(Al-Qaswa' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).) Then he said,

«وَالَّذِي نَفَسَ بِيْدِهِ لَا يَسَلُّونَ يَوْمَ حُطْةٍ يُعْظَمُونَ فِيهَا حُرُمَاتٍ إِنَّ اللَّهَ أَجْبَتَهُمْ إِلَيْهَا»

(I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allah are honored except that I will agree with them on it.) Then he beckoned the she-camel to rise and she stood up. This Hadith is of those that Al-Bukhari was alone in recording. It has been recorded in the Two Sahihs that on the Day of the conquest of Makkah, the Messenger of Allah said,

«إِنَّ اللَّهَ حَبْسَ عَنْ مَكَّةِ الفِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَ اللَّهِ ﷺ وَالمُؤْمِنِينَ، وَإِنَّهُ قدْ عَادَتْ حُرُمَتُهَا الَّيْوَمْ كُحْرُمَتُهَا بِالْأَمْسِ، إِنْ أَلَّهُ يَلْبِّعَ الشَّاهِدُ العَلَّامُ»

(Verily, Allah restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.) This is the end of the Tafsir of Surat Al-Fil, and all praise and thanks are due to Allah.

The Tafsir of Surah Quraysh

(Chapter - 106)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(إِلَيْفُ ٌقُرْيَّشٌ - إِليِفُهُمْ رَحْلَةُ الشَّنَّاءِ وَالصَّيْفِ - فَلْيَغْفِرْ رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مَنْ جُوعَ وَءَامَنَهُمْ مَنْ خَوْفٍ)

(1. For the Ilaf of the Quraysh.) (2. Their Ilaf caravans, in winter and in summer.) (3. So, let them worship the Lord of this House.) (4. Who has fed them against hunger, and has made them safe from fear.)
This Surah has been separated from the one that preceded it in the primary Mushaf (the original copy of `Uthman).

They (the Companions) wrote "In the Name of Allah, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Surahs. They did this even though this Surah is directly related to the one which precedes it, as Muhammad bin Ishaq and Abdur-Rahman bin Zayd bin Aslam have both clarified. This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Ilaf) the Quraysh, which means to unite them and bring them together safely in their city." It has also been said that the meaning of this (Ilaf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Sham through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allah's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allah said,
(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,

(الذى أطيعهم من جوع)

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

(وأعذروه من خوف)

(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,

(وضرب الله مثلًا قريه كانت عائمه مطمئنة يأتيها رزقه رعدًا من كل مكان فكررت بأعذربه الله قادقه الة لباس الجوع والخوف بيما كانو يصنعون ولقذ جاههم رسول منهم فكذبوه فأخذهم العذاب وهم ظلمون)

(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.

The Tafsir of Surat Al-Ma`un