

التفسير المنهجي
(جزء تبارك)

Methodical Interpretation of the Noble Qur'ān

Part 29



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DARUSSALAM

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Introduction

All praise is due to Allāh, Lord of the Worlds; may salutations and peace be upon our Prophet Muhammad (ﷺ), the Seal of the Prophets and Messengers, his Noble Family, and upon his Companions and those who follow his Path until the Day of Reckoning.

To proceed:

The Noble Qur'ān is Allāh's miraculous and inimitable Speech. He revealed it to His Prophet Muhammad (ﷺ) to bring mankind out of darkness and into the light, and to guide them to every good. Allāh (سبحانه) says,

“(This is) a Book which We have revealed unto you (O Muhammad ﷺ) in order that you might lead mankind out of darkness into light by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.” [14:1]

And Allāh (تعالى) says,

“Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace; and He brings them out of darkness by His Will into light and guides them to a Straight Way.” [5:15-16]

Furthermore, many *Aḥadīth* have encouraged learning the Qur'ān and teaching it. One such *Ḥadīth* is the statement of Allāh's Messenger (ﷺ), “The best of you are those who learn the Qur'ān and teach it.”⁽¹⁾ He also stated, “And no group of people assembles in one of Allāh's Houses reciting Allāh's Book and studying it amongst themselves except that tranquility descends upon them, mercy covers them, the angels envelop them, and Allāh makes mention of them to those in His Presence.”⁽²⁾

The Muslims have expended great efforts across the centuries, in the service of this Majestic Qur'ān. Those efforts include endeavors to explain the meanings and implications of its Verses, and every commentary (*Tafsīr*) on the Qur'ān has had certain distinguishing qualities that set it apart from the rest.

The distinction of this *Tafsīr* is that it has been developed for use in Islāmic schools,

(1) Al-Bukhārī: *Kitāb Fadhā'il Al-Qur'ān*, no. 4639.

(2) Muslim: *Kitāb Adh-Dhikr wad-Du'ā' wa'l-Tawbah wa'l-Istighfār*, no. 4867.

which teach their students the Noble Qur'ān in full. The authors have made every effort to make this *Tafsīr* accessible and well structured for the readers. What follows is a list of the most important guidelines that have been observed in writing this *Tafsīr*:

- ▶ The usage of clear, easy expressions, suitable to the age and level of the students, has been adhered to throughout this *Tafsīr*.
- ▶ Every lesson begins with an explanation of important vocabulary and phrases that are necessary to the understanding of the students.⁽³⁾
- ▶ A brief overview of every *Sūrah* has been provided before entering into its commentary.
- ▶ The Verses have been explained in an objective manner using simple, straightforward language.
- ▶ In each lesson, the connection of the present lesson's Verses to those of the previous lesson has been explained.
- ▶ The strongest opinion concerning the interpretation of each Verse is given, so as not to confuse the students with multiple views or weak opinions.
- ▶ The way of the *Salaf* has been closely adhered to in explaining the Verses concerning the Names and Attributes of Allāh (سبحانه وتعالى).
- ▶ Every lesson is followed by a number of activities related to the Verses in that lesson. They are designed to stimulate the thought process of the students, to encourage them to reflect on the Verses, and to help reinforce the concepts in their mind. For that reason, the teachers and students are encouraged not to neglect these activities and to give them their due share of attention. It is also recommended that teachers hold discussions about the material covered every term or every week. The students should also be encouraged, for example, to write about what they have learned in the school newsletter.
- ▶ A number of reflections and lessons deduced from the Verses follow every lesson. The teacher and students are encouraged to read these lessons and to discuss the relationship between them and the relevant Verses. The students should try to benefit from these lessons to improve their conduct, develop their level of thinking, and to become familiarized with the fundamental teachings of Islām that are

(3) In some cases, the translator has added vocabulary or added more details to definitions. The reason for this is that some Arabic words have rich meanings, which are known to the Arabic-speaking student, but which require explanation in order for non-native speakers to understand them fully. Whenever words have been added to the vocabulary lists, this has been indicated in a footnote. Whenever details have been added to the definition of certain vocabulary, the additions have been placed in brackets.

contained in these Verses.

- ▶ Every lesson concludes with various guided questions designed to evaluate the student's understanding of the lesson.
- ▶ The lessons will occasionally make mention of an interesting story, incident, or *Hadīth* related to the subject of the lesson.
- ▶ References are provided for the *Aḥadīth* and the causes of revelation (*Asbāb An-Nuzūl*) of the Verses. An attempt has been made only to make mention of narrations that are authentic.
- ▶ We ask Allāh (تعالى) to make this a sincere work; and we ask Him to accept it and to make it beneficial to those who read it.

“Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.” [2:127]

Lesson One

Sūrah Al-Mulk⁽⁴⁾

Section One

بَنَزَكَ الَّذِي يَبْدِيهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ① الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ② الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي
خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ③ ثُمَّ انْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ④ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا
لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ⑤ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسَّرُ
الْمَصِيرَ ⑥ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ⑦ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا
أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ⑧ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ
اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ⑨ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ ⑩ فَأَعْرِضُوا عَنْهُمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ⑪

(1) Blessed is He in Whose Hand is the dominion, and He is Able to do all things. (2) Who has created death and life, that He may test you, which of you is best in deeds. And He is the All-Mighty, the Oft-Forgiving; (3) Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again; can you see any rifts? (4) Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (5) And indeed, We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayātīn* (devils), and have prepared for them the torment of the Blazing Fire. (6) And for those who disbelieve in their Lord (Allāh), is the torment

(4) "The Dominion"

of Hell, and worst indeed is that destination. (7) When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. (8) It almost bursts up with fury. Every time a group is cast therein, its keepers ask them, "Did no warner come to you?" (9) They will say, "Yes indeed; a warner did come to us, but we belied him and said, 'Allāh never sent down anything (of revelation), you are only in great error.'" (10) And they will say, "Had we but listened or used our intelligence, we would not have been among the dwellers of the Blazing Fire!" (11) Then they will confess their sin. So, away with the dwellers of the Blazing Fire.

Translation Word-for-Word

Blessed is	تَبَارَكَ	that He may test you	يَبْلُوكُمْ
He	الَّذِي	which if you	أَنْتُمْ
in Whose Hand	بِيَدِهِ	is best	أَحْسَنُ
is the dominion	الْمُلْكُ	in deed	عَمَلًا
and He is	وَهُوَ	and He is	وَهُوَ
over	عَلَى	the All-Mighty	الْعَزِيزُ
all	كُلِّ	the Oft-Forgiving	الْغَفُورُ
things	شَيْءٍ	Who	الَّذِي
able	قَدِيرٌ	had created	خَلَقَ
Who	الَّذِي	the seven	سَبْعَ
has created	خَلَقَ	heavens	سَمَوَاتٍ
death	الْمَوْتَ	one above another	طَبَاقًا
and life	وَالْحَيَاةَ	not	مَا

you see	تَرَى
in	فِ
the creation of	خَلْقِ
the Most Gracious	الرَّحْمَنِ
any	مِنْ
fault	تَقَوُّتْ
so repeat	فَارْجِعْ
the look	الْبَصَرِ
can	هَلْ
you see	تَرَى
any	مِنْ
rifts	فُطُورٍ
then	ثُمَّ
repeat	أَرْجِعْ
the look	الْبَصَرِ
and yet again	كَرَّرِينَ
will return	يَنْقَلِبُ
to you	إِلَيْكَ
the sight	الْبَصَرِ
in a state of humiliation	خَاسِئًا

and it	وَهُوَ
is worn out	حَسِيرٌ
and indeed	وَلَقَدْ
We have adorned	رَبَّنَا
the heaven	السَّمَاءَ
the nearest	الدُّنْيَا
with lamps	بِمَصْنُوعٍ
and We have made such lamp	وَجَعَلْنَاهَا
(as) missiles to drive away	رُجُومًا
the devils	لِلشَّيَاطِينِ
and We have prepared	وَأَعَدْنَا
for them	لَهُمْ
the torment of	عَذَابِ
the blazing Fire	السَّعِيرِ
and for those who	وَالَّذِينَ
disbelieve	كَفَرُوا
in their Lord	بِزَيْمٍ
is the torment of	عَذَابِ
Hell	جَهَنَّمَ
and worst indeed is	وَأَسْفَافٍ

that destination	الْمَصِيرُ	come to you	يَأْتِكُمْ
when	إِذَا	a warner	نَذِيرٌ
they are cast	أُلْقُوا	they will say	قَالُوا
therein	فِيهَا	yes	بَلَىٰ
they will hear	سَمِعُوا	indeed	قَدْ
of its (breath)	لَهَا	did come to us	جَاءَنَا
the (terrible) drawing in	شَيْقًا	a warner	نَذِيرٌ
as it	وَهِيَ	but we denied (him)	فَكَذَّبْنَا
blazes forth	تَفُورُ	and we said	وَقُلْنَا
it almost	تَكَادُ	not	مَا
bursts up	تَمِيرُ	sent down	نَزَلَ
from	مِنْ	Allah	اللَّهُ
fury	الْفَيْظُ	any	مِنْ
everytime	كُلَّمَا	thing	شَيْءٍ
is cast	أُلْقَى	but	إِنْ
therein	فِيهَا	you are	أَنْتَ
a group	فَوْجٌ	only	إِلَّا
will ask them	سَأَلْتَهُمْ	in	فِي
its keepers	حَرَزْنَاهَا	error	ضَلَالٍ
did no	أَلَّا	great	كَبِيرٍ

التفسير المنهجي (جزء تبارك)

(باللغة الإنجليزية)

The Prophet ﷺ tells us, "The best of you is the one who learns the Qur'an and teaches it." [Al-Bukhari] In your hands, you now have an excellent tool for anyone who would love to just that. The structure and simplicity of *al-Tafsir al-Manhaji* make it suitable for students of all ages.

It has been authored by a team of scholars, all of them experts with Ph.D's in *Tafsir*, and reviewed by the famous scholar and da'iyah, Dr. Umar al-Ashqar.

The goal of this textbook is to provide full-time and weekend Islamic schools a complete curriculum for teaching *Tafsir* of the Noble Qur'an to their students. It is suitable for students who have no background in studying the Qur'an or Arabic but will also be beneficial for those students seeking a basic tool to improve their understanding.

This *Tafsir* provides a brief overview of the subject(s) and background of every *Surah*. It is broken up into lessons, and every lesson provides a list of important vocabulary, commentary, a list of important reflections that can be derived from the verses, and questions to test the students' reading and comprehension. Many lessons also incorporate special exercises such as essay questions or small research assignments to help build the students' knowledge and understanding of the Qur'an.



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