,

فَقَالَ ٱللهُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

But the Messenger of Allah said to them (referring to Salih).

ثَانِيَةُ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ

That is the she-camel of Allah!
meanings, `beware of touching the she-camel of Allah with any harm.'

وُشْفَيْاهَا ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

and its drink!
meanings, `do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.'

Then Allah says,

فَكَذَّبَتُوهُ فَعَقَرَوْهَا ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Then they denied him and they killed it.
which means they rejected what he came with. This resulted in them killing the she-camel that Allah had brought out of the rock as a sign for them and a proof against them.

فَكَذَّبَتُوهُ عَلَيْهِمْ فَبَذَرَوْهُمْ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

So their Lord destroyed them because of their sin,
meaning, He became angry with them and He annihilated them.

فَفَسَوْهَا ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Fasawwaha!
meaning, He made the punishment descend upon them all equally.

Qatadah said,
"It has reached us that the leader of tribe of Thamud did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allah destroyed them all with the same punishment due to their sin."

Allah said,

ولا يخفى... 

And He feared not,

it has also been recited as (فَفَرِّقَةُ) (So He feared not)

the consequences thereof.

Ibn `Abbas said,

"Allah does not fear any consequences from anyone else."

Mujahid, Al-Hasan, Bakr bin `Abdullah Al-Muzani and others all said the same.

This is the end of the Tafsir of Surah Al-Shams, and all praise and thanks are due to Allah.

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