

# TAFSEER SOORATUL-MAA'OON (107)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا تَحْضُ عَلَىٰ طَعَامِ  
الْمَسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾  
وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾ ﴾

**“Have you seen the one who denies ad-Deen? That is the one who repulses the orphan, And urges not the feeding of al-Miskeen (the poor), So woe unto those who perform the prayer, Who delay their Salat from their stated fixed times, Those who do good deeds only to be seen (by the people), And refuse al-Maa'un (small kindnesses like salt,sugar,water,etc.)”**

[Sooratul-Maa'oon, 107:1-7]

Allaah the Most Blessed and Most High says,

﴿ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾ ﴾

**“Have you seen the one who denies ad-Deen?”**

[Sooratul-Maa'oon, 107:1]

**Have you seen** - Is the address directed to the Messenger, *sallAllaahu 'alayhi wa sallam*, because he is the one whom the Qur'aan was revealed to? Or is it applicable to every single person generally? To say that it is general is more suitable. So we say: **“Have you seen”** is generally addressing everyone it is

applicable to. **“Have you seen the one who denies *ad-Deen*”**, meaning the Recompense, and these people are those who deny the Resurrection and they say,

﴿ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوْ ءَابَاؤُنَا أَأَلْوَلُونَ ﴿١٧﴾ ﴾

**“When we are dead and have become dust and bones, shall we (then) indeed be resurrected? And our forefathers also?”**

[Sooratus-Saaffaat, 37:16-17]

And a speaker from amongst them says: **“Who will give life to these bones when they have rotted away and have become dust?”** These people deny and reject the Day of *ad-Deen* meaning the Day of Recompense.

﴿ فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣﴾ ﴾

**“That is the one who repulses the orphan, And urges not the feeding of the poor.”**

[Sooratul-Maa’oon, 107:2-3]

So he combines between two affairs:

**The First Affair:** They possess no mercy with or for the orphans, those who are deserving of mercy. Because orphans are those whom their fathers have died before they reached the age of puberty, so therefore they are deserving of kindness and mercy because their hearts are fragile and they are in need of good treatment and friendliness. And with this, many texts have been mentioned about the virtues of being good towards orphans, however this person, and Allaah's refuge is sought, “he repulses the orphan”, meaning he repels him with harshness, because the word *ad-Da’*, means to repel with harshness as Allaah the Most High says:

﴿ يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾ ﴾

**“The Day they will be pushed down with force to the Fire of Hell, with a horrible, forceful pushing (*ad-Da'*)”**

[Sooratut-Toor, 52:13]

This means a malicious pushing. So you'll find if the orphan comes to him asking for something or to converse with him, he looks down upon him and repels him violently and shows no compassion for him.

**The Second Affair:** They do not encourage mercy to others, **“And urges not the feeding of the poor”**. So the poor one, the one who is in need of food; this individual does not incite others to feed him, because his heart is like a rock, their hearts are like rocks or even harder! Hence there is no mercy in them for orphans nor for poor people, therefore causing these individuals to be hard-hearted.

Then Allaah the Mighty and Majestic says:

﴿ فَوَيْلٌ لِلْمُصَلِّينَ ﴾

**“So Wail to those who offer the prayer”**

[Sooratul-Maa'oon, 107:4]

**“Wail”** is a threat and it is repeated in the Qur'aan numerous times, and it is a severe threat to those **“who delay their prayer from their stated fixed times.”** These are people who pray, whether it be with the people or by themselves yet they **“delay their prayer from their stated fixed times”**, meaning they are neglectful and careless about it. They do not establish it appropriately, they delay it from its best time, they do not perform the bowing properly, nor the prostration properly, nor the standing properly, nor the sitting properly. They do not recite or read that which should be read or recited therein; whether it be from Qur'aan or *thikr*. If he/she enters the prayer they are negligent, his heart roams left and right thus making him negligent of his prayer and this is something despicable! The one who is heedless about his prayer and is unmindful and lackadaisical concerning it, there is no doubt that this is a blameworthy (thing).

As for someone who forgets something in his prayer (unintentionally) then he isn't reprimanded. And the difference between the two is that the *Saahi*, one who forgets something in his prayer, means he forgot something such as the number of units he prayed or something from the obligatory affairs or like this. As this took place with the Messenger, *sallallaahu 'alayhi wa sallam*, and (without any doubt) he is the most vigorous of the people with regards to the prayer, certainly he has said, *sallallaahu 'alayhi wa sallam*, **“The joy of my eye has been placed in**

**the prayer.**"<sup>1</sup> Along with this he, *sallallaahu 'alayhi wa sallam, sahaa*, forgot something in the prayer because *as-Saahi* as we mentioned is to forget a thing in a manner that isn't blamable.

But as for the *Saahi 'an Salaatihi*, the one who is negligent of his *salaah*, then he is one who deliberately lacks in the prayer. And from that which is considered negligence about the prayer is those who leave off the prayer in congregation. Indeed they are from those who are negligent about the prayer without a doubt. So they too are included in this threat.

﴿ فَوَيْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٣﴾ ﴾

**“So woe unto those who offer the prayer, Who delay their Salaah from their stated fixed times, Those who do good deeds only to be seen (by the people).”**

[Sooratul-Maa'oon, 107:4-6]

Also if they do an act of obedience they only intend to flatter the people by it, and to achieve some status in the community. Their intent isn't to seek nearness to Allaah, the Mighty and Majestic. Hence, this person who wants to be seen and show off, gives charity so the people will say, “How generous he is!” The one who prays, he beautifies his prayer so that the people will say, “How excellent his prayer is!” And so on and so forth.

These individuals perform actions to be seen by the people. The origin of the worship is for Allaah however they intend with that the praise of the people. They draw close to the people by that which draws them close to Allaah. These people are indeed *Muraa'oon*, those who do actions to be seen. As for a person who prays for the people meaning that he prays to a king for example or other than him and he submits himself before him (like you would to Allaah) by bowing or prostrating, then this is a *Mushrik Kaafir*, Allaah has made Paradise forbidden for him and his abode is the Hell-fire (if he dies upon that).

But this individual prays to Allaah with the consideration of the people praising him for the worship (he has done) although he is a worshipper of Allaah, the All-Mighty and Sublime. And this occurs frequently with the Hypocrites. As Allaah the Most High says:

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<sup>1</sup> An-Nisaaee (3392)

﴿ إِنَّ الْمُنْفِقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ  
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴾

**“And when they stand up for the prayer, they stand with laziness and to be seen by the people, and they do not remember Allaah except a little.”**

[Sooratun-Nisaa, 4:142]

Look at the description! If they stand for the salaah they stand lazy! Making them negligent of their *salaah*. They (only) seek to be seen amongst the people.

Here Allaah says:

﴿ الَّذِينَ هُمْ يُرَاءُونَ ﴾

**“Those who seek to be seen”**

[Sooratul-Maa'oon, 107:6]

So are those who love to be heard like them? Meaning, a person recites the Qur'aan and he recites it loudly, perfects his recitation and the sound of his voice so that it will be said, “O how beautiful he recites!” Is he like the one who seeks to be seen? The answer is yes, as it comes in the *hadeeth*, **“He who lets the people hear of his good deeds intentionally, to gain their praise, Allaah will let the people know his real intention and whoever does good things in public to show off and to earn the praise of the people, Allaah will disclose his real intention (and humiliate him).”**<sup>2</sup> The meaning of this is whoever loves to be heard, Allaah will expose him and clarify to the people that this man isn't sincere rather he wants the people to hear about him so that they will praise him (for what he does)! And whoever wants to be seen, Allaah will humiliate him/her.

So the person who enjoys showing off and being heard, Allaah will soon expose him (for sure). And certainly Allaah will clarify his condition sooner or later.

﴿ وَيَمْنَعُونَ الْمَاعُونَ ﴾

**“And refuse al-Maa'oon (small kindnesses like salt,sugar,water,etc.”**

[Sooratul-Maa'oon 107:7]

<sup>2</sup> al-Bukharee (6499) and Muslim (2986)

Meaning they prevent that which is mandatory to give generously from the likes of utensils, pots, containers, etc. For instance a person (in need) comes to him to borrow a pot or such and says: I'm in need of a bucket or cup (or pot), I need to borrow a light bulb or something like this and the person rejects him. This is something disgraceful in the religion. Prevention of *al-Maa'oon* (small kindnesses) is of two types:

**The First Type:** The person falls into sin by preventing *al-Maa'oon*.

**The Second Type:** The person doesn't fall into sin instead misses out on the good (deed).

So whatever is mandatory to share and give, he sins by not giving it. And that which isn't mandatory to share, then he doesn't sin by not sharing, but misses out on the good. Example of that is a destitute individual comes to a person and says, **"Give me some water so that I can drink it, if I don't drink something I will die."** So giving him something to drink is compulsory, the person sins by not giving him (this drink). So much so that some Scholars say: If this person dies then certainly he becomes responsible for paying blood-money, because he is the reason for his death, and it is obligatory upon him to give him what he requests.

(In ending) it is incumbent for a man/woman to look at themselves and see if they are from those who have these characteristics or not. If they are from them, (if they) waste the prayer and are negligent concerning it and they prevent good to others, then let them repent and return back to Allaah and if they don't, then let them rejoice with *al-Wayl* (a Painful Torment) and Allaah's refuge is sought.

But if they are free from that, then let them be happy with good. And the intent of the Noble Quran isn't that a person recites it (only); that he worships Allaah merely by reciting it. The intent is to adorn yourself with its (morals and conduct). This is why 'Aaisha, radiyallaahu 'anhaa, said, **"Verily the character of the Messenger, sallallaahu 'alayhi wa sallam, was the Quran."**<sup>3</sup> Meaning his manners and etiquettes that he would adorn himself with were from the Quran.

May Allaah give us success to that which is good and proper in the *Dunya* and *Aakhira*. Surely He is able to do all things.

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<sup>3</sup> Muslim (746)

Taken from: Tafsir Juz 'Amma by the Great Scholar Muhammad bin Saalih al-'Uthaymeen.



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