

(كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ - وَظَنَّ
 أَنَّهُ الْفِرَاقُ - وَالتَّتَقَّتِ السَّاقُ بِالسَّاقِ - إِلَى رَبِّكَ
 يَوْمَئِذٍ الْمَسَاقُ - فَلَا صَدَقَ وَلَا صَلَّى - وَلَكِنْ
 كَذَّبَ وَتَوَلَّى - ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى - أَوْلَى
 لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى - أَيَحْسَبُ
 الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ
 يُمْنَى - ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّى - فَجَعَلَ مِنْهُ
 الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى
 أَنْ يُحْيِيَ الْمَوْتَى)

(26. Nay, when it reaches to the collarbones.) (27. And it will be said: "Who can cure him")
 (28. And he will think that it was the parting;) (29. And one shank will be joined with another
 shank.) (30. The drive will be on that Day to your Lord!) (31. So, he neither believed nor
 prayed!) (32. But on the contrary, he denied and turned away!) (33. Then he walked in conceit
 to his family admiring himself!) (34. Woe to you! And then woe to you!) (35. Again, woe to you!
 And then woe to you!) (36. Does man think that he will be left neglected) (37. Was he not a
 Nutfah of semen emitted) (38. Then he became an `Alaqah; then shaped and fashioned in due
 proportion.) (39. And made of him two sexes, male and female.) (40. Is it not so then, that He
 would be able to give life to the dead)

Certainty will occur at the Time of Death Allah informs of the condition at the time of death and what terrors it contains.

May Allah make us firm at that time with the Firm Statement. Allah says,

(كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَ)

(Nay, when it reaches to the collarbones.) If we make the word "Kalla" negative, then this Ayah
 means, `O son of Adam! You are not able to deny that which I informed you of at that time
 (death). This will become something witnessed by you with your own eyes.' If we consider the
 word "Kalla" to be a word of affirmation, then this would be the most obvious meaning. In this
 case it would mean that it is certainly true when the soul reaches the collarbones - meaning,
 `your soul will be pulled out of your body and it will reach your collarbones.' This is similar to
 Allah's statement,

(فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ - وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ
- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ -
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ - تَرْجِعُونَهَا إِنْ كُنْتُمْ
صَادِقِينَ)

(Then why do you not (intervene) when (the soul of the dying person) reaches the throat And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful) (56:83-87) Thus, Allah similarly says here,

(كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ)

(Nay, when it reaches to the collarbones. And it will be said: "Who can cure him) `Ikrimah reported from Ibn `Abbas that he said, "Meaning, who is the person who recites divine prayers of healing so that he may come and cure him" Abu Qilabah made a similar statement when he said,

(وَقِيلَ مَنْ رَاقٍ)

(And it will be said: "Who can cure him) "This means who is the doctor that can cure him" Qatadah, Ad-Dahhak and Ibn Zayd all have similar statements. `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning the Ayah,

(وَالْتَقَّتِ السَّاقُ بِالسَّاقِ)

(And one shank will be joined with another shank.) "This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allah has mercy upon." `Ikrimah said,

(وَالْتَقَّتِ السَّاقُ بِالسَّاقِ)

(And one shank will be joined with another shank.) "The great matter (will be joined) with the great matter." Mujahid said, "A test (will be joined) with a test." Al-Hasan Al-Basri said concerning Allah's statement,

(وَالْتَقَّتِ السَّاقُ بِالسَّاقِ)

(And one shank will be joined with another shank.) "These are your two shins when they are bound together." In another narration from him (Al-Hasan) he said, "His two legs have died and they will not carry him while he used to walk around on them." Concerning Allah's statement,

(إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ)

(The drive will be on that Day to your Lord!) meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allah says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at another time." This has been reported in the lengthy Hadith of Al-Bara'. Verily, Allah says,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا
يُفْرَطُونَ - ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ)

(He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allah, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.) (6:61,62)

Mentioning the Case of the Denier

Allah says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى)

(So, he neither believed nor prayed! But on the contrary, he denied and turned away!) This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allah says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى - ثُمَّ
ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى)

(So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!)(75:31-33) meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allah's statement,

(وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ)

(And when they returned to their own people, they would return jesting.) (83:31) Allah also says,

(إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا - إِنَّهُ ظَنَّ أَن لَّن يَحُورَ)

(Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!) (84:13,14) meaning, return.

(بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا)

(Yes! Verily, his Lord has been ever beholding him!) (84:15) Ad-Dahhak reported from Ibn `Abbas that he said,

(ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى)

(Then he walked in conceit to his family admiring himself!) "This means arrogantly." Qatadah and Zayd bin Aslam both said, "Strutting." Allah then says,

(أُولَىٰ لَكَ فَأُولَىٰ - ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ)

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!) This is a definite warning and threat from Allah to those who disbelieve in Him and strut about when walking. This means, `you deserve to strut like this while you have disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allah says,

(ذُوقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ)

(Taste you (this)! Verily you were (pretending to be) the mighty, the generous!) (44:49) Similarly, Allah says,

(كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ)

(Eat and enjoy yourselves for a little. Verily, you are criminals.) (77:46) Allah also says,

(فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ)

(So worship what you like besides Him.) (39:15) And like Allah's statement,

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will.) (41:40) There are other examples of this as well. Abu `Abdur-Fahman An-Nasa'i recorded from Sa`id bin Jubayr that he said, "I mentioned to Ibn `Abbas,

(أُولَى لَكَ فَأُولَى - ثُمَّ أُولَى لَكَ فَأُولَى)

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!) He (Ibn `Abbas) replied, `The Messenger of Allah said this to Abu Jahl, then Allah, the Mighty and Sublime, revealed this Ayah.'" Ibn Abi Hatim recorded from Qatadah that he said concerning Allah's statement,

(أُولَى لَكَ فَأُولَى - ثُمَّ أُولَى لَكَ فَأُولَى)

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!) "It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allah grabbed the clothes of the enemy of Allah, Abu Jahl. The Prophet then said to him, `Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allah, Abu Jahl, said, `Are you threatening me, O Muhammad By Allah! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.'"

Man will not be left neglected

Allah says,

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى)

(Does man think that he will be left neglected) As-Suddi said, "Meaning not resurrected." Mujahid, Ash-Shafi`i and `Abdur-Fahman bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the Ayah includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allah in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allah uses the beginning of creation as a proof for the repetition of the creation in His saying,

(أَلَمْ يَكُ نُطْفَةً مِّن مَّنَىٰ يُمْنَىٰ)

(Was he not a Nutfah of semen emitted) meaning, was not man a weak drop of sperm from a despoised fluid known as semen, that is emitted from the loins into the wombs

(ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى)

(Then he became an `Alaqah; then shaped and fashioned in due proportion.) meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah. Thus, Allah says,

(فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى)

(And made of him two sexes, male and female.) Then Allah says,

(أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى)

(Is it not so then, that He would be able to give life to the dead) meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allah's saying;

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; this is easier for Him.) (30:27)
The first view is more popular, and Allah knows best.

Supplication upon completing this Surah

Abu Dawud recorded from Musa bin Abi `A'ishah that he said, "A man used to pray on top of his house and whenever he recited,

(أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى)

(Is it not so then, that He would be able to give life to the dead) he would say, `Glory to You, of course.' So the people asked him about that and he said, `I heard it from the Messenger of Allah .'" Abu Dawud was alone in transmitting this Hadith and he did not mention who this Companion was, but there is no harm in that. This is the end of the Tafsir of Surat Al-Qiyamah, all praise and thanks are due to Allah.

The Tafsir of Surat Al-Insan

(Chapter - 76)

Which was revealed in Makkah

It has been mentioned previously that it is recorded in Sahih Muslim from Ibn `Abbas that the Messenger of Allah used to recite in the Morning prayer on Friday:

(الم تَنْزِيلَ)

(Alif Lam Mim. The revelation...)(32) and;

(هَلْ أَتَى عَلَى الْإِنْسَانِ)

(Has there not been over man...) (76)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّذْكُورًا- إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ
نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا- إِنَّا هَدَيْنَاهُ السَّبِيلَ
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا-)

(1. Has there not been over man a period of time, when he was not a thing worth mentioning)
(2. Verily, We have created man from Nutfah Amshaj, in order to try him, so, We made him
hearer and seer.) (3. Verily, We guided him to the way, whether he be grateful or ungrateful.)

Allah created Man after He did not exist

Allah informs that He brought man into existence after he was not even a thing worth mentioning, due to his lowliness and weakness. Allah says,

(هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّذْكُورًا)

(Has there not been over man a period of time, when he was not a thing worth mentioning)
Then Allah explains this by saying,

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ)

(Verily, We have created man from Nutfah Amshaj,) meaning, mixed. The words Mashaj and Mashij mean something that is mixed together. Ibn `Abbas said concerning Allah's statement,

(مِنْ نُّطْفَةٍ أَمْشَاجٍ)

(from Nutfah Amshaj,) "This means the fluid of the man and the fluid of the woman when they meet and mix." Then man changes after this from stage to stage, condition to condition and color to color. `Ikrimah, Mujahid, Al-Hasan and Ar-Rabi` bin Anas all made statements similar to this. They said, "Amshaj is the mixing of the man's fluid with the woman's fluid." Concerning Allah's statement,

(نَبِّئْهُ)

(in order to try him,) means, `We test him.' It is similar to Allah's statement,

(لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا)

(That He may test you which of you is best in deed.) (67:2) Then Allah says,

(فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا)

(so, We made him hearer and seer.) meaning, `We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

Allah guided Him to the Path, so Man is either Grateful or Ungrateful

Allah says,

(إِنَّا هَدَيْنَاهُ السَّبِيلَ)

(Verily, We guided to him the way,) meaning, `We explained it to him, made it clear to him and showed it to him.' This is as Allah says,

(وَأَمَّا تَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الهُدَىٰ)

(And as for Thamud, We guided them but they preferred blindness to guidance.) (41:17) Allah also said,

(وَهَدَيْنَاهُ النَّجْدَيْنِ)

(And We guided him to the two ways.) (90:10) meaning, 'We explained to him the path of good and the path of evil.' This is the statement of `Ikrimah, `Atiyah, Ibn Zayd and Mujahid from what is well-known from him and the majority. Allah then says,

(إِمَّا شَاكِرًا وَإِمَّا كَفُورًا)

(Whether he be grateful or ungrateful.) This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a Hadith from Abu Malik Al-Ash`ari. He said that the Messenger of Allah said,

«كُلُّ النَّاسِ يَعْدُو قَبَائِعُ نَفْسِهِ، فَمُوقِفَهَا أَوْ
مُعْتِقَهَا»

(All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.)

(إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا -
إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا
كَفُورًا - عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا - يُوفُونَ بِالْأَنْدَرِ وَيَخَفُونَ يَوْمًا كَانَ شَرُّهُ
مُسْتَطِيرًا - وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكُورًا - إِنَّا نَخَافُ مِنْ رَبِّنَا
يَوْمًا عَبُوسًا قَمْطَرِيرًا - فَوَقَّهُمُ اللَّهُ شَرَّ ذَلِكَ

الْيَوْمَ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا - وَجَزَاءَهُمْ بِمَا
صَبَرُوا جَنَّةً وَحَرِيرًا)

(4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa`ir.) (5. Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur.) (6. A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.) (7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.) (8. And they give food, inspite of their love for it, to the poor, the orphan and the captive.) (9. (Saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you.") (10. "Verily, We fear from our Lord a Day that is `Abus and Qamtarir.") (11. So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.) (12. And their recompense shall be Paradise, and silken garments, because they were patient.)

The Recompense of the Disbelievers and the Righteous

Allah informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa`ir. Sa`ir is the flame and fire of the Hell. This is as Allah says,

إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي
الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.) (40:71,72) After mentioning the blazing Fire He has prepared for these wretched people, Allah goes on to say,

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا
كَفُورًا)

(Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur.) The properties of the Kafur (camphor) are well known; cooling, having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Hasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allah said,

(عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا)

(A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.) meaning, this (drink) that will be mixed for these righteous people will be taken from Kafur, which is a spring that Allah's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word Yashrabu (to drink) includes the meaning of Yarwa (to quench one's thirst). Allah then says,

(يُفَجِّرُونَهَا تَفْجِيرًا)

(causing it to gush forth abundantly (Tafjir).) meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. At-Tafjir means to cause to gush forth or flow out. This is as Allah says,

(وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ
يَبُوعًا)

(And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.) (17:90) And Allah says,

(وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا)

(We caused a river to gush forth in the midst of them.) (18:33) Mujahid said,

(يُفَجِّرُونَهَا تَفْجِيرًا)

(causing it to gush forth abundantly.) "This means that they will divert it to wherever they wish." `Ikrimah and Qatadah both made similar statements. Ath-Thawri said, "They will cause it to flow wherever they wish."

The Deeds of these Righteous People

Allah says,

(يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ
مُسْتَطِيرًا)

(They fulfill vows, and they fear a Day whose evil will be wide-spreading.) meaning, they devote to worship Allah using that which He made obligatory upon them from actions of obligatory obedience that is based on Islamic legislation. They also worship Him by fulfilling their vows. Imam Malik reported from Talhah bin `Abdul-Malik Al-Ayli, who reported from Al-Qasim bin Malik, from `A'ishah that the Messenger of Allah said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ
يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ»

(Whoever makes a vow to obey Allah, then he should obey Him. And whoever makes a vow to disobey Allah, then he should not disobey Him.) Al-Bukhari also recorded this Hadith from Malik. These people also abandon those forbidden things which He (Allah) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allah has had mercy. Ibn `Abbas said, "Spreading." Qatadah said, "By Allah! The evil of that Day will spread until it fills the heavens and the earth." Concerning Allah's statement,

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ)

(And they give food, in spite of their love for it,) It has been said that this means the love of Allah, the Most High. In their view the pronoun refers to Allah. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujahid and Muqatil, and it was the preferred opinion of Ibn Jarir. This is similar to Allah's statement,

(وَأَتَى الْمَالَ عَلَى حُبِّهِ)

(And gives his wealth, in spite of love for it.) (2:177) Allah also says,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Al-Birr unless you spend of that which you love.) (3:92) In the Sahih, there is a Hadith which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ
شَحِيحٌ، تَأْمَلُ الْغِنَى وَتَخْشَى الْفَقْرَ»

(The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.) This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allah says,

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا
وَأَسِيرًا)

(And they give food, inspite of their love for it, to the poor, the orphan and the captive,) Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded. In reference to the captive, Sa`id bin Jubayr, Al-Hasan and Ad-Dahhak all said, "He is the captive among the people of the Qiblah (i.e., the Muslims)." Ibn `Abbas said, "At that time (when this Ayah was revealed) their (the Muslims') captives were idolators." Proof for this is that on the day of Badr the Messenger of Allah commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. `Ikrimah said, "They (captives) are the slaves." Ibn Jarir preferred this opinion since the Ayah generally refers to both the Muslim and the idolators. Sa`id bin Jubayr, `Ata', Al-Hasan and Qatadah all made similar statements. The Messenger of Allah advised treating servants well in more than one Hadith. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

(The prayer (As-Salah) and what your right hand possesses (slaves).) Mujahid said, "He (the captive) is the prisoner." This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

إِنَّمَا نَطْعِمُكُمْ لِرُجَاةِ اللَّهِ

(We feed you seeking Allah's Face only.) meaning, hoping for the reward of Allah and His pleasure.

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

(We wish for no reward, nor thanks from you.) meaning, `we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.' Mujahid and Sa`id bin Jubayr both said, "By Allah! They do not say this with their tongues, but rather, Allah knows it in their hearts and He commends them for it. Every seeker should seek after this."

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

(Verily, We fear from our Lord a Day that is `Abus and Qamtarir.) meaning, `we only do this so that perhaps Allah may have mercy on us and treat us with gentleness on the Day that is `Abus and Qamtarir.' `Ali bin Abi Talhah reported from Ibn `Abbas, "`Abus means difficult and Qamtarir means long." `Ikrimah and others said from Ibn Abbas,

يَوْمًا عَبُوسًا قَمْطَرِيرًا

(a Day that is `Abus and Qamtarir (hard and distressful, that will make the faces look horrible from extreme dislike to it.)) "The disbeliever will frown on that day until sweat will flow between his eyes like tar." Mujahid said, "Abus `Abis means (frowning with) the two lips and Qamtarir means drawing up the face in a scowl." Sa`id bin Jubayr and Qatadah said, "Faces will be made to frown due to dismay. Qamtarir is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, "`Abus is the evil and Qamtarir is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allah says,

(فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً
وَسُرُورًا)

(So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.) This is used as a way of eloquence in stating similarity (i.e., two similar things).

(فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ)

(So, Allah saved them from the evil of that Day,) meaning, He protects them from that which they fear of it.

(وَلَقَّهْمُ نَضْرَةً)

(and gave them Nadrah (a light of beauty)) meaning, in their faces.

(وَسُرُورًا)

(And joy) in their hearts. Al-Hasan Al-Basri, Qatadah, Abu `Aliyah and Ar-Rabi` bin Anas all stated this. This is similar to Allah's statement,

(وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ)

(Some faces that Day will be bright, laughing, rejoicing at good news.) This is because if the heart is happy, then the face will be enlightened. As Ka`b bin Malik said in his lengthy Hadith about Allah's Messenger , whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon. `A'ishah said, "The Messenger of Allah entered into my home happy and his facial expression was glowing." And the Hadith continues. dAllah then says,

(وَجَزَاءُ هُمْ بِمَا صَبَرُوا)

(And their recompense because they were patient) meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Hafiz Ibn `Asakir said in his biography of Hisham bin Sulayman Ad-Darani, "Surat Al-Insan was recited to Abu Sulayman Ad-Darani, and when the reciter reached the Ayah where Allah says,

(وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا)

(And their recompense shall be Paradise, and silken garments, because they were patient.) he (Abu Sulayman) said, "Because they were patient in leaving off their desires in the world."

(مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا
وَلَا زَمْهَرِيرًا - وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ
فُطُوفُهَا تَذَلِيلًا - وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ
وَأَكْوَابٍ كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِّنْ فِضَّةٍ
قَدَّرُوهَا تَقْدِيرًا - وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ
مِزَاجُهَا زَنْجَبِيلًا - عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا -
وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا - وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ
نَعِيمًا وَمُلْكًا كَبِيرًا - عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ
وَإِسْتَبْرَقٌ وَحُلُوعٌ أُسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ
شَرَابًا طَهُورًا - إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ
سَعْيُكُمْ مَّشْكُورًا)

(13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.) (14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.) (15. And among them will be passed round vessels of silver and cups of crystal --) (16. (Qawarir) Crystal-clear, made of silver. They will determine the measure thereof.) (17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger).) (18. A spring there, called Salsabil.) (19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) (20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.) (21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.) (22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.")

The raised Couches and the lack of Heat and Cold

Allah tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive favors that they will be given. Allah says,

(مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ)

(Reclining therein on raised couches.) This has already been discussed in Surat As-Saffat and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated. We have also mentioned that the Al-Ara'ik are couches beneath curtained canopies. Concerning Allah's statement,

(لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا)

(they will see there neither the excessive heat, nor the excessive bitter cold.) meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

(وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا)

(And the shade thereof is close upon them.) meaning, the branches will be close to them.

(وَدُلَّتْ قُطُوفُهَا تَدْلِيلاً)

(And the bunches of fruit thereof will hang low within their reach.) meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allah says in another Ayah,

(وَجَنَى الْجَنَّتَيْنِ دَانٍ)

(And fruits of the two gardens will be near at hand.) (55:54) Allah also says,

(قُطُوفُهَا دَانِيَةٌ)

(The fruits in bunches whereof will be low and near at hand.) (69:23) Mujahid said,

(وَدُلَّتْ قُطُوفُهَا تَدْلِيلاً)

(And the bunches of fruit thereof will hang low within their reach.) "If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allah's statement,

(تَدْلِيلاً)

(will hang low within their reach). " Qatadah said, "No thorn or distance will repel their hands away from it (the fruit)."

Vessels of Silver and Drinking Cups

Allah says,

(وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ)

(And among them will be passed round vessels of silver and cups of crystal) meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allah says,

(قَوَارِيرَ أَقْوَارٍ مِّنْ فِضَّةٍ)

((Qawarir) Crystal-clear, made of silver.) Ibn `Abbas, Mujahid, Al-Hasan Al-Basri and others have all said, "It (Qawarir) is the whiteness of silver in the transparency of glass." Qawarir is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allah said,

(قَدَّرُوهَا تَقْدِيرًا)

(They will determine the measure thereof.) meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Ibn Abza, `Abdullah bin `Ubayd bin `Umayr, Ash-Sha`bi and Ibn Zayd. This was stated by Ibn Jarir and others. This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of Salsabil

Allah says,

(وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا)

(And they will be given to drink there of a cup mixed with Zanjabil (ginger),) meaning, they -- the righteous -- will also be given a drink from these cups.

(كَأْسًا)

(a cup) meaning, a drink of wine.

(كَانَ مِزَاجُهَا زَنْجَبِيلًا)

(mixed with Zanjabil (ginger),) So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allah, they will drink from all of it however they wish, as Qatadah and others have said. The statement of Allah has already preceded which says,

(عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ)

(A spring wherefrom the servants of Allah will drink.) (76:6) And here Allah says,

(عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا)

(A spring there, called Salsabil.) `Ikrimah said, "It (Salsabil) is the name of a spring in Paradise." Mujahid said, "It is called this due to its continuous flowing and the severity of its current."

The Boys and Servants

Allah says,

(وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا)

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

(مُخَلَّدُونَ)

(everlasting youth.) meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have

only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allah's statement,

(إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا)

(If you see them, you would think them scattered pearls.) meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place. Allah says,

(وَإِذَا رَأَيْتَ)

(And when you look) meaning, `when you see it, O Muhammad.'

(نَمَّ)

(there) meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

(رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا)

(You will see a delight, and a great dominion.) meaning, there will be a great kingdom that belongs to Allah and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا»

(verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah , nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

(رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا)

(You will see a delight, and a great dominion.) meaning, there will be a great kingdom that belongs to Allah and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا»

(verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah

The Garments and Ornaments

Allah says,

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ)

(Their garments will be of fine green silk, and Istabraq.) meaning, among the garments of the people of Paradise is silk and Sundus, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning Istabraq (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

(وَحُلُّوْا أَسَاوِرَ مِنْ فِضَّةٍ)

(They will be adorned with bracelets of silver,) This is a description of the righteous. In reference to those who will be near to Allah, then their description is as Allah says,

(يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (22:23) After Allah mentions the outward beautification with silk and ornaments, He then says,

(وَسَقَّوْهُمْ رَبُّهُمْ شَرَابًا طَهُورًا)

(and their Lord will give them a purifying drink.) meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, `Ali bin Abi Talib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allah will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allah informs of their outward condition and their inner beauty." Allah then says,

(إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا)

(Verily, this is a reward for you, and your endeavor has been accepted.) meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allah says,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ
(

(Eat and drink at ease for that which you have sent forth before you in days past!) (69:24) Allah also says,

(وَيُؤَدُّونَ أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ)

(And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.") (7:43) Then Allah says,

(وَكَانَ سَعْيُكُمْ مَشْكُورًا)

(and your endeavor has been accepted) meaning, 'Allah the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

(إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا - فَاصْبِرْ
لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا -
وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا - وَمِنَ اللَّيْلِ
فَسُجِّدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا - إِنَّ هَؤُلَاءِ
يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا -
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا
أَمْثَلَهُمْ تَبْدِيلًا إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَى

رَبِّهِ سَيِّئًا وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا)

(23. Verily, it is We Who have sent down the Qur'an to you by stages.) (24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.) (25. And remember the Name of your Lord every morning and afternoon.) (26. And during the night, prostrate yourself to Him, and glorify Him a long night through.) (27. Verily, these love the present life of this world, and put behind them a heavy Day.) (28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.) (29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.) (30. But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.) (31. He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.)

Mention of the Qur'an's Revelation and the Command to be Patient and remember Allah

Allah reminds His Messenger of how He blessed him by revealing the Magnificent Qur'an to him.

(فَاصْبِرْ لِحُكْمِ رَبِّكَ)

(Therefore be patient with constancy to the command of your Lord.,) meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

(وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا)

(And obey neither a sinner (Athim) nor a disbeliever (Kafur) among them.) meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allah, for verily, Allah will protect you from the people.' The Athim is the sinner in his deeds and the Kafur is the disbeliever in his heart.

(وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا)

(And remember the Name of your Lord every morning and afternoon.) meaning, at the beginning of the day and at its end.

(وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا)

(And during the night, prostrate yourself to Him, and glorify Him a long night through.) This is similar to Allah's statement,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqam Mahmud.) (17:79) Similarly, Allah also says,

(يَأْيُهَا الْمُزَّمِّلُ - فَمِ اللَّيْلِ إِلَّا قَلِيلًا - نُصِّفُهُ أَوْ
انْقُصْ مِنْهُ قَلِيلًا - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ
تَرْتِيلًا)

(O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'an Tartil.) (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allah reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

(إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ
يَوْمًا ثَقِيلًا)

(Verily, these love the present life of this world, and put behind them a heavy Day.) meaning, the Day of Judgement. Then Allah says,

(لَّحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ)

(It is We Who created them, and We have made them of strong build.) Ibn ` Abbas, Mujahid and others have said, "This means their creation."

(وَإِذَا شِينَا بَدَّلْنَا أُمَّتَهُمْ تَبْدِيلًا)

(And when We will, We can replace them with others like them with a complete replacement.) meaning, `when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarir both said,

(وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا)

(And when We will, We can replace them with others like them with a complete replacement.) "This means, if We wish We can bring another group of people besides them (in their place)." This is like Allah's statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا)

(If He wills, He can take you away, O people, and bring others. And Allah is capable over that.) (4:133) This is also like His statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَزِيزٍ)

(If He wills, He can remove you and bring a new creation! And for Allah that is not hard or difficult.) (14:19-20)

The Qur'an is a Reminder, and Guidance comes from the Help of Allah

Allah then says,

(إِنَّ هَٰذِهِ تَذْكِرَةٌ)

(Verily, this is an admonition,) meaning, this Surah is a reminder.

(فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)

(so whosoever wills, let him take a path to his Lord.) meaning, a path and a way. This means, whoever wishes to be guided by the Qur'an. This is similar to Allah's statement,

(وَمَا ذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(And what loss have they if they had believed in Allah and in the Last Day.) (4:39) Then Allah says,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(But you cannot will, unless Allah wills.) meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

(إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.) meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knowing, All-Wise.) Then He says,

(يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًا)

(He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.) meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him. This is the end of the Tafsir of Surat Al-Insan. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Mursalat

(Chapter - 77)

Which was revealed in Makkah

The Revelation of this Surat and its Recitation in the Maghrib Prayer

-Bukhari recorded from `Abdullah - that is Ibn Mas`ud -- that he said, "While we were with the Messenger of Allah in a cave at Mina,

(وَالْمُرْسَلَاتِ)

(By the Mursalat.) was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet said,

«اقْتُلُوهَا»

(Kill it!) So we quickly went after it, but it got away. Then the Prophet said,

«وَقِيَّتْ شَرِّكُمْ، كَمَا وَقِيْتُمْ شَرِّهَا»

(It was saved from your harm just as you all were saved from its harm.)" Muslim also recorded this Hadith by way of Al-A`mash. Imam Ahmad recorded from Ibn `Abbas, who reported from his mother that she heard the Prophet reciting

(وَالْمُرْسَلَتِ عُرْفَاً)

(By the Mursalat.) in the Maghrib prayer. In a report from Malik on the authority of Ibn `Abbas, he narrated that Umm Al-Fadl (his mother) heard him (Ibn `Abbas) reciting

(وَالْمُرْسَلَتِ عُرْفَاً)

(By the Mursalat `Urfa.) (77:1) so she said, "O my son! You reminded me with your recitation of this Surat. Verily, it is the last thing I heard from the Messenger of Allah . He recited it in the Maghrib prayer (i.e., before he died)." Both Al-Bukhari and Muslim recorded this report in the Two Sahihs by way of Malik.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(وَالْمُرْسَلَتِ عُرْفَاً- فَالْعَصِیْتِ عَصْفَاً-
وَالنَّشِیْرَتِ نَشْرَاً- فَالْفَرْقَتِ فَرْقَاً- فَالْمُلْقِیْتِ
ذِكْرَاً- عُذْرَاً أَوْ نُذْرَاً- إِنَّمَا تُوعَدُونَ لَوَاقِعٌ- فَإِذَا
النُّجُومُ طُمِسَتْ- وَإِذَا السَّمَاءُ فُرْجَتْ- وَإِذَا
الْجِبَالُ نُسِیَتْ- وَإِذَا الرُّسُلُ أُقْتَتَتْ- لَآئِیَّ یَوْمٍ
أُجِّلَتْ- لَیَوْمِ الْفَصْلِ- وَمَا أَدْرَاکَ مَا یَوْمُ الْفَصْلِ-
وَلَیْلٌ یَوْمَئِذٍ لِّلْمُکَذِّبِیْنَ-)

(1. By the Mursalat `Urfa.) (2. The `Asifat `Asfa.) (3. And the Nashirat Nashra.) (4. The Fariqat that separate.) (5. The Mulqiyat that remind,) (6. Excusing or warning.) (7. Surely, what you are promised will occur.) (8. Then when the stars lose their lights.) (9. And when Furijat the heaven.) (10. And when the mountains are blown away.) (11. And when the Messengers are Uqqitat.) (12. For what Day are these signs postponed) (13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).) (14. And what will explain to you what is the Day of Sorting Out) (15. Woe that Day to the deniers (of the Day of Resurrection)!))

Allah's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Hatim recorded that Abu Hurayrah said,

(وَالْمُرْسَلَاتِ عُرْفًا)

(By the Mursalat `Urfa.) "The angels." From Masruq, Abu Ad-Duha, Mujahid in one narrations from him, As-Suddi and Ar-Rabi` bin Anas, statements similar to this have been reported. It has been reported from Abu Salih that he said, "These are the Messenger." In another narration from him (Abu Salih) he said that it means the angels. Abu Salih has also said the meaning of Al-`Asifat, An-Nashirat, Al-Fariqat and Al-Mulqiyat, that they all refer to the angels. Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Batin, who reported from Abu Al-`Ubaydayn that he asked Ibn Mas`ud about the meaning of Al-Mursalat `Urfa, and he (Ibn Mas`ud) said, "The wind." He said the same about Al-`Asifat `Asfa and An-Nashirat Nashra, that they all refer to the wind. Ibn `Abbas, Mujahid and Qatadah all said the same. Ibn Jarir confidently affirmed that Al-`Asifat `Asfa means the wind just as Ibn Mas`ud and those who followed him said. However, he (Ibn Jarir) did not affirm whether An-Nashirat Nashra are the angels or the wind as has preceded. It has been reported from Abu Salih that An-Nashirat Nashra is the rain. The most obvious meaning is as Allah says,

(وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ)

(And we send the winds fertilizing.) (15:22) He also says,

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).) (7:57) Similarly, Al-`Asifat are winds. It is said (in Arabic) that the winds `Asifat when they make noise with their blowing. Likewise, An-Nashirat are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord. Allah then says,

(فَالْفَرِيقَاتِ فَرَقًا - فَاَلْمُلْقِيَاتِ ذِكْرًا - عُذْرًا أَوْ
نُذْرًا)

(The Fariqat that separate, the Mulqiyat that remind, excusing or warning.) meaning, the angels. This was said by Ibn Mas`ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Ath-Thawri. There is no difference of opinion here, because they (the angels) are the ones who descend with Allah's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvment for the creatures and a warning for them of Allah's torment if they oppose His command. Allah said,

(إِنَّمَا تُوعَدُونَ لَوَاقِعٌ)

(Surely, what you are promised will occur.) This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allah says,

(فَإِذَا النُّجُومُ طُمِسَتْ)

(Then when the stars lose their lights.) meaning, their light will leave. This is similar to Allah's statement,

(وَإِذَا النُّجُومُ انكَدَرَتْ)

(And when the star fall.) (81:2) It is also similar to His statement,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ)

(And when the stars have fallen and scattered.) (82:2) Then Allah says,

(وَإِذَا السَّمَاءُ فُرِجَتْ)

(And when Furijat the heaven.) meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

(وَإِذَا الْجِبَالُ تُسْفَتُ)

(And when the mountains are blown away.) meaning, they will be removed and no sight or trace of them will remain. This is as Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا)

(And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust.") (20:105) Allah also says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.) (18:47) Then He says,

(وَإِذَا الرُّسُلُ أُقِّتَتْ)

(And when the Messengers are Uqqitat.) Al-`Awfi narrated from Ibn `Abbas that he said that Uqqitat means "Gathered." Ibn Zayd said, "This is similar to Allah's statement,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ)

(On the Day when Allah will gather the Messengers together.) Mujahid said,

(أُقِّتَتْ)

(Uqqitat.) "This means postponed." Ath-Thawri narrated from Mansur, who narrated from Ibrahim that he said concerning the word,

(أُقِّتَتْ)

(Uqqitat.) "This means promised." It seems as though he holds this to be similar to Allah's statement,

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ
وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ)

(And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.) (39:69) Then Allah says,

(لَأَيِّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ - وَمَا أَدْرَاكَ مَا
يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا - وَيَلُومُ الْكَاذِبِينَ)

(For what Day are these signs postponed For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers!) Allah is saying, `for which day are the Messengers postponed and their matter expected, so that the Hour will be established' This is as Allah says,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعَدِهِ رُسُلُهُ إِنَّ اللَّهَ
عَزِيزٌ ذُو انتِقَامٍ - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ
الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:47, 48) This is the Day of Sorting Out, as Allah says,

(لِيَوْمِ الْفَصْلِ)

(the Day of Sorting Out.) Then Allah says, in magnifying its matter,

(وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا - وَيَلُومُ الْكَاذِبِينَ)

(And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers.) meaning, woe unto them from Allah's torment that is coming in the future.

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ - ثُمَّ نُتَّبِعُهُمُ الْآخِرِينَ - كَذَلِكَ
 نَفْعَلُ بِالْمُجْرِمِينَ وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ أَلَمْ نَخْلُقْكُمْ
 مِنْ مَّاءٍ مَّهِينٍ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ إِلَى قَدَرٍ
 مَّعْلُومٍ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
 أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوتًا وَجَعَلْنَا
 فِيهَا رَوَاسِيَ شِمَخَتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا وَيَلُ
 يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(16. Did We not destroy the ancients) (17. So shall We make later generations to follow them.)
 (18. Thus do We deal with the criminals.) (19. Woe that Day to the deniers!) (20. Did We not
 create you from a despised water) (21. Then We placed it in a place of safety,) (22. For a
 known period) (23. So We did measure; and We are the best to measure.) (24. Woe that Day to
 the deniers!) (25. Have We not made the earth Kifat (a receptacle)) (26. For the living and the
 dead) (27. And have placed therein fixed towers, and have given you Furat water) (28. Woe
 that Day to the deniers!)

The Call to contemplate the various Manifestations of Allah's Power

Allah says,

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ)

(Did We not destroy the ancients) meaning, those who rejected the Messengers and opposed
 what they came to them with.

(ثُمَّ نُتَّبِعُهُمُ الْآخِرِينَ)

(So shall We make later generations to follow them.) meaning, from those who are similar to
 them. Thus, Allah says,

(كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Thus do We deal with the criminals. Woe that Day to the deniers!) Ibn Jarir said this. Then
 Allah reminding His creatures of His favor, and using the beginning of creation to support the
 idea of repeating it, He says:

(أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ)

(Did We not create you from a despised water) meaning, weak and despised in comparison to the power of the Creator. This is similar to what has been reported in the Hadith of Busr bin Jahhash (that Allah says),

«ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

("(O) Son of Adam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)")

(فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ)

(Then We placed it in a place of safety,) meaning, `We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allah said:

(إِلَى قَدَرٍ مَّعْلُومٍ)

(For a known period) meaning, for a fixed period of time, which is from six months to nine months. Thus, Allah says,

(فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(So We did measure; and We are the best to measure. Woe that Day to the deniers!) Then Allah says,

(أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا - أَحْيَاءَ وَأَمْوتًا)

(Have We not made the earth Kifat for the living and the dead) Ibn `Abbas said, "Kifat means a place of shelter." Mujahid said, "It holds the dead so that nothing is seen of it." Ash-Sha' bi said, "Its interior is for your dead and its surface is for your living." Mujahid and Qatadah also said this.

(وَجَعَلْنَا فِيهَا رَوَاسِيَ شِمَخَاتٍ)

(And have placed therein fixed towers,) meaning, the mountains. The earth is held in place with them so that it does not shake and sway.

(وَأَسْقَيْنَكُم مَّاءً فُرَاتًا)

(and have given you Furat water) meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

(انطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَىٰ
ظِلٍّ ذِي ثَلَاثِ شُعَبٍ - لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ
اللَّهَبِ - إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَلَةٌ
صُفْرٌ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ هَذَا يَوْمٌ لَا يَنْطِقُونَ
وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ
هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ إِن كَانَ لَكُمْ
كَيْدٌ فَكِيدُونَ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(29. (It will be said to the disbelievers): "Depart you to that which you used to deny!") (30. "Depart you to a shadow in three columns,") (31. "Neither shady nor of any use against the fierce flame of the Fire.") (32. Verily, it (Hell) throws sparks (huge) as Al-Qasr,) (33. As if they were Sufr camels.) (34. Woe that Day to the deniers (of the Day of Resurrection)!) (35. That will be a Day when they shall not speak (during some part of it),) (36. And they will not be permitted to put forth any excuse.) (37. Woe that Day to the deniers (of the Day of Resurrection)!) (38. That will be a Day of Decision! We have brought you and the men of old together!) (39. So, if you have a plot, use it against Me (Allah)!) (40. Woe that Day to the deniers (of the Day of Resurrection)!)

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allah informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَى
ظِلِّ ذِي ثَلَاثِ شُعَبٍ)

(Depart you to that which you used to deny! Depart you to a shadow in three columns,) meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

(لَا ظِلِّيلٍ وَلَا يُعْنِي مِنَ الْهَبِّ)

(Neither shady nor of any use against the fierce flame of the Fire.) meaning, shade of the smoke that comes from the flame -- which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allah said,

(إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ)

(Verily, it throws sparks as Al-Qasr,) meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas`ud said, "Like forts." Ibn `Abbas, Mujahid, Qatadah and Malik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."

(كَأَنَّهُ جِمَلَةٌ صُفْرٌ)

(As if they were Sufur camels.) means, black camels. This is the view of Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarir favored this view. Ibn `Abbas Mujahid, and Sa`id bin Jubayr said about,

(جِمَلَةٌ صُفْرٌ)

(Sufur camels.) "Meaning ropes of ships."

(إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ)

(Verily, it (Hell) throws sparks as Al-Qasr.) Imam Al-Bukhari recorded from Ibn `Abbas that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qasr."

(كَأَنَّهُ جِمَلَةٌ صُفْرٌ)

(As if they were Sufur camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!)

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

(هَذَا يَوْمٌ لَا يَنْطِقُونَ)

(That will be a Day when they shall not speak,) meaning, they will not speak.

(وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ)

(And they will not be permitted to put forth any excuse.) meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) Then Allah says,

(هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ - فَإِنْ كَانِ
لَكُمْ كَيْدٌ فَكِيدُونَ)

(That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!) This is an address from the Creator to His servants. He says to them,

(هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ)

(That will be a Day of Decision! We have brought you and the men of old together!) meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

(فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا)

(So, if you have a plot, use it against Me!) This is a serious threat and a harsh warning. It means, 'if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allah says,

(يَمَعَشَرَ الْجِنُّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا
مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ
إِلَّا بِسُلْطَانٍ)

(O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (55:33) Allah also says,

(وَلَا تَضُرُّوهُ شَيْئًا)

(And you will not harm Him in the least.) (11:57) It is narrated in a Hadith (that Allah said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ
تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

("O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and thereby harm Me.")

(إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ - وَفَوْكِهِ مِمَّا
يَشْتَهُونَ كُلُّوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَيَلُّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
كُلُّوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ وَيَلُّ يَوْمَئِذٍ
لِلْمُكَذِّبِينَ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ وَيَلُّ
يَوْمَئِذٍ لِلْمُكَذِّبِينَ فَبَأَى حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ)

(41. Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe) r camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) esuA ? Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe)

The Final Abode for Those Who have Taqwa

Allah informs that His servants who have Taqwa and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmum, which is purrid, black smoke. Allah says,

(وَفَوْكِهِ مِمَّا يَشْتَهُونَ)

(And fruits, such as they desire.) meaning, and from other types of fruits, they will have whatever they request.

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ)

(Eat and drink comfortably for that which you used to do.) meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allah says;

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(Verily, thus We reward the Muhsinin.) meaning, `this is Our reward for whoever does good deeds.'

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!)

A Threat for Whoever denies the Day of Judgement

Allah says,

(كُلُوا وَتَمَتُّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ)

(Eat and enjoy yourselves for a little while. Verily, you are criminals.) This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allah says, s

(كُلُوا وَتَمَتُّعُوا قَلِيلًا)

(Eat and enjoy yourselves for a little while.) meaning, for a period of time that is short, small and brief.

(إِنَّكُمْ مُجْرِمُونَ)

(Verily, you are criminals.) meaning, then you all will be driven to the fire of Hell which has already been mentioned.

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) This is similar to Allah's statement,

(نُتَمَتَّتُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall oblige them to a great torment.) (31:24) Allah also says,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69,70) Then Allah says,

(وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ)

(And when it is said to them: "Bow down yourself!" They bow not down.) meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allah says,

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) Then Allah says,

(فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ)

(Then in what statement after this will they believe) meaning, if they do not believe in this Qur'an, then what talk will they believe in This is as Allah says,

(فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ)

(Then in which speech after Allah and His Ayat will they believe) (45: 6) This is the end of the Tafsir of Surat Al-Mursalat, and all praise and thanks are due to Allah. He is the Giver of success and security.

The Tafsir of Surat An-Naba

(Chapter - 78)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبِيِّ الْعَظِيمِ - الَّذِي هُمْ فِيهِ
مُخْتَلِفُونَ - كَلَّا سَيَعْلَمُونَ - ثُمَّ كَلَّا سَيَعْلَمُونَ -
أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا - وَالْحِبَالَ أُوتَادًا -
وَخَلَقْنَاكُمْ أَزْوَاجًا - وَجَعَلْنَا نُومَكُمْ سُبَاتًا - وَجَعَلْنَا
الَّيْلَ لِبَاسًا - وَجَعَلْنَا النَّهَارَ مَعَاشًا - وَبَنَيْنَا فَوْقَكُمْ
سَبْعًا سِدَادًا - وَجَعَلْنَا سِرَاجًا وَهَاجًا - وَأَنْزَلْنَا

مِنَ الْمُعْصِرَاتِ مَاءً تَجَّاجًا - لَنُخْرِجَ بِهِ حَبًّا
وَنَبَاتًا - وَجَبَّتِ الْأَفَافُ)

(1. What are they asking about) (2. About the great news,) (3. About which they are in disagreement.) (4. Nay, they will come to know!) (5. Nay, again, they will come to know!) (6. Have We not made the earth as a bed,) (7. And the mountains as pegs) (8. And We have created you in pairs.) (9. And We have made your sleep as a thing for rest.) (10. And We have made the night as a covering,) (11. And We have made the day for livelihood.) (12. And We have built above you seven strong,) (13. And We have made (therein) a shining lamp.) (14. And We have sent down from the Mu` sirat water Thajjaj.) (15. That We may produce therewith grains and vegetations,) (16. And gardens that are Alfaf.)

Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allah says,

(عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبَاِ الْعَظِيمِ)

(What are they asking about About the great news,) meaning, what are they asking about They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

(الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ)

(About which they are in disagreement.) meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allah threatens those who deny the Day of Judgement by saying,

(كَلَّا سَيَعْلَمُونَ - ثُمَّ كَلَّا سَيَعْلَمُونَ)

(Nay, they will come to know! Nay, again, they will come to know!) This is a severe threat and a direct warning.

Mentioning Allah's Power, and the Proof of His Ability to resurrect the Dead

Then, Allah begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

(أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا)

(Have We not made the earth as a bed,) meaning, an established, firm and peaceful resting place that is subservient to them.

(وَالجِبَالِ أَوْتَادًا)

(And the mountains as pegs) meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those who are in it. Then Allah says,

(وَخَلَقْنَاكُمْ أَزْوَاجًا)

(And We have created you in pairs.) meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allah's statement,

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً)

(And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) (30:21)

(وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا)

(And We have made your sleep as a thing for rest.) meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Ayah has been mentioned previously in Surat Al-Furqan.

(وَجَعَلْنَا اللَّيْلَ لِبَاسًا)

(And We have made the night as a covering,) meaning, its shade and darkness covers the people. This is as Allah says,

(وَاللَّيْلِ إِذَا يَغْشَاهَا)

(By the night as it conceals it.) (91:4) Qatadah commented;

(وَجَعَلْنَا اللَّيْلَ لِبَاسًا)

(And We have made the night as a covering,) meaning, a tranquil residence. Concerning Allah's statement,

(وَجَعَلْنَا النَّهَارَ مَعَاشًا)

(And We have made the day for livelihood.) meaning, `We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are able to come and go for their livelihood, earning, business dealings and other than that as well. In reference to Allah's statement,

(وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا)

(And We have built above you seven strong,) meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allah says,

(وَجَعَلْنَا سِرَاجًا وَهَّاجًا)

(And We have made (therein) a shining lamp.) meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allah then says,

(وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا)

(And We have sent down from the Mu` sirat water Thajjaj.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "From the Mu` sirat means from the clouds." This was also stated by `Ikrimah, Abu Al-`Aliyah, Ad-Dahhak, Al-Hasan, Ar-Rabi` bin Anas, Ath-Thawri, and it is preferred by Ibn Jarir. Al-Farra' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called Mu` sir when (the time of) her menstrual cycle approaches, yet she does not menstruate." This is as Allah says,

(اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُنْفِثُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ)

(Allah is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!) (30:48) meaning, from its midst. Concerning Allah's statement,

(مَاءً ثَجَّاجًا)

(water Thajjaj) Mujahid, Qatadah, and Ar-Rabi` bin Anas all said, "Thajjaj means poured out." At-Thawri said, "Continuous." Ibn Zayd said, "Abundant." In the Hadith of the woman with prolonged menstrual bleeding, when the Messenger of Allah said to her,

«أُنْعَتُ لَكَ الْكُرْسُفُ»

(I suggest you to make an absorbent cloth for yourself.)" Meaning, `dress the area with cotton.' The woman replied, "O Messenger of Allah! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajja)." This contains an evidence for using the word Thajj to mean abundant, continuous and flowing. And Allah knows best. Allah said,

(لُنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا - وَجَبَّتِ أَلْفَاةً)

(That We may produce therewith corn and vegetation, and gardens that are Alfaf.) meaning, `so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

(حَبًّا)

(grains) This refers to that which is preserved for (the usage) of humans and cattle.

(وَنَبَاتًا)

(and vegetations) meaning, vegetables that are eaten fresh.

(وَجَبَّتِ)

(And gardens) meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allah says

(وَجَبَّتِ أَلْفَاةً)

(And gardens that are Alfaf.) Ibn `Abbas and other said, "Alfaf means gathered." This is similar to Allah's statement,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجَوِرَاتٌ وَجَبَّتْ مِنْ
أَعْنَبٍ وَزَرْعٍ وَنَخِيلٍ صِنُونٍ وَغَيْرُ صِنُونٍ

يُسْقَى بِمَاءٍ وَاحِدٍ وَنُقِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي
الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat for the people who understand.) (13:4)

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا - يَوْمَ يُنْفَخُ فِي
الصُّورِ فَتَأْتُونَ أَفْوَاجًا - وَفُتِحَتِ السَّمَاءُ فَكَانَتْ
أَبْوَابًا - وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا - إِنَّ جَهَنَّمَ
كَانَتْ مِرْصَادًا - لِلطَّغْيِينِ مَابًا - لَيْثِينَ فِيهَا
أَحْقَابًا - لَا يَدْخُلُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا
حَمِيمًا وَغَسَّاقًا - جَزَاءً وَفَقًّا - إِنَّهُمْ كَانُوا لَا
يَرْجُونَ حِسَابًا - وَكَذَّبُوا بِآيَاتِنَا كِذَابًا)

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا - فَذُوقُوا فَلَنْ نَزِيدَكُمْ
إِلَّا عَذَابًا)

(17. Verily, the Day of Decision is a fixed time,) (18. The Day when the Trumpet will be blown, and you shall come forth in crowds.) (19. And the heaven shall be opened, and it will become as gates.) (20. And the mountains shall be moved away from their places and they will be as if they were a mirage.) (21. Truly, Hell is a place of ambush) (22. A dwelling place for the Taghun,) (23. They will abide therein Ahqab.) (24. Nothing cool shall they taste therein, nor any drink.) (25. Except Hamim, and Ghassaq) (26. An exact recompense (according to their evil crimes).) (27. For verily, they used not to look for a reckoning.) (28. But they denied Our Ayat Kidhhaba.) (29. And all things We have recorded in a Book.) (30. So taste you. No increase shall We give you, except in torment.)

Explaining the Day of Decision and what occurs during it

Allah says about the Day of Decision -- and it is the Day of Judgement -- that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allah. This is as Allah says,

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ)

(And We delay it only for a term fixed.) (11:104)

(يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا)

(The Day when the Trumpet will be blown, and you shall come forth in crowds.) Mujahid said, "Groups after groups." Ibn Jarir said, "This means that each nation will come with its Messenger. It is similar to Allah's statement,

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

(The Day when We shall call together all human beings with their Imam.) (17:71)" Al-Bukhari reported concerning the explanation of Allah's statement,

(يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا)

(The Day when the Trumpet will be blown, and you shall come forth in crowds.) Abu Hurayrah said that the Messenger of Allah said,

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

(That which is between the two blowings is forty.) Someone asked, "Is it forty days, O Abu Hurayrah" But he (Abu Hurayrah) refused to reply, saying "no comment." They then asked, "Is it forty months" But he (Abu Hurayrah) refused to reply, saying "no comment." They asked again, "Is it forty years" But he (Abu Hurayrah) refused to reply, saying "no comment." (Abu Hurayrah added:) "Then the Prophet went on to say,

«ثُمَّ يُنَزِّلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَيَّبُونَ كَمَا يَيَّبُتُ
الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبَلَى، إِلَّا عَظْمًا
وَاحِدًا، وَهُوَ عَجْبُ الدَّنْبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ
يَوْمَ الْقِيَامَةِ»

(Then Allah will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.)"

(وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا)

(And the heaven shall be opened, and it will become as gates.) meaning, paths, and routes for the descending of the angels.

(وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا)

(And the mountains shall be moved away from their places and they will be as if they were a mirage.) This is similar to Allah's statement,

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمْرٌ مَرَّةً
السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.) (27:88) He also says,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)

(And the mountain will be like carded wool.) (101:5) And Allah says here,

(فَكَانَتْ سَرَابًا)

(As if they were a mirage.) meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا)

(And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.") (20:105-107) And He says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً)

(And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47) Allah then says,

(إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا)

(Truly, Hell is a place of ambush) meaning, it is waiting in preparation.

(لِلطَّغِينِ)

(for the Taghun) These are the disobedient rejectors who oppose the Messengers.

(مَابًا)

(A dwelling place) meaning, a place of return, final destination, final outcome, and residence. Allah said,

(لَيَبِثْنَ فِيهَا أَحْقَابًا)

(They will abide therein Ahqab.) meaning, they will remain in it for Ahqab, which is the plural of Huqb. Huqb means a period of time. Khalid bin Ma` dan said, "This Ayah, and the Ayah,

(إِلَّا مَا شَاءَ رَبُّكَ)

except your Lord wills.)11:107(both refer to the people of TawhJ0d. Ibn Jar0r recorded this statement. Ibn Jar0r also recorded from Sa0lim that he heard Al-HJasan being asked about Alla0h s statement,

(لَيَبِثْنَ فِيهَا أَحْقَابًا)

(They will abide therein Ahqab) "In reference to Ahqab, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Huqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)." Sa` id reported from Qatadah that he said, "Allah says,

(لَيَبِثْنَ فِيهَا أَحْقَابًا)

(They will abide therein Ahqab.) (78:23) And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Huqb is eighty years." Ar-Rabi` bin Anas said,

(لَيْثِينَ فِيهَا أَحْقَابًا)

(They will abide therein Ahqab) "No one knows how much time this Ahqab is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one Huqb is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarir has recorded both of these statements. Allah's statement:

(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا)

(Nothing cool shall they taste therein, nor any drink.) meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allah says,

(إِلَّا حَمِيمًا وَغَسَّاقًا)

(Except Hamim, and Ghassaq) Abu Al-`Aliyah said, "The Hamim has been made an exception to the coolness, and Ghassaq is the exception to the drink." This has also been said by Ar-Rabi` bin Anas. In reference to the Hamim, it is the heat that has reached its maximum temperature and point of boiling. The Ghassaq is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

(جَزَاءً وَفَقًا)

(An exact recompense.) meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujahid, Qatadah, and others have said this. Then Allah said,

(إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا)

(For verily, they used not to look for a reckoning.) (78:27) meaning, they did not believe that there would be an abode in which they would be taken to account.

(وَكَذَّبُوا بِآيَاتِنَا كِذَابًا)

(But they denied Our Ayat Kidhdhaba.) meaning, they used to deny the evidences of Allah and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

(كِذَابًا)

(Kidhdhaba) it means rejection, and it is considered a verbal noun that does not come from a verb. Allah said;

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا)

(And all things We have recorded in a Book.) meaning, `surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allah then says,

(فَذُوقُوا فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا)

(So taste you. No increase shall We give you, except in torment.) This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatadah reported from Abu Ayyub Al-Azdi, who reported from `Abdullah bin `Amr that he said, "Allah did not reveal any Ayah against the people of the Hellfire worse than this Ayah,

(فَذُوقُوا فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا)

(So taste you. No increase shall We give you, except in torment.)" Then he said, "They will continue increasing in torment forever."

(إِنَّ لِلْمُتَّقِينَ مَفَازًا - حَدَائِقَ وَأَعْنَابًا - وَكَوَاعِبَ
أَثْرَابًا - وَكَأْسًا دِهَاقًا - لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
كِذْبًا - جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا)

(31. Verily, for those who have Taqwa, there will be a success;) (32. Hada'iq and vineyards,) (33. And Kawa'ib Atrab,) (34. And a cup Dihaq.) (35. No Laghw shall they hear therein, nor lying;) (36. Rewarded from your Lord with a sufficient gift.)

The Great Success will be for Those Who have Taqwa

Allah informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allah says,

(إِنَّ لِلْمُتَّقِينَ مَفَازًا)

(Verily, for those who have Taqwa, there will be a success;) Ibn `Abbas and Ad-Dahhak both said, "A place of enjoyable recreation." Mujahid and Qatadah both said, "They are successful and thus, they are saved from the Hellfire." The most obvious meaning here is the statement of Ibn `Abbas, because Allah says after this,

(حَدَائِقَ)

(Hada'iq) And Hada'iq are gardens of palm trees and other things.

(حَدَائِقَ وَأَعْنَبًا - وَكَوَاعِبَ أَثْرَابًا)

(And vineyards, and Kawa`ib Atrab,) meaning, wide-eyed maidens with fully developed breasts. Ibn `Abbas, Mujahid and others have said,

(كَوَاعِبَ)

(Kawa`ib) "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age." The explanation of this has already been mentioned in Surat Al-Waqi`ah. Concerning Allah's statement,

(وَكَأْسًا دِهَاقًا)

(And a cup Dihaq.) Ibn `Abbas said, "Continuously filled." `Ikrimah said, "Pure." Mujahid, Al-Hasan, Qatadah, and Ibn Zayd all said,

(دِهَاقًا)

(Dihaq) "This means completely filled." Then Allah says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدْبًا)

(No Laghw shall they hear therein, nor lying;) This is similar to Allah's statement,

(لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(Free from any Laghw, and free from sin.) (52:23) meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allah then says,

(جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا)

(Rewarded from your Lord with a sufficient gift.) meaning, `this that We have mentioned to you is what Allah will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allah is sufficient for me."

(رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا - يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا - ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا - إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)

(37. The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.) (38. The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom Ar-Rahman allows, and he will speak what is right.) (39. That is the True Day. So, whosoever wills, let him seek a place with His Lord!) (40. Verily, We have warned you of a near torment -- the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!")

No one will dare to speak before Allah -- not even the Angels - without first receiving Permission

Allah informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,

(لَا يَمْلِكُونَ مِنْهُ خِطَابًا)

(With Whom they cannot dare to speak.) meaning, no one is able to begin addressing Him except by His permission. This is as Allah says,

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255) It is also similar to His statement,

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ)

(On the Day when it comes, no person shall speak except by His leave.) (11:105)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ

(The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak) (78:38) The word Ruh here is referring to the angel Jibril. This has been said by Ash-Sha`bi, Sa`id bin Jubayr and Ad-Dahhak. This is as Allah says,

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ
الْمُنذِرِينَ

(Which the trustworthy Ruh has brought down. Upon your heart that you may be of the warners.) (26:193-194) Muqatil bin Hayyan said, "The Ruh is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation." Allah said;

إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ

(except him whom Ar-Rahman allows,) This is similar to Allah's statement,

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

(On the Day when it comes, no person shall speak except by His leave.) (11:105) This is similar to what has been confirmed in the Sahih, that the Prophet said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ»

(And none will speak on that Day except the Messengers.)" Allah said,

وَقَالَ صَوَابًا

(and he will speak what is right.) meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allah. This is as Abu Salih and `Ikrimah both said. In reference to Allah's statement,

ذَلِكَ الْيَوْمُ الْحَقُّ

(That is the True Day.) meaning, it will come to pass and there is no avoiding it.

فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

(So, whosoever wills, let him seek a place with His Lord!) meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allah said,

(إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا)

(Verily, We have warned you of a near torment) meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

(يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ)

(the Day when man will see that which his hands have sent forth,) meaning, all of his deeds will be presented to him -- the good and bad, and the old and new. This is similar to Allah's statement,

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا)

(And they will find all that they did, placed before them.) (18:49) t It is also similar to His statement,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13) Then Allah says,

(وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)

(and the disbeliever will say: "Woe to me! Would that I were dust!") meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life.

He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allah passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns.

Then, when the judgement between them is finished, He (Allah) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

(يَلَيْتَنِي كُنْتُ تُرْبًا)

(Would that I were dust!) meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known Hadith about the Sur. There are also narrations recorded from Abu Hurayrah, `Abdullah bin `Amr, and others concerning this. This is the end of the Tafsir of Surat An-Naba'. And all praise and thanks are due to Allah. He is the Giver of success and protection from error.

The Tafsir of Surat An-Nazi` at

(Chapter - 79)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(وَالنَّزَعَتِ غَرْقًا - وَالنَّشِيطَتِ نَشْطًا -
وَالسَّيِّحَتِ سَبْحًا - فَالسَّيِّقَتِ سَبْقًا - فَالْمُدَبِّرَتِ
أَمْرًا - يَوْمَ تَرْجُفُ الرَّاجِفَةُ - تَتَّبِعُهَا الرَّادِفَةُ -
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ - أَبْصَرُهَا خَشِيعَةٌ - يَقُولُونَ
أَعِنَّا لَمَرْدُودُونَ فِي الْحَفْرَةِ - أَعِدَّا كُنَّا عِظْمًا
نَّخْرَةً - قَالُوا تِلْكَ إِذًا كَرَّةٌ خَسِرَةٌ - فَإِنَّمَا هِيَ
زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(1. By those who pull out, drowning.) (2. By those who free briskly.) (3. And by the swimmers, swimming.) (4. And by the racers, racing.) (5. And by those who arrange affairs.) (6. On the Day the Rajifah shakes,) (7. Followed by the Radifah.) (8. Hearts that Day will tremble.) (9. Their vision humiliated.) (10. They say: "Shall we indeed be brought back from Al-Hafirah") (11. "Even after we are bones Nakhirah") (12. They say: "It would in that case, be a return with loss!") (13. But it will be only a single Zajrah.) (14. When behold, they are at As-Sahirah.)

Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas`ud, Ibn `Abbas, Masruq, Sa`id bin Jubayr, Abu Salih, Abu Ad-Duha and As-Suddi all said,

(وَالنَّزَعَتِ غَرَقًا)

(By those who pull out, drowning.) "These are the angels who remove the souls from the Children of Adam." Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allah's statement,

(وَالنَّشِطَتِ نَشْطًا)

(By those who free briskly.) This has been mentioned by Ibn `Abbas. In reference to Allah's statement,

(وَالسَّيِّحَتِ سَبْحًا)

(And by the swimmers, swimming.) Ibn Mas`ud said, "They are the angels." Similar statements have been reported from `Ali, Mujahid, Sa`id bin Jubayr, and Abu Salih. Concerning Allah's statement,

(فَالسَّيِّقَتِ سَبْقًا)

(And by the racers, racing.) It has been narrated from `Ali, Masruq, Mujahid, Abu Salih, and Al-Hasan Al-Basri that this means the angels. Then Allah says,

(فَالْمُدَبِّرَتِ أَمْرًا)

(And by those who arrange affairs.) `Ali, Mujahid, `Ata', Abu Salih, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, and As-Suddi all said, "They are the angels." Al-Hasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

The Description of the Day of Judgement, the People, and what They will say

Then Allah says,

(يَوْمَ تَرْجُفُ الرَّاجِفَةُ - تَتَّبِعُهَا الرَّادِفَةُ)

(On the Day the Rajifah shakes, followed by the Radifah.) Ibn `Abbas said, "These are the two blasts (of the Trumpet) -- the first and the second." Mujahid, Al-Hasan, Qatadah, Ad-Dahhak

and others have made similar statements. It has been reported from Mujahid that he said, "In reference to the first, it is the statement of Allah,

(يَوْمَ تَرْجُفُ الرَّاجِفَةُ)

(On the Day the Rajifah shakes,) This is similar to Allah's statement,

(يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ)

(On the Day the earth and the mountains shake.) (73:14) The second is Ar-Radifah, and it is like the Allah's statement,

(وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً)

(And the earth and mountains shall be removed from their places, and crushed with a single crushing.) (69:14)" Concerning Allah's statement,

(قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ)

(Hearts that Day will tremble.) Ibn `Abbas said, "This means afraid." Mujahid and Qatadah also said this.

(أَبْصَرُهَا خَشِيعَةٌ)

(Their vision humiliated.) meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allah then says,

(يَقُولُونَ أَيْنَا لِمَرَدُّوْنَ فِي الْحَفِيرَةِ)

(They say: "Shall we indeed be brought back from Al-Hafirah") meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al-Hafirah -- which are the graves -- as something farfetched. This has been said by Mujahid. They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allah says,

(أَعْدَا كُنَّا عِظْمًا نَّخِرَةً)

(Even after we are bones Nakhirah) It has also been recited: (نَاخِرَةٌ) (Nakhirah) Ibn `Abbas, Mujahid and Qatadah, all said, "This means decayed." Ibn `Abbas said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

(تِلْكَ إِذَا كَرَّهَ خَسِرَةٌ)

(It would in that case be a return with loss.) (79:12) Muhammad bin Ka`b said that the Quraysh said, "If Allah brings us back to life after we die, then surely we will be losers." Allah then says,

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah. When behold, they are at As-Sahirah.) meaning, this is a matter that is from Allah that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allah commands the angel Israfil to blow into the Sur, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allah says,

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!) (17:52) Allah has also said,

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ)

(And our commandment is but one as the twinkling of an eye.) (54:50) Allah also says,

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer.) (16:77) Allah then says,

(فَإِذَا هُمْ بِالسَّاهِرَةِ)

(When behold, they are at As-Sahirah.) Ibn `Abbas said, "As-Sahirah means the entire earth." Sa`id bin Jubayr, Qatadah and Abu Salih have all said this as well. `Ikrimah, Al-Hasan, Ad-Dahhak, and Ibn Zayd have all said, "As-Sahirah means the face of the earth." Mujahid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sahirah is a level place." Ar-Rabi` bin Anas said,

(فَإِذَا هُمْ بِالسَّاهِرَةِ)

(When behold, they are at As-Sahirah.) "Allah says,

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ
وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:48) and He says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا
أَمْتًا)

(And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.) (20:105-107) and Allah says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً)

(And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47) and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it."

(هَلْ أَتَاكَ حَدِيثُ مُوسَى - إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ
الْمُقَدَّسِ طُوًى أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُلْ
هَلْ لَكَ إِلَى أَنْ تَزَكَّى وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى
فَأَرَاهُ الْآيَةَ الْكُبْرَى فَكَذَّبَ وَعَصَى ثُمَّ أُذْبِرَ
يَسْعَى فَحَشَرَ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى فَأَخَذَهُ
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ
يَخْشَى)

(15. Has there come to you the story of Musa) (16. When his Lord called him in the holy valley of Tuwa,) (17. Go to Fir`awn; verily, he has transgressed all bounds.) (18. And say to him:

"Would you purify yourself") (19. "And that I guide you to your Lord, so you should fear Him") (20. Then he showed him the great sign.) (21. But he denied and disobeyed.) (22. Then he turned back, striving.) (23. So he gathered and called out,) (24. Saying: "I am your lord, most high.") (25. So Allah seized him with punishing example for the Hereafter and the first (life).) (26. In this is a lesson for whoever fears.)

Mentioning the Story of Musa and that it is a Lesson for Those Who fear Allah

Allah informs His Messenger Muhammad about His Messenger Musa. He mentions that he sent Musa to Fir`awn and He aided him with miracles. Yet, even after this, Fir`awn continued in his disbelief and transgression until Allah seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muhammad) and rejects that which you have been sent with. This is why Allah says at the end of the story,

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى)

(In this is a Lesson for whoever fears.) Allah begins by saying,

(هَلْ أَتَاكَ حَدِيثُ مُوسَى)

(Has there come to you the story of Musa) meaning, have you heard of his story

(إِذْ نَادَاهُ رَبُّهُ)

(When his Lord called him) meaning, He called out speaking to him.

(بِالْوَادِ الْمُقَدَّسِ)

(in the holy valley) meaning purified

(طُوًى)

(Tuwa) According to what is correct, it is the name of a valley, as preceded in Surah Ta Ha. So, He said to him:

(اذهبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى)

(Go to Fir`awn; verily, he has transgressed all bounds.) meaning, he has become haughty, rebellious and arrogant.

(فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ)

(And say to him: "Would you purify yourself") meaning, say to him, "Will you respond to the path and way that will purify you" This means, `will you submit (accept Islam) and be obedient'

(وَأَهْدِيكَ إِلَىٰ رَبِّكَ)

(And that I guide to your Lord,) meaning, `I will guide you to the worship of your Lord.'

(فَتَخَشَىٰ)

(so that you fear) meaning, `so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

(فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ)

(Then he showed him the great sign.) This means that Musa showed him -- along with this truthful call -- a strong evidence and a clear proof of the truthfulness of what he had come up with from Allah.

(فَكَذَّبَ وَعَصَىٰ)

(But he denied and disobeyed.) meaning, he (Fir`awn) rejected the truth and opposed what Musa commanded him with of obedience. So what happened with him was that his heart disbelieved, and Musa (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Musa had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it. Concerning Allah's statement,

(ثُمَّ أَدْبَرَ يَسْعَىٰ)

(Then he turned back, striving.) meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Musa had come up with of spectacular miracles.

(فَحَشَرَ فَنَادَىٰ)

(So he gathered (his people) and called out) meaning, among his people.

(فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ)

(Saying; I am your lord, most high.") Ibn ` Abbas and Mujahid both said, "This is the word which Fir`awn said after he said,

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(" I have not known of any other god for you all other than me) for the past forty years." Allah then says,

(فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى)

(So Allah seized him with a punishing example for the Hereafter and the first (life).) meaning, Allah avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

(وَيَوْمَ الْقِيَمَةِ يُسَّ الرَّفْدُ الْمَرْفُودُ)

(And on the Day of Resurrection, evil indeed is the gift gifted)i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter)(.) (11:99) This is as Allah says,

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ)

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41) Allah said;

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى)

(In this is a lesson for whoever fears.)

(أَعَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا - رَفَعَ سَمَكَهَا
فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا -
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا
وَمَرْعَاهَا - وَالْحِبَالَ أَرْسَاهَا - مَتَّعًا لَكُمْ
وَلَأَنْعَمَكُمْ)

(27. Are you more difficult to create or is the heaven that He constructed) (28. He raised its height, and has perfected it.) (29. Its night He covers and He brings out its forenoon.) (30. And after that He spread the earth,) (31. And brought forth therefrom its water and its pasture.) (32. And the mountains He has fixed firmly,) (33. As provision and benefit for you and your cattle.)

Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allah says;

(ءَأَنْتُمْ)

(Are you) `O people'

(أَشَدُّ خَلْقًا أَمْ السَّمَاءُ)

(more difficult to create or is the heaven...) meaning, `rather the heaven is more difficult to create than you.' As Allah said;

(الْخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ)

(the creation of the heavens and the earth is greater than the creation of mankind;) (40:57) And His saying;

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِنْهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ)

(Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.) (36:81) Then Allah says,

(بَنَاهَا)

(He constructed) He explains this by His statement,

(رَفَعَ سَمَكَهَا فَسَوَّاهَا)

(He raised its height, and has perfected it.) meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allah says,

(وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا)

(Its night He covers and He brings out its forenoon.) meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn `Abbas said, "He did Aghtasha of its night means that He made it dark." Mujahid, `Ikrimah, Sa`id bin Jubayr and a large group have said this as well. In reference to Allah's statement,

(وَأَخْرَجَ ضُحَاهَا)

(And He brings out its forenoon.) meaning, He illuminated its day. Then Allah says,

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا)

(And after that He spread the earth,) He explains this statement by the statement that follows it,

(أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا)

(And brought forth therefrom its water and its pasture.) It already has been mentioned previously in Surat Ha Mim As-Sajdah that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn `Abbas and others, and it was the explanation preferred by Ibn Jarir. In reference to the statement of Allah,

(وَالجِبَالَ أَرْسَاهَا)

(And the mountains He has fixed firmly,) meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful. Allah then says,

(مَتَاعًا لَكُمْ وَلِأَنْعَمِكُمْ)

(As provision and benefit for you and your cattle.) meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

(فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى - يَوْمَ يَتَذَكَّرُ
 الْإِنْسَانُ مَا سَعَى - وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرَى -
 فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ
 الْجَحِيمَ هِيَ الْمَأْوَى - وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ
 وَنَهَى النَّفْسَ عَنِ الْهَوَى - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى
 - يُسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا - فِيمَ أَنْتَ
 مِنْ ذِكْرَاهَا - إِلَى رَبِّكَ مُنْتَهَاهَا - إِنَّمَا أَنْتَ مُنذِرٌ
 مَنْ يَخْشَاهَا - كَانَتْهُمْ يَوْمَ يُرَوَّنَهَا لَمْ يَلْبَثُوا إِلَّا
 عَشِيَّةً أَوْ ضُحَاهَا)

(34. But when there comes the Greatest Catastrophe) (35. The Day when man shall remember what he strove for.) (36. And Hell shall be made apparent for whoever sees.) (37. Then for him who transgressed) (38. And preferred the life of this world.) (39. Verily, his abode will be the Hell;) (40. But as for him who feared standing before his Lord, and forbade himself from desire.) (41. Verily, Paradise will be his abode.) (42. They ask you about the Hour when will be its appointed time) (43. What do you have to mention of it.) (44. To your Lord it is limited.) (45. You are only a warner for those who fear it,) (46. The Day they see it (it will be) as if they had not tarried (in this world) except an (Ashiyyah) afternoon or its (Duha) morning.)

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allah says,

(فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى)

(But when there comes the Great Catastrophe) This refers to the Day of Judgement. This has been said by Ibn `Abbas. It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allah says,

(وَالسَّاعَةُ أَذْهَى وَأَمْرٌ)

(And the Hour will be more grievous and more bitter.) (54:46) Then Allah says,

(يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى)

(The Day when man shall remember what he strove for.) meaning, at that time the Son of Adam will reflect upon all of his deeds, both the good and the evil. This is as Allah says,

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى)

(On the Day will man remember, but how will that remembrance avail him) (89:23) Then Allah says,

(وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى)

(And Hell shall be made apparent for whoever sees.) meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

(فَأَمَّا مَنْ طَغَى)

(Then for him who transgressed) meaning, who rebels and behaves arrogantly.

(وَأَثَرَ الْحَيَاةِ الدُّنْيَا)

(And preferred the life of this world,) meaning, he gives it precedence over the matters of his religion and his Hereafter.

(فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى)

(Verily his abode will be the Hell;) meaning, his final destination will be Hell, his food will be from the tree of Zaqqum, and his drink will be from Hamim.

(وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى)

(But as for him who feared standing before his Lord and forbade himself from desire.) meaning, he fears the standing before Allah, he fears Allah's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

(فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى)

(Verily Paradise will be his abode.) meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allah says,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا - فِيمَ أَنْتَ
مِنْ ذِكْرَاهَا - إِلَى رَبِّكَ مُنْتَهَاهَا)

(They ask you about the Hour -- when will be its appointed time What do you have to mention of it. To your Lord it is limited.) meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.

(تَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْثَةً
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah.") (7:187) Allah says here,

(إِلَى رَبِّكَ مُنْتَهَاهَا)

(To your Lord it is limited.) Thus, when Jibril asked the Messenger of Allah about the time of the last Hour he said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.) Allah said,

(إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا)

(You are only a warner for those who fear it,) meaning, `I sent you to warn mankind and caution them to beware of the torment and punishment of Allah. So whoever fears Allah, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allah then says,

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا
(

(The Day they see it (it will be) as if they had not tarried (in this world) except an (Ashiyyah) afternoon or its (Duha) morning.) meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Ad-Dahhak from Ibn `Abbas:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا
(

(The Day they see it (it will be) as if they had not tarried (in this world) except an (Ashiyyah) afternoon or its (Duha) morning.) "As for `Ashiyyah, it is the time between noon until the setting of the sun.

(أَوْ ضُحَاهَا)

(Or its (Duha) morning) what is between sunrise and midday (noon)." Qatadah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter." This is the end of the Tafsir of Surat An-Nazi`at. And to Allah belongs all praise and thanks.

The Tafsir of Surah `Abasa

(Chapter - 80)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(عَبَسَ وَتَوَلَّى - أَنْ جَاءَهُ الْأُغْمَى - وَمَا يُذْرِيكَ
لَعَلَّهُ يَزَّكَّى - أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذُّكْرَى - أَمَّا مَنْ
اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى - وَمَا عَلَيْكَ إِلَّا يَزَّكَّى
- وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنْتَ

عَنْهُ تَلَّهَى - كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرَهُ فَي
صُحْفٍ مُكْرَمَةٍ مَرْفُوعَةٍ مُطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ
كِرَامٍ بَرَرَةٍ)

(1. He frowned and turned away.) (2. Because there came to him the blind man.) (3. And how can you know that he might become pure) (4. Or he might receive admonition, and the admonition might profit him) (5. As for him who thinks himself self-sufficient,) (6. To him you attend;) (7. What does it matter to you if he will not become pure) (8. But as for him who came to you running,) (9. And is afraid.) (10. Of him you are neglectful and divert your attention to another.) (11. Nay; indeed it is an admonition.) (12. So, whoever wills, let him pay attention to Him (it).) (13. In Records held in honor,) (14. Exalted, purified.) (15. In the hands of ambassadors (Safarah),) (16. Honorable and obedient.)

The Prophet being reprimanded because He frowned at a Weak Man

More than one of the scholars of Tafsir mentioned that one day the Messenger of Allah was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Maktum came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktum) then began asking the Messenger of Allah about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he asked Ibn Umm Maktum to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum and turned away from him in order to face the other man. Thus, Allah revealed,

(عَبَسَ وَتَوَلَّى - أَنْ جَاءَهُ الْأَعْمَى - وَمَا يُدْرِيكَ
لَعَلَّهُ يَزْكَى)

(He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure) meaning, he may attain purification and cleanliness in his soul.

(أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى)

(Or he might receive admonition, and the admonition might profit him) meaning, he may receive admonition and abstain from the forbidden.

(أَمَّا مَنْ اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى)

(As for him who thinks himself self-sufficient. To him you attend;) meaning, `you face the rich person so that perhaps he may be guided.'

(وَمَا عَلَيْكَ أَلَّا يَزَّكَّى)

(What does it matter to you if he will not become pure) meaning, `you are not responsible for him if he does not attain purification.'

(وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى)

(But as for him who came to you running. And is afraid.) meaning, `he is seeking you and he comes to you so that he may be guided by what you say to him.'

(فَأَنْتَ عَنْهُ تَلَهَّى)

(Of him you are neglectful and divert your attention to another.) meaning, `you are too busy.' Here Allah commands His Messenger to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof. Abu Ya`la and Ibn Jarir both recorded from `A'ishah that she said about,

(عَبَسَ وَتَوَلَّى)

(He frowned and turned away.) was revealed." At-Tirmirdhi recorded this Hadith but he did not mention that it was narrated by `A'ishah. I say it is reported like this in Al-Muwatta' as well.

The Characteristics of the Qur'an

Allah says,

(كَلَّا إِنَّهَا تَذْكِرَةٌ)

(Nay; indeed it is an admonition.) meaning, this Surah, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatadah and As-Suddi both said,

(كَلَّا إِنَّهَا تَذْكِرَةٌ)

(Nay; indeed it is an admonition.) "This means the Qur'an."

(فَمَنْ شَاءَ ذَكَرْهُ)

(So, whoever wills, let him pay attention to Him (it).) meaning, so whoever wills, he remembers Allah in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it. Allah said:

(فِي صُحُفٍ مُّكَرَّمَةٍ - مَّرْفُوعَةٍ مُّطَهَّرَةٍ)

(In Records held in honor, exalted, purified.) meaning, this Surah or this admonition. Both meanings are connected to each other. Actually, all of the Qur'an is in honored pages, meaning respected and revered.

(مَّرْفُوعَةٍ)

(exalted) meaning, elevated in status.

(مُطَهَّرَةٍ)

(purified) meaning, from impurity, additions and deficiency. Concerning Allah's statement,

(بِأَيْدِي سَفَرَةٍ)

(In the hands of ambassadors (Safarah),) Ibn `Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd, all said, "These are the angels." Al-Bukhari said, "Safarah (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allah, bringing it like the ambassador who rectifies matters between people." Allah said,

(كِرَامٍ بَرَرَةٍ)

(Honorable and obedient.) meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'an (i.e., the angel) to be following righteousness and guidance. Imam Ahmad recorded from `Aishah that the Messenger of Allah said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ
الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ
أُجْرَانِ»

(He who recites the Qur'an proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.) This Hadith was reported by the group.

(قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ - مِنْ أَى شَىءٍ خَلَقَهُ -
 مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ - ثُمَّ السَّبِيلَ يَسَّرَهُ - ثُمَّ
 أَمَاتَهُ فَأَقْبَرَهُ - ثُمَّ إِذَا شَاءَ أَنْشَرَهُ - كَلَّا لَمَّا يَقْضِ
 مَا أَمَرَهُ - فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ - أَنَا
 صَبَبْنَا الْمَاءَ صَبًّا - ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا -
 فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا - وَزَيْتُونًا وَنَخْلًا
 - وَحَدَائِقَ غُلْبًا - وَفَكْهَةً وَأَبًا مَتَعًا لَكُمْ
 وَلِأَنْعَمِكُمْ)

(17. Qutila mankind! How ungrateful he is!) (18. From what thing did He create him) (19. From a Nutfah He created him and then set him in due proportion.) (20. Then He made the path easy for him.) (21. Then He causes him to die and puts him in his grave.) (22. Then when it is His will, He will resurrect him.) (23. Nay, but has not done what He commanded him.) (24. Then let man look at his food:) (25. We pour forth water in abundance.) (26. And We split the earth in clefts.) (27. And We cause therein Habb to grow,) (28. And grapes and Qadb,) (29. And olives and date palms,) (30. And Ghulb Hada'iq,) (31. And fruits (Fakihah) and herbage (Abb).) (32. A provision and benefit for you and your cattle.)

The Refutation against Whoever denies Life after Death

Allah rebukes those who deny the Resurrection and the Final Gathering.

(قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ)

(Qutila mankind!) Ad-Dahhak reported from Ibn ` Abbas that he said,

(قَتَلَ الْإِنْسَانُ)

(Qutila mankind!) "May man be cursed." Abu Malik also made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

(مَا أَكْفَرَهُ)

(How ungrateful he is!) "This means none is worse in disbelief than he is." Qatadah said,

(مَا أَكْفَرَهُ)

(How ungrateful he is!) "This means none is more cursed than he is." Then Allah explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allah says,

(مِنْ أَى شَىءٍ خَلَقَهُ - مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ)

(From what thing did He create him From a Nutfah He created him, and then set him in due proportion.) meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

(ثُمَّ السَّيْلَ يَسَّرَهُ)

(Then He made the path easy for him.) Al-`Awfi reported from Ibn `Abbas, "Then He made his coming out of his mother's belly easy for him." This was also said by `Ikrimah, Ad-Dahhak, Abu Salih, Qatadah, As-Suddi, and it was the explanation preferred by Ibn Jarir. Mujahid said, "This is similar to Allah's statement,

(إِنَّا هَدَيْنَاهُ السَّيْلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا)

(Verily, We guided him on the path, he is either grateful or ungrateful.) (76:3) meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Hasan and Ibn Zayd both said the same. This is the most correct view and Allah knows best. Concerning Allah's statement,

(ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ)

(Then He causes him to die and puts him in his grave.) After creating man, Allah causes him to die and makes him the inhabitant of a grave. Allah said;

(ثُمَّ إِذَا شَاءَ أَنْشَرَهُ)

(Then when it is His will, He will resurrect him.) meaning, He resurrects him after his death and this is called Al-Ba`th (resurrection) and An-Nushur (resuscitation).

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ
تَنْتَشِرُونَ)

(And among His signs is this that He created you from dust, and then behold, you are human beings scattered.) (30:20)

وَأَنْظِرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا
لَحْمًا)

(And look at the bones, how We bring them together and clothe them with flesh.) (2:259) In the Two Sahihis it is narrated by way of Al-A' mash from Abu Salih, from Abu Hurayrah that the Prophet said,

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجَبَ الدَّنْبِ، مِنْهُ خُلِقَ،
وَفِيهِ يُرَكَّبُ»

(All of the Sons of Adam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.)" Concerning Allah's statement,

(كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ)

(Nay, but has not done what He commanded him.) Ibn Jarir said, "Allah is saying, `Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allah's right upon him regarding himself and his wealth.

(لَمَّا يَقْضِ مَا أَمَرَهُ)

(But he has not done what He commanded him.) Allah is saying that man has not fulfilled for his Lord the obligations that were imposed upon him." What seems apparent to me of its actual meaning -- and Allah knows best -- is that the Ayah

(ثُمَّ إِذَا شَاءَ أَنْشَرَهُ)

(Then when it is His will, He will resurrect him.) means, He will resurrect him.

(كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ)

(Nay! But he has not done what He commanded him.) means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allah has written it to exist from the time they are brought into existence into the world. Verily, Allah has decreed the existence of mankind, and its duration, therefore, when that is finished with Allah, He resurrects the creatures and repeats their creation just as He initially created them.

The Growth of the Seed and Other Things is a Proof of Life after Death

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ)

(Then let man look at his food) This is a call to reflect upon Allah's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

(أَنَّا صَبَبْنَا الْمَاءَ صَبًّا)

(We pour forth water in abundance.) meaning, `We sent it down from the sky to the earth.'

(ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا)

(And We split the earth in clefts.) meaning, `We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear on the surface of the earth (in the form of vegetation).'

(فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا)

(And We cause therein Habb to grow. And grapes and Qadb,) Al-Habb refers to all types of seeds (or grains). Grapes are well-known. Al-Qadb are the moist (green) herbal plants that animals graze on. It is also called Al-Qat. Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi, all said this. Al-Hasan Al-Basri said, "Al-Qadb is fodder."

(وَزَيْتُونًا)

(And olives) It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

(وَنَخْلًا)

(And date palms,) It (i.e., its fruit) is eaten as Balah, Busr, Rutab and Tamr, Niya' and Matbukh, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

(وَحَدَائِقَ غُلْبًا)

(And Ghulb Hada'iq,) meaning, gardens. Al-Hasan and Qatadah both said, "Ghulb are gardens of date palms that are thick and handsome." Ibn `Abbas and Mujahid both said, "It means everything that is gathered and collected." Allah said,

(وَفَكِيهَةً وَأَبًّا)

(And fruits (Fakihah) and herbage (Abb).) Fakihah includes every type of fruit. Ibn `Abbas said, "Al-Fakihah is everything that is eaten ripe, and Al-Abb is what the earth grows that is eaten by grazing animals and not people." In one narration reported from him he said, "It is the grass for the livestock animals." Abu `Ubayd Al-Qasim bin Sallam reported from Ibrahim At-Taymi that he said, "Abu Bakr As-Siddiq was asked about Allah's statement,

(وَفَكِيهَةً وَأَبًّا)

(And fruits (Fakihah) and herbage (Abb).) and he said, `What sky would shade me and what earth would carry me if I said about the Book of Allah that which I did not have knowledge of.'" In reference to what Ibn Jarir recorded from Anas, that he said, "Umar bin Al-Khattab recited

(عَبَسَ وَتَوَلَّى)

(He frowned and turned away.) then when he reached this Ayah

(وَفَكِيهَةً وَأَبًّا)

(And fruits (Fakihah) and herbage (Abb).) he said, `We already know what Al-Fakihah is, but what is Al-Abb' Then he said, `By your life, O Ibn Al-Khattab, this is something over burdensome (i.e., unnecessary to ask about).'" This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that `Umar wanted to know how it looks, its type and its exact description, because he (`Umar) and everyone who reads this Ayah knows that it is one of the plants that grows from the earth. This is clear due to the Allah's saying,

(فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا - وَزَيْتُونًا
وَنَخْلًا - وَحَدَائِقَ غُلْبًا - وَفَكِيهَةً وَأَبًّا)

(And We cause therein the Habb to grow. And grapes and Qadb, and olives and date palms. And Ghulb Hada'iq. And fruits (Fakihah) and herbage (Abb).) And then He says,

(مَتَاعًا لَكُمْ وَلَا تُعَمِّكُمْ)

(A provision and benefit for you and your cattle.) meaning, a means of livelihood for you all and your cattle in this life until the (coming of) the Day of Judgement.

(فَإِذَا جَاءَتِ الصَّآخَةُ - يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ
- وَأُمِّهِ وَأَبِيهِ - وَصَحْبَتِهِ وَبَنِيهِ - لِكُلِّ امْرِئٍ
مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ - وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ -
ضَاحِكَةٌ مُّسْتَبْشِرَةٌ - وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ -
تَرْهَقُهَا قَتَرَةٌ - أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ)

(33. Then when there comes As-Sakhkhah) (34. That Day shall a man flee from his brother.) (35. And from his mother and his father.) (36. And from his wife and his children.) (37. Every man that Day will have enough to make him careless of others.) (38. Some faces that Day will be bright,) (39. Laughing, rejoicing at good news.) (40. And other faces that Day will be dust-stained.) (41. Darkness will cover them.) (42. Such will be the disbelieving, the wicked evil doers.)

The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn `Abbas said, "As-Sakhkhah is one of the names of the Day of Judgement that Allah has magnified and warned His servants of." Ibn Jarir said, "Perhaps it is a name for the blowing into Trumpet." Al-Baghawi said, "As-Sakhkhah means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -
وَصَحْبَتِهِ وَبَنِيهِ)

(That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.) meaning, he will see them and then flee from them, and seek to get away from them because horror will be so great and the matter will be so weighty. There is an authentic Hadith related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allah on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allah) concerning anyone but myself." Even `Isa bin Maryam will say, "I will not ask Him (Allah) concerning

anyone but myself today. I will not even ask Maryam, the woman who gave birth to me." Thus, Allah says,

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -
وَصَحْبَتِهِ وَبَنِيهِ)

(That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.) Qatadah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin -- due to the terror of that Day." Allah said,

(لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ)

(Every man that Day will have enough to make him careless of others.) meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Hatim recorded from Ibn ` Abbas that the Messenger of Allah said,

«تُحْشَرُونَ حُفَاةَ عُرَاةٍ مُشَاءَ عُرُلًا»

(You will all be gathered barefoot, naked, walking and uncircumcised.) So his wife said, "O Messenger of Allah! Will we look at or see each other's nakedness" The Prophet replied,

«لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ أَوْ قَالَ: مَا
أَشْغَلُهُ عَنِ النَّظَرِ»

(Every man among them on that Day will have enough (worries) to make him careless of others) -- or he said: (he will be too busy to look.) Ibn ` Abbas narrated that the Prophet said,

«تُحْشَرُونَ حُفَاةَ عُرَاةٍ عُرُلًا»

(You will all be gathered barefoot, naked and uncircumcised.) So a woman said, "Will we see or look at each others nakedness" He replied,

«يَا فُلَانَةُ، لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

(O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.) At-Tirmidhi said, "This Hadith is Hasan Sahih."

**The Faces of the People of Paradise and the People of the Fire on
the Day of Judgement**

Allah says;

(وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ)

(Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.) meaning, the people will be divided into two parties. There will be faces that are Musfirah, which means bright.

(ضَحِكَةٌ مُّسْتَبْشِرَةٌ)

(Laughing, rejoicing at good news.) meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

(وَوَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ)

(And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.) meaning, they will be overcome and covered with Qatarah, which is darkness. Ibn ` Abbas said,

(تَرْهَقُهَا قَتَرَةٌ)

(Darkness (Qatarah) will cover them.) "This means that they (the faces) will be overcome with darkness." Allah said,

(أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ)

(Such will be the disbelieving, the wicked evildoers.) meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allah says,

(وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا)

(And they will beget none but wicked disbelievers.) (71:27) This is the end of the Tafsir of Surat ` Abasa, and to Allah all praise and thanks are due.

The Tafsir of Surat At-Takwir

(Chapter - 81)

Which was revealed in Makkah

What has been narrated about This Surah

Imam Ahmad recorded from Ibn ` Umar that the Messenger of Allah said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى
عَيْنٍ فَلْيَقْرَأْ:

(إِذَا الشَّمْسُ كُوِّرَتْ)

و

(إِذَا السَّمَاءُ انْفَطَرَتْ)

و

«(إِذَا السَّمَاءُ انشَقَّتْ)»

(Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, (When the sun is wound round.) (81:1) (and; (When the heaven is cleft asunder.) (82:1) (and; (When the heaven is split asunder.) (84:1)) Likewise, At-Tirmidhi has also recorded this Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انكَدَرَتْ -
وَإِذَا الْجِبَالُ سُيِّرَتْ - وَإِذَا الْعِشَارُ عُطِّلَتْ - وَإِذَا
الْوَحُوشُ حُشِرَتْ - وَإِذَا الْبِحَارُ سُجِّرَتْ - وَإِذَا
النُّفُوسُ زُوِّجَتْ - وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَيِّ
ذَنْبٍ قُتِلَتْ - وَإِذَا الصُّحُفُ نُشِرَتْ - وَإِذَا السَّمَاءُ

كُشِطَتْ - وَإِذَا الْجَحِيمُ سُعِّرَتْ - وَإِذَا الْجَنَّةُ
أُزْلِفَتْ - عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ)

(1. When the sun is Kuwwirat.) (2. And when the stars Inkadarat.) (3. And when the mountains are made to pass away;) (4. And when the pregnant she-camels are neglected;) (5. And when the wild beasts are gathered together.) (6. And when the seas become as blazing fire.) (7. And when the souls are joined with their mates.) (8. And when the female infant (Al-Maw'udah) buried alive is questioned (Su'ilat):) (9. For what sin was she killed) (10. And when the pages are laid open.) (11. And when the heaven is Kushitat;) (12. And when Hell is Su' irat.) (13. And when Paradise is brought near.) (14. Every person will know what he has brought.)

What will happen on the Day of Judgement, and that is the rolling up of the Sun

Ali bin Abi Talhah reported from Ibn ` Abbas:

(إِذَا الشَّمْسُ كُوِّرَتْ)

(When the sun is Kuwwirat.) "This means it will be darkened." Al-` Awfi reported from Ibn ` Abbas; "It will go away." Qatadah said, "Its light will go away." Sa` id bin Jubayr said, "Kuwwirat means it will sink in." Abu Salih said, "Kuwwirat means it will be thrown down." At-Takwir means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (` Imamah) and the folding of clothes together. Thus, the meaning of Allah's statement,

(كُوِّرَتْ)

(Kuwwirat) is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away. Al-Bukhari recorded from Abu Hurayrah that the Prophet said,

«الشَّمْسُ وَالْقَمَرُ يُكْوَرَانِ يَوْمَ الْقِيَامَةِ»

(The sun and the moon will be rolled up on the Day of Judgement.) Al-Bukhari was alone in recording this Hadith and this is his wording of it.

Dispensing the Stars

(وَإِذَا النُّجُومُ انْكَدَرَتْ)

(And when the stars Inkadarat.) meaning, when they are scattered. This is as Allah says,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ)

(And when the stars have fallen and scattered.) (82:2) The basis of the word Inkidar is Insibab, which means to be poured out. Ar-Rabi` bin Anas reported from Abu Al-` Aliyah, who reported from Ubayy bin Ka`b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the Jinns will then flee in fright to the humans and the humans will flee to the Jinns. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

(وَإِذَا الْوُحُوشُ حُشِرَتْ)

(And when the wild beasts are gathered together.) This means they will be mixed.

(وَإِذَا الْعِشَارُ عُطِّلَتْ)

(And when the pregnant she camels are neglected;) This means their owners will neglect them.

(وَإِذَا الْبِحَارُ سُجِّرَتْ)

(And when the seas become as blazing fire)" Then he (Ubayy) went on to say, "The Jinns will say, `We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarir recorded this narration with this wording.

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allah's statement,

(وَإِذَا الْجِبَالُ سُيِّرَتْ)

(And when the mountains are made to pass away;) meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allah says,

(وَإِذَا الْعِشَارُ عُطِّلَتْ)

(And when the pregnant she-camels (`Ishar) are neglected (`Uttilat);) `Ikrimah and Mujahid said, " `Ishar are (pregnant she-) camels." Mujahid said, " `Uttilat means abandoned and left." Ubayy bin Ka`b and Ad-Dahhak both said, "Their owners will neglect them." Ar-Rabi` bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned." Ad-Dahhak said, "They will be left with no one to tend to them." And the meaning of all of these statements is similar. What is intended is that the `Ishar is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of their pregnancies. One of them is singularly referred to as `Ushara', and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

(وَإِذَا الْوُحُوشُ حُشِرَتْ)

(And when the wild beasts are gathered together.) meaning, gathered. This is as Allah says,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ
بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتْكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ
شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ)

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.) (6:38) Ibn `Abbas said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Hatim. Allah also says,

(وَالطَّيْرَ مَحْشُورَةً)

(And (so did) the birds assembled.))38:19(meaning, gathered.

The Blazing of the Seas

Allah says,

(وَإِذَا الْبِحَارُ سُجِّرَتْ)

(And when the seas become as blazing fire.) Ibn Jarir recorded from Sa`id bin Al-Musayyib that `Ali said to a Jewish man, "Where is the Hell" The man said, "The sea." `Ali then said, "I think he is truthful, as Allah says

(وَالْبَحْرُ الْمَسْجُورُ)

(And by the seas kindled (Masjur).) (52:6) and;

(وَإِذَا الْبِحَارُ سُجِّرَتْ)

(And when the seas become as blazing fire.)" This has already been discussed previously with the explanation of Allah's statement,

(وَالْبَحْرُ الْمَسْجُورُ)

(And by the seas kindled (Masjur).) (52:6)

Joining the Souls

Concerning Allah's statement,

(وَإِذَا النُّفُوسُ زُوِّجَتْ)

(And when the souls are joined with their mates.) meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allah says,

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).) (37:22) Ibn Abi Hatim recorded from An-Nu`man bin Bashir that the Messenger of Allah said,

(وَإِذَا النُّفُوسُ زُوِّجَتْ)

يقول: وَجَلَّ عَزَّ اللهُ بَأَنَّ ذَلِكَ عَمَلُهُ لَوْ نَبِعَمَ كَانُوا قَوْمٌ كُلٌّ مَعَ رَجُلٍ كُلُّ الصُّرَبَاءِ

(وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً - فَأَصْحَابُ الْمَيْمَنَةِ مَا
أَصْحَابُ الْمَيْمَنَةِ - وَأَصْحَابُ الْمَشْأَمَةِ مَا
أَصْحَابُ الْمَشْأَمَةِ - وَالسَّيِّقُونَ وَالسَّيِّقُونَ)

هُمُ الضَّرْبَاءُ»

((And When the souls are joined with their mates.)(Those who are alike. Every man will be with every group of people who performed the same deeds that he did. (This is because Allah says, (And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those on the Left Hand!) (56: 7-10) (They are those who are alike.)

Questioning the Female Infant Who was buried Alive

Allah says,

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَيِّ ذَنْبٍ قُتِلَتْ)

(And when the female infant (Al-Maw'udah) buried alive is questioned: For what sin was she killed) The majority have recited it as Su'ilat (she is questioned), as it is here. Al-Maw'udah is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ)

(And when the female infant (Al-Maw'udah) buried alive Su'ilat:) "This means that she will ask." Abu Ad-Duha made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood." The same has been reported from As-Suddi and Qatadah. Hadiths have been reported concerning the Maw'udah. Imam Ahmad recorded from `A'ishah, who reported from Judamah bint Wahb, the sister of `Ukkashah, that she said, "I was in the presence of the Messenger of Allah when he was with some people, and he said,

«لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ فَنَظَرْتُ فِي الرُّومِ وَقَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا»

(I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.) Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذَلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْءُودَةُ سُئِلَتْ»

(That is the minor infanticide and it is the female infant buried alive (Maw'udah) that will be questioned.)" Muslim, Ibn Majah, Abu Dawud, At-Tirmidhi and An-Nasa'i, all recorded this Hadith as well.

The Atonement for burying Infant Girls Alive

Abdur-Razzaq said that Isra'il informed them from Smak bin Harb, from An-Nu`man bin Bashir, who reported from `Umar bin Al-Khattab that he said concerning Allah's statement,

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ)

(And when the female infant buried alive is questioned.) "Qays bin `Asim came to the Messenger of Allah and said, `O Messenger of Allah! Verily, I buried some daughters of mine alive in the period of pre-Islamic ignorance.' The Messenger of Allah said,

«أَعْتِقْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَةً»

(Free a slave for each one of them.) Then Qays said, `O Messenger of Allah! Verily, I am an owner of camels.' The Prophet said,

«فَانْحَرِ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

(Then sacrifice a camel for each one of them.)"

The Distribution of the Pages

Allah says,

(وَإِذَا الصُّحُفُ نُشِرَتْ)

(And when the pages are laid open.) Ad-Dahhak said, "Every person will be given his paper in his right hand or in his left hand." Qatadah said, "O Son of Adam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allah says,

(وَإِذَا السَّمَاءُ كُشِطَتْ)

(And when the heaven is Kushitat;) Mujahid said, "It draws away." As-Suddi said, "Stripped off." Concerning Allah's statement,

(وَإِذَا الْجَحِيمُ سُعِّرَتْ)

(And when Hell is Su`irat.) As-Suddi said, "It is heated." In reference to Allah's statement,

(وَإِذَا الْجَنَّةُ أُزْلِفَتْ)

(And when Paradise is brought near.) Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi` bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement Concerning

Allah's statement,

(عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ)

(Every person will know what he has brought.) This is the conclusive response of the previous statements, meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allah says,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا)

(On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.)
(3:30) Allah also says,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13)

(فَلَا أَقْسِمُ بِالْخُنَّسِ - الْجَوَارِ الْكُنَّسِ - وَاللَّيْلِ إِذَا
عَسَسَ - وَالصُّبْحِ إِذَا تَنَفَّسَ إِنَّهُ لَقَوْلُ رَسُولٍ
كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطِيعٌ ثُمَّ
أَمِينٌ وَمَا صَحَبَكُمْ بِمَجْنُونٍ وَلَقَدْ رَءَاهُ بِالْأَفْقِ
الْمُيِّنِ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ وَمَا هُوَ بِقَوْلِ
شَيْطَانٍ رَجِيمٍ فَأَيْنَ تَذْهَبُونَ إِنْ هُوَ إِلَّا ذِكْرٌ
لِّلْعَالَمِينَ لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ وَمَا تَشَاءُونَ
إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ)

(15. But nay! I swear by Al-Khunнас.) (16. Al-Jawar Al-Kunнас.) (17. And by the night when it `As`as.) (18. And by the day when it Tanaffas.) (19. Verily, this is the Word a most honorable messenger.) (20. Dhi Quwwah, with the Lord of the Throne -- Makin,) (21. Obeyed there, trustworthy.) (22. And your companion is not a madman.) (23. And indeed he saw him in the clear horizon.) (24. And he withholds not a knowledge of the Unseen.) (25. And it is not the word of the outcast Shaytan.) (26. Then where are you going) (27. Verily, this is no less than a Reminder for the creatures.) (28. To whomsoever among you who wills to walk straight.) (29. And you cannot will unless that Allah wills -- the Lord of all that exists.)

The Explanation of the Words Al-Khunнас and Al-Kunнас

Muslim recorded in his Sahih, and An-Nasa'i in his Book of Tafsir, in explaining this Ayah, from `Amr bin Hurayth that he said, "I prayed the Morning prayer behind the Prophet , and I heard him reciting,

(فَلَا أَقْسِمُ بِالْخُنَّسِ - الْجَوَارِ الْكُنَّسِ - وَاللَّيْلِ إِذَا
عَسَسَ - وَالصُّبْحِ إِذَا تَنَفَّسَ)

(But nay! I swear by Al-Khunнас, Al-Jawar Al-Kunнас, and by the night when it `As`as, and by the day when it Tanaffas.)" Ibn Jarir recorded from Khalid bin `Ar`arah that he heard `Ali being asked about the Ayah; (الْكُنَّسِ الْجَوَارِ بِالْخُنَّسِ أَقْسِمُ لَأَ) (Nay! I swear by Al-Khunнас, Al-Jawar Al-Kunнас.) and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night." Concerning Allah's statement,

(وَاللَّيْلِ إِذَا عَسْعَسَ)

(And by the night when it `As`as.) There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujahid said, "It means its darkening." Sa`id bin Jubayr said, "When it begins." Al-Hasan Al-Basri said, "When it covers the people." This was also said by `Atiyah Al-`Awfi. `Ali bin Abi Talhah and Al-`Awfi both reported from Ibn `Abbas:

(إِذَا عَسْعَسَ)

(when it `As`as) "This means when it goes away." Mujahid, Qatadah and Ad-Dahhak, all said the same. Zayd bin Aslam and his son `Abdur-Rahman also made a similar statement, when they said,

(إِذَا عَسْعَسَ)

(when it `As`as) "This means when it leaves, and thus it turns away." I believe that the intent in Allah's saying,

(إِذَا عَسْعَسَ)

(when it `As`as) is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allah is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allah says,

(وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى)

(By the night as it envelops. By the day as it appears in brightness) (92:1-2) and He also says,

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى)

(By the forenoon. By the night when it darkens.) (93:1-2) Allah also says,

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)

(Cleaver of the daybreak. He has appointed night for resting.) (6:96) And there are other similar Ayat that mention this. Many of the scholars of the fundamentals of language have said that the word `As`as is used to mean advancing and retreating, with both meanings sharing the same word. Therefore, it is correct that the intent could be both of them, and Allah knows best. Concerning Allah's statement,

(وَالصُّبْحُ إِذَا تَنَفَّسَ)

(And by the day when it Tanaffas.) Ad-Dahhak said, "When it rises." Qatadah said, "When it brightens and advances."

Jibril descended with the Qur'an and it is not the Result of Insanity Concerning

Allah's statement ,

(إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ)

(Verily, this is the Word of a most honorable messenger.) meaning, indeed this Qur'an is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibril. Ibn `Abbas, Ash-Sha`bi, Maymun bin Mihran, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, Ad-Dahhak and others have said this.

(ذِي قُوَّةٍ)

(Dhi Quwwah) This is similar to Allah's statement ,

(عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ)

(He has been taught by one mighty in power, Dhu Mirrah.) (53:5-6) meaning, mighty in creation, mighty in strength and mighty in actions.

(عِنْدَ ذِي الْعَرْشِ مَكِينٍ)

(with the Lord of the Throne Makin,) meaning, he has high status and lofty rank with Allah.

(مُطِيعٌ تَمَّ)

(Obeyed there,) meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatadah said,

(مُطِيعٌ تَمَّ)

(Obeyed there) "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message." Allah then says,

(أَمِينٌ)

(trustworthy.) This is a description of Jibril as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibril, just as He has commended His servant and human Messenger, Muhammad by His statement,

(وَمَا صَحِبُكُمْ بِمَجْنُونٍ)

(And your companion is not a madman.) Ash-Sha` bi, Maymun bin Mihran, Abu Salih and others who have been previously mentioned, all said, "This refers to Muhammad ." Allah said,

(وَلَقَدْ رَءَاهُ بِالْأَفُقِ الْمُبِينِ)

(And indeed he saw him in the clear horizon.) meaning, indeed Muhammad saw Jibril, who brought him the Message from Allah, in the form that Allah created him in (i.e., his true form), and he had six hundred wings.

(بِالْأَفُقِ الْمُبِينِ)

(in the clear horizon.) meaning, clear. This refers to the first sighting which occurred at Al-Batha' (Makkah). This incident is mentioned in Allah's statement,

(عَلَّمَهُ شَدِيدُ الْقُوَى - ذُو مِرَّةٍ فَاسْتَوَى - وَهُوَ
بِالْأَفُقِ الْأَعْلَى - ثُمَّ دَنَا فَتَدَلَّى)

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى - فَأَوْحَى إِلَى عَبْدِهِ
مَا أَوْحَى)

(He has been taught by one mighty in power (Jibril). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allah) revealed to His servant what He revealed.) (53:5-10) The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibril. It seems apparent -- and Allah knows best -- that this Surah (At-Takwir) was revealed before the Night Journey (Al-Isra'), because nothing has been mentioned in it except this sighting (of Jibril), and it is the first sighting. The second sighting has been mentioned in Allah's statement,

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى -
عِنْدَهَا جَنَّةُ الْمَأْوَى - إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى
(

(And indeed he saw him (Jibril) at a second descent. Near Sdrah Al-Muntaha. Near it is the Paradise of Abode. When that covered the lote tree which did cover it !) (53:13-16) And these Ayat have only been mentioned in Surat An-Najm, which was revealed after Surat Al-Isra' (The Night Journey). The Prophet is not Stingy in conveying the Revelation (بظنين الغيب على هو وما) (He is not Zanin over the Unseen) meaning Muhammad is not following false conjecture about what Allah revealed. Others have recited this Ayah with the `Dad' in the word Danin, which means that he is not stingy, but rather he conveys it to everyone. Sufyan bin `Uyaynah said, "Zanin and Danin both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The Zanin is one who follows false supposition, and the Danin is one who is stingy." Qatadah said, "The Qur'an was unseen and Allah revealed it to Muhammad , and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it." `Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarir preferred the recitation Danin. I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'an is a Reminder for all the Worlds and It is not the Inspiration of Shaytan

Allah says,

(وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ)

(And it is not the word of the outcast Shaytan.) meaning, this Qur'an is not the statement of an outcast Shaytan. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allah says,

(وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ - وَمَا يَنْبَغِي لَهُمْ وَمَا
يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ)

(And it is not the Shayatin who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.) (26:210-212) Then Allah says,

(فَأَيْنَ تَذْهَبُونَ)

(Then where are you going) meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allah. This is as Abu Bakr As-Siddiq said to the delegation of Bani Hanifah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Musaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone By Allah, this speech did not come from a god." Qatadah said,

(فَأَيْنَ تَذْهَبُونَ)

(Then where are you going) meaning, from the Book of Allah and His obedience. Then Allah says,

(إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(Verily, this is no less than a Reminder to the creatures.) meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ)

(To whomsoever among you who wills to walk straight.) meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ)

(And you cannot will unless (it be) that Allah wills -- the Lord of all that exists.) This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists. It is reported from Sulayman bin Musa that when this Ayah was revealed,

(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ)

(To whomsoever among you who wills to walk straight.) Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allah revealed,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ)

(And you cannot will unless (it be) that Allah wills the Lord of the all that exists.) This is the end of the Tafsir of Surat At-Takwir, and all praise and thanks are due to Allah.

The Tafsir of Surat Al-Infitar

(Chapter - 82)

Which was revealed in Makkah

The Virtues of Surat Al-Infitar

An-Nasa'i recorded from Jabir that Mu`adh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet said,

«أَفْتَانُ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ

(سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالضُّحَى)

وَ

(إِذَا السَّمَاءُ انْفَطَرَتْ)»

(Are you putting the people to trial O Mu`adh Why don't you recite (Glorify the Name of your Lord the Most High) (87), (By the forenoon) (93), and (When the heaven is cleft asunder) (82))" The basis of this Hadith is found in the Two Sahihs, however the mentioning of

(إِذَا السَّمَاءُ انْفَطَرَتْ)

(When the heaven is cleft asunder.) has only been mentioned by An-Nasa'i. It has been previously mentioned in a narration from `Abdullah bin `Umar that the Prophet said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأَى عَيْنٍ
فَلْيَقْرَأْ:

(إِذَا الشَّمْسُ كُوِّرَتْ)

و

(إِذَا السَّمَاءُ انْفَطَرَتْ)

و

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

(Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, (When the sun is Kuwwirat.) (81) and; (When the heaven is cleft asunder) (82) and; (When the heaven is split asunder) (84).)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِذَا السَّمَاءُ انْفَطَرَتْ- وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ-
وَإِذَا الْبِحَارُ فُجِّرَتْ- وَإِذَا الْقُبُورُ بُعْثِرَتْ- عَلِمْتَ
نَفْسٌ مَّا قَدَّمْتَ وَأَخَّرْتَ- يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ
بِرَبِّكَ الْكَرِيمِ- الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ- فِي
أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ-﴾

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ- وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ-
كِرَامًا كَتِيبِينَ- يَعْلَمُونَ مَا تَفْعَلُونَ-﴾

(1. When the heaven is cleft asunder (Infatarat).) (2. And when the stars Intatharat.) (3. And when the seas Fujjirat.) (4. And when the graves Bu`thirat.) (5. A person will know what he has sent forward and left behind.) (6. O man! What has made you careless about your Lord, the Most Generous) (7. Who created you, fashioned you perfectly, and gave you due proportion.) (8. In whatever form He willed, He put you together.) (9. Nay! But you deny (the Day of) Ad-Din.) (10. But verily, over you to watch you) (11. Kiraman Katibin,) (12. They know all that you do.) What will happen on the Day of Judgement Allah says,

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

(When the heaven is cleft asunder (Infatarat).) meaning, it splits. This is as Allah says,

(السَّمَاءُ مُنْفَطِرٌ بِهِ)

(Whereon the heaven will be cleft asunder (Munfatir)) (73:18) Then Allah says,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ)

(And when the stars Intatharat.) meaning, fallen.

(وَإِذَا الْبِحَارُ فُجِّرَتْ)

(And when the seas Fujjirat.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Allah will cause some of it to burst forth over other parts of it." Al-Hasan said, "Allah will cause some parts of it to burst forth over other parts of it, and its water will go away." Qatadah said, "Its fresh water will mix with its salt water."

(وَإِذَا الْقُبُورُ بُعْثِرَتْ)

(And when the graves Bu`thirat.) Ibn `Abbas said, "searched." As-Suddi said, "Tub`athiru means that they will be moved and those who are in them will come out."

(عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ)

(A person will know what he has sent forward and left behind.) meaning, when this happens then this will occur. Mankind should not forget about Allah Allah says,

(يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ رَبِّكَ الْكَرِيمُ)

(O man! What has made you careless about your Lord, the Most Generous) This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this Ayah is, "O Son of Adam! What has deceived you from your Lord, the Most Generous -- meaning the Most Great -- so that you went forth disobeying Him, and you met Him with that which was unbecoming." This is similar to what has been reported in the Hadith,

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

(Allah will say on the Day of Judgement: "O Son of Adam! What has deceived you concerning Me O Son of Adam What was your response to the Messengers") Al-Baghawi mentioned that Al-Kalbi

and Muqatil said, "This Ayah was revealed about Al-Aswad bin Shariq who struck the Prophet and he was not punished in retaliation. So Allah revealed,

(مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ)

(What has made you careless about your Lord, the Most Generous)" Then Allah said,

(الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ)

(Who created you, fashioned you perfectly, and gave you due proportion.) meaning, `what has deceived you concerning the Most Generous Lord'

(الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ)

(Who created you, fashioned you perfectly, and gave you due proportion.) meaning, `He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.' Imam Ahmad recorded from Busr bin Jahhash Al-Qurashi that one day the Messenger of Allah spat in his palm and placed his finger on it. Then he said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَيَدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغْتَ التَّرَاقِي قُلْتَ: أَتُصَدِّقُ وَأَنْى أُوَانُ الصَّدَقَةَ؟»

(Allah the Mighty and Sublime says: "O Son of Adam! How can you escape Me when I created you from something similar to this (spit) Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, `I will give charity now.' But how will there be time for charity") This Hadith has also been recorded by Ibn Majah . Concerning Allah's statement,

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ)

(In whatever form He willed, He put you together.) Mujahid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle." In the Two Sahihis it is recorded from Abu Hurayrah that a man said, "O Messenger of Allah! Verily, my wife has given birth to a black boy." The Prophet said,

«هَلْ لَكَ مِنْ إِبِلٍ؟»

(Do you have any camels) The man said, "Yes." The Prophet then said,

«فَمَا أَلْوَانُهَا»

(What color are they) The man said, "Red." The Prophet said,

«فَهَلْ فِيهَا مِنْ أَوْرَقٍ»

(Do any of them have patches of gray) The man said, "Yes." The Prophet asked him,

«فَأَنَّى أَتَاهَا ذَلِكَ»

(How did this happen to them) The man replied, "It is probably an inherited genetical strain." The Prophet then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٍ»

(Likewise, this (with your son) is probably an inherited genetical strain.) The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Adam Concerning Allah's statement,

(كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ)

(Nay! But you deny (the Day of) Ad-Din.) meaning, `you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allah's statement,

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ
مَا تَفْعَلُونَ)

(But verily, over you to watch you (are) Kiraman Katibin, they know all that you do.) (82:10-12) meaning, `indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ -
يَصْلَوْنَهَا يَوْمَ الدِّينِ - وَمَا هُمْ عَنْهَا بِغَائِبِينَ -

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ - ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ
الدِّينِ - يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ
يَوْمَئِذٍ لِلَّهِ)

(13. Verily, the Abrar (the righteous believers) will be in Delight;) (14. And verily, the wicked will be in the blazing Fire (Hell),) (15. Therein they will enter, and taste its burning flame on the Day of Recompense,) (16. And they will not be absent therefrom.) (17. And what will make you know what the Day of Recompense is) (18. Again, what will make you know what the Day of Recompense is) (19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.)

The Reward of the Righteous and the Sinners Allah informs of what the righteous will receive of delight.

They are those who obeyed Allah and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

(يَصْلَوْنَهَا يَوْمَ الدِّينِ)

(Therein they will enter, and taste its burning flame on the Day of Recompense,) meaning, the Day of Reckoning, Recompense, and Judgement.

(وَمَا هُمْ عَنْهَا بِغَائِبِينَ)

(And they will not be absent therefrom.) meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest -- not even for a single day. Allah then says,

(وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ)

(And what will make you know what the Day of Recompense is) This is a magnification of the affair of the Day of Judgement. Then Allah affirms it by saying,

(ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ)

(Again, what will make you know what the Day of Recompense is) Then He explains this by saying,

(يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا)

((It will be) the Day when no person shall have power for another,) meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allah gives permission to whomever He wishes and is pleased with. We will mention here a Hadith (where the Prophet said),

«يَا بَنِي هَاشِمٍ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ
لَكُمْ مِنَ اللَّهِ شَيْئًا»

(O children of Hashim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allah.) This has been mentioned previously at the end of the Tafsir of Surat Ash-Shu` ara' (see 26:214). Thus, Allah says,

(وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ)

(and the Decision, that Day, will be with Allah.) "By Allah, the Decision is for Allah today (now), but on that Day no one will try to dispute with Him about it." This is the end of the Tafsir of Surat Al-Infitar. All praise and blessings are due to Allah, and He is the Giver of success and freedom from error.

The Tafsir of Surat Al-Mutaffifin

(Chapter - 83)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ
يَسْتَوْفُونَ - وَإِذَا كَالُواهُمْ أَوْ وَّزَنُوا لَهُمْ يُخْسِرُونَ -
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ -
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)

(1. Woe to Al-Mutaffifin.) (2. Those who, when they have to receive by measure from men, demand full measure.) (3. And when they have to give by measure or weight to men, give less than due.) (4. Do they not think that they will be resurrected,) (5. On a Great Day) (6. The Day when (all) mankind will stand before the Lord of all that exists)

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasa'i and Ibn Majah both recorded from Ibn `Abbas that he said, "When the Prophet came to Al-Madinah, the people of Al-Madinah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allah revealed,

(وَيْلٌ لِّلْمُطَفِّفِينَ)

(Woe to Al-Mutaffifin.) After this, they began to give good measure." The meaning of the word Tatif here is to be stingy with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allah explains that the Mutaffifin those whom He has promised loss and destruction, whom are meant by "Woe" are

(الَّذِينَ إِذَا كَتَبُوا عَلَى النَّاسِ)

(Those who, when they have to receive by measure from men,) meaning, from among the people.

(يَسْتَوْفُونَ)

(demand full measure,) meaning, they take their right by demanding full measure and extra as well.

(وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ)

(And when they have to give by measure or weight to (other) men, give less than due.) meaning, they decrease. Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)

(And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.) (17:35) Allah also says,

(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا)

(And give full measure and full weight with justice. We burden not any person, but with that which he can bear.) (6:152) and He says,