I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (27:91) Then Allah says,

(Who has fed them against hunger,) meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

(And has made them safe from fear.) meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allah will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allah says,

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allah. So, Allah made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.) (16:112-113) This is the end of the Tafsir of Surah Quraysh, and all praise and thanks are due to Allah.
(Chapter - 107)

Which was revealed in Makkah

(بسم الله الرحمن الرحيم)

In the Name of Allah, the Most Gracious, the Most Merciful.

أرَءَيْتَ الَّذِى يَكْذِبُ بِالدِّينَ - فَذَلِكَ الَّذِى يَدْعُ الْبَيْتِمَ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ قُوَّلُ لِلْمُصِلِّينَ الَّذِينَ هُمْ عَنْ صُلُطِهِمْ سَاهُونُ الْذِينَ هُمْ يُرَآءُونَ وَيُمَنْعُونَ الْمَاعُونَ

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma`un.)

Allah says, "O Muhammad! Have you seen the one who denies the Din"

Here the word Din means the Hereafter, the Recompense and the Final Reward.

(فَذَلِكَ الَّذِى يَدْعُ الْبَيْتِمَ)

(That is he who repulses the orphan,) meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

(وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ)

(And urges not the feeding of Al-Miskin.) This is as Allah says,

(كَلَا بَلْ لَا تَكْرُمُونَ الْبَيْتِمَ - وَلَا تَحَاضُونَ عَلَى طَعَامِ الْمَسْكِينِ)

(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,
(So, woe unto those performers of Salah, those who with their Salah are Sahun.) Ibn `Abbas and others have said, "This means the hypocrites who pray in public but do not pray in private." Thus, Allah says,

(اللمُصلِّينَ)

(unto those performers of Salah,) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time.

This was said by Masruq and Abu Ad-Duha.

Ata’ bin Dinar said, "All praise is due to Allah, the One Who said,

(عَنِ صَلَتِهِمْ سَاهُونَ)

(with their Salah are Sahun.) and He did not say, `those who are absent minded in their prayer.'" It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihs that the Messenger of Allah said,

«تَلُكَ صَلَاةُ الْمُنَافِقِينَ، تَلُكَ صَلَاةُ الْمُنَافِقِينَ، تَلُكَ صَلَاةُ الْمُنَافِقِينَ، يَجِلُّسُ يُرْقِبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنِي الشَّيْطَانَ قَامَ فَنَفْرَ أَرْبَعَاءَ، لَا يَذْكَرُ اللَّهَ فِيهِ إِلَّا قَليِّلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Rak`ahs) and he does not remember Allah (in them) except very little.) This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as
is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لا يَذْكَرُ اللَّهُ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.) He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

(إنَّ المُنْفَقِينَ يُخَذِّبُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالٍ يُرَآءُونَ النَّاسَ وَلَا يَذْكَرُونَ اللَّهَ إِلَّا قَلِيلًا)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.) (4:142) and Allah says here,

(الذَّينَ هُمْ يُرَآءُونَ)

(Those who do good deeds only to be seen,) Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمَّعَ النَّاسَ يُعَمِّلُهُ، سَمَّعَ اللَّهُ يَهُ سَامِعًا خَلْقِهِ، وَحَقَّرَهُ وَصَعَرَهُ»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)" from what is related to his statement,

(الذَّينَ هُمْ يُرَآءُونَ)

(Those who do good deeds only to be seen.) is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off. Allah said:

(وَيَمْنَعُونَ المَاعُونَ)
(And withhold Al-Ma`un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah. Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubaydīn that he asked Ibn Mas`ud about Al-Ma`un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items." This is the end of the Tafsir of Surat Al-Ma`un, and all praise and thanks are due to Allah.

**The Tafsir of Surat Al-Ma`un**

*(Chapter - 107)*

Which was revealed in Makkah

(بسم الله الرحمن الرحيم)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَرَأَيْتَ الَّذِى يَكْذِبُ بِالدِّينِ - فَذَلِكَ الَّذِى يَذْعُ الْبَيْتِمَ وَلاَ يَحْضُرُ عَلَى طَعَامِ المَسْكِينِ فَوَيَلُ لِلْمُصْلِّينَ الَّذِينَ هَمْ عَن صَلَتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَآءُونَ وَيَمْنُغُونَ المَأْمَعَٰنَ)

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma`un.)

Allah says, "O Muhammad! Have you seen the one who denies the Din"

Here the word Din means the Hereafter, the Recompense and the Final Reward.

(فَذَلِكَ الَّذِى يَذْعُ الْبَيْتِمَ)

(That is he who repulses the orphan, ) meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

(وَلَا يَحْضُرُ عَلَى طَعَامِ المَسْكِينَ)

(And urges not the feeding of Al-Miskin.) This is as Allah says,
(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,

(قَوْيِلَ لِلْمُصْلِّينَ - الَّذِينَ هُمْ عَن صَلَّتِهِمْ سَاهُونَ)

(So, woe unto those performers of Salah, those who with their Salah are Sahun.) Ibn `Abbas and others have said, “This means the hypocrites who pray in public but do not pray in private.” Thus, Allah says,

(لِلْمُصْلِّينَ)

(unto those performers of Salah.) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time.

This was said by Masruq and Abu Ad-Duha.

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(عَن صَلَّتِهِمْ سَاهُونَ)

(with their Salah are Sahun.) and He did not say, `those who are absent minded in their prayer.’’ It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihs that the Messenger of Allah said,
كانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنُورَ أَرْبَعَةً، لَا يُذْكَرُ اللهُ فِيهَا إِلَّا قَليِّلاً

(تَّسُرِّنَّ قَرْنَيَا الشِّيْطَانِ قَامَ فَنُورَ أَرْبَعَةَ، لَا يُذْكَرُ اللَّهُ فِيهَا إِلَّا قَلِيلًا)

(Thَis is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Ras`ahs) and he does not remember Allah (in them) except very little.)

This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لَا يُذْكَرُ اللهُ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.) He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

(إنَّ الْمُنْفِقِينَ يَخْدُعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الْصَّلَوَةِ قَامُوا كَسَالِيّ يُرَآءُونَ النَّاسَ وَلَا يُذْكَرُونَ اللَّهَ إِلَّا قَليِّلاً)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.)

(4:142) and Allah says here,

(الذِّينَ هُمُ يُرَآءُونَ)

(Those who do good deeds only to be seen,) Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمَّعَ النَّاسَ بَعْلَهُمْ، سَمَّعَ اللَّهُ بِهِ سَامِعًا حَقَّهُ وَحَقَّرَهُ وَصَعَرَهُ»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)" from what is related to his statement,
(Those who do good deeds only to be seen.) is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off. Allah said:

(And withhold Al-Ma`un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah. Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubayd in that he asked Ibn Mas`ud about Al-Ma`un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items." This is the end of the Tafsir of Surat Al-Ma`un, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Kawthar

(Chapter - 108)

Which was revealed in Al-Madinah and They also say in Makkah

In the Name of Allah, the Most Gracious, the Most Merciful.

(1. Verily, We have granted you Al-Kawthar.) (2. Therefore turn in prayer to your Lord and sacrifice.) (3. For he who hates you, he will be cut off.) Muslim, Abu Dawud and An-Nasa`i, all recorded from Anas that he said, "While we were with the Messenger of Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allah! What has caused you to laugh' He said,

(Verily, a Surah was just revealed to me.) Then he recited,