

**Tafsir of Surah**  
**Al-Zilzal Ayat (1-8) end**  
**Surah Al Zilzalah**  
**(The Earthquake)**  
**Chapter 99**  
**Which was revealed in Makkah**

Assalamualaikum Wa Rahamatullahi Wa Barakatuhu

Bismillahir Rahmanir Rahim

Today's topic of discussion is Tafsir "Surah Al- Zilzal"

**From Ibn Kathir**

The Virtues of Surah Al-Zilzal

Imam Ahmed recorded from Abdullah bin Amr that he said, "A man came to messenger of Allah and said, "Teach me what to recite, O messenger of Allah"

The Prophet (p b u h) said

"Recite three from those (which begin) with the letters Alif, Lam, Ra."

The man then said to him, "I have become old in age, my heart has hardend and my tongue has become harsh." The Prophet (p u b h) said 'Then recite from those (which begin) with the letters Ha, Mim'

The man said the same thing as he had said before, so the prophet (p b u h) said "Recite three from Musabbihat"

The man said the same things as he said before. Then the man said, "Rather give me something to recite that is comprehensive (of all these), O messenger of Allah" So the Prophet (p b u h) told him to recite.

“When the earth quakes with its Zilzal”

Then when he (the prophet) finished the reciting surah to him the man said, “By He who has sent you with the truth as a prophet, I will never add anything else to it.”

Then the man turned away and left, and the prophet (p b u h) said , “ The little man has been successful.”

Then prophet (p b u h) said, “Bring him back to me.”

So the man came to him and the prophet (p b u h) said to him. “ I have been commanded to celebrate Eid-Al-Adha, which Allah has made a celebration for this Ummah.” The man said “what do you think if I am only able to acquire a borrowed milking-she camel-should I slaughter it?” The prophet (p b u h) said,

“No, but you should cut your hair, clip your nails, trim your mustache, shave your public area and that will be the completion of your sacrifice to Allah, the Mighty and Majestic.

(Ahmad 2:169)

Abu dawud and An-Nasa’i recorded this hadith(Abu Dawud 2:119 and An-Nasa’i and Al- kubra 16:5)

In the name of Allah, the Most Gracious, the Most Merciful

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿١٧﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿١٨﴾

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿١٩﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٠﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢١﴾

- 1 When the earthquakes with its Zilzal.
2. And when the earth throws out its burdens.
- 3.And man will say, “what is the matter with it?”
4. The day it will disclose its information.
5. Because your lord will inspire it.
6. That day mankind will proceed in scattered groups that they may be shown their deeds.
7. So, whoever does good equal to the weight of a speck of dust shall see it.
8. And whoever does evil equal to the weight of a speck of dust shall see it.

The day of judgement what will take place during it, the condition of the Earth and condition of people.

Ibn Abbas said, “ when the earth quakes with its Zilzal.” “This means that it will move from beneath it.”(Ad-Durr Al-Mansur 8:592)

Sura 22 Al-Haj , Ayat: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾

“ O mankind, Have taqwa of your Lord , verily the earth quake (Zalzal) of the Hour is a terrible thing.(22:1)

This is also similar to His(Allah’s) saying.

Sura 84 Al-‘Inshiquq , Ayat: 3-4

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

“ And when the earth is stretched forth, and has cast out all that was in it and became empty.(84:3-4)

Muslim recorded in his sahih from Abu Hurayrah that the messenger (p b u h) of Allah said,

“The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, “I killed for this?” The one who broke the ties of kinship will say, “For this I severed the ties of kinship?” The thief will say, “ For this I got my hands amputated?”

Then they will leave it there and no one will take anything from it.(Muslim 1013)

Then Allah says, “ And man will say : What is the matter with it?” meaning he will be baffled by its situation after it used to be stable , settled and firm, and he used to be settled upon its surface. This refers to alteration of the state of things and the earth moving and shaking. There will come to it in escapable quaking that Allah prepared for it. Then it will throw out its dead people- from the first to the

last generations. At that time people will be baffled by the events and the earth changing into other than earth, and the heavens as well. Then they will be presented before Allah, the One, the irresistible. Allah's statement "That day it will declare its information" meaning it will speak of what the people did upon its surface.

Concerning Allah's statement "Because your Lord will inspire it." It is apparent that the implied meaning here is that He will permit it (the earth). Shahib bin Bishar narrated from Ikremah that Ibn Abbas said "that day it will declare its information" Its Lord will say to it "speak, so it will speak" (Al Durr Al Mansur 8/592) Mujahid commented (on inspire it).

He commands it (ie to speak) (Al Tabari 24:548). Al Qarazi said "He will command it to separate from them".

Then Allah says, "That day mankind will proceed in scattered groups (Ashtat), meaning, they will return from the station of judgement in separate groups. This means that they will be divided into types and categories between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to Hell fire.

As Suddi said. "Ashtat means sects" (Ad Darr Al Mansur 8: 593) Allah said, That they may be shown their deeds" meaning, so that they may act and be rewarded for what they did in this life of good and evil.

### **The Recompenses for Every Minute Deed Therefore**

Allah goes on to say, "So whoever does good equal to the weight of a speck of dust shall see it. And who ever does evil equal to the weight of a speck of dust shall see it.

Al Bukhari recorded from Abu Hurairah that the prophet (p b u h) said, The horses are for three. For one man they are a reward, For another man they are a shield, and for another they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allah. Thus they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihad). So whatever afflicts them during the lengthy period in the pasture or garden, it will be counted as good deeds for him. Then if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him.

When they passed through a stream from which they did drink, through he (their owner) does not intend to quench their thirst it would be counted as good deeds. Therefore, they are a reward for that man.

A man who keeps them to maintain himself and to be independent of others (is begging etc) and he does not forget the right of Allah upon their necks and their backs (ie their Zakah), then they are a shield for him from the Hell fire.

A man who keeps them in order to boast, brag and show off then they a burden for him (on judgement day).

So the prophet (p b u h) was then asked about the donkey and he said Allah has not revealed anything concerning them except this single comprehensive Ayah. “So who ever does good equal to the weight to the speck of dust shall see it. And who ever does evil equal to the weight of speck of dust shall see it.” Muslim also recorded this Hadith. In Sahih Al-Bukhari it is recorded from ‘Adi that the prophet (p b u h) said,

Fear (the ward off) the Fire, even if by giving half a date in charity and even by saying a single word of good. In Sahih as well he ‘Adi narrated from the prophet

(p b u h) “do not under rate any good act, even if it is offering drinking water from your bucket to one who is seeking drink or meeting your brother with a cheerful face”.

It is also recorded in the sahih that the prophet (p b u h) said,

“O party of believing women, none of you should be little a gift sent by your neighbor even if it is a Firsan of a sheep.” The word Firsan in this Hadith means its hoof.

In another Hadith he said, “Give some thing to beggar if it is a burnt hoof.”

It has been reported from Aishah that she gave a single grape in charity and then she said “To how much dust it equivalent”

Imam Ahmad recorded from ‘Awf bin Al- Harith bin Al-Tufayt that Aisha told him that the prophet (p b u h) used to say,

“O, Aisha Beware of the sins that are belittled, for indeed they will be taken account of by Allah.”

This Hadith was recorded by An -Nasai and Ibn Majah.

Imam Ahmad recorded from Abdullah bin Mas'ud that the prophet (p b u h) said,

“Beware of the sins that are be littled. For verily, they are gathered in a man until they destroy him” And indeed the prophet (p b u h) made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land.

Then their leader comes and orders the men to go out one at a time and each bring back a stick until they have gathered a large number of stick.

Then they kindled a fire and burned everything that they threw into it.

This is the end of Tafsir Surah Al-Zilzal and all praise and thank are due to Allah.

So brothers and sisters let us correct ourselves in the light of this surah. We will be accountable to Allah swt for all our good and bad deeds (even small or big) during judgement day. Good deeds will take us to Jannah. Bad deeds will lead us to Jahannam. May Allah save us from Jahannam. Ameen.

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu.