



**FROM THE CAVE TO  
THE GRAVE**

سورة النازعات

**ANALYSIS & COMMENTARY**

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## **What is Quran Journey?**

Quran Journey is a non-for-profit endeavour aimed at connecting the world with the Quran.

Together, we study the Suwar of the Quran in the order of their chronological revelation, situating the Āyāt within their historical and linguistic contexts. The aim of our journey is to facilitate genuine connections with the word of Allah SWT, equipping our Quran Journey family with the preliminary tools required to engage with the Quran emotionally, intellectually, and spiritually.

# ROMANIZATION TABLE

ء	,
ا	a or ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w or u or ū
ي	y or i or ī

The surah opens with five oaths: commentators understand the oaths to refer to either:

- 1) Death
- 2) Horses
- 3) Stars/planets/celestial objects
- 4) Angels – strongest opinion, although all opinions are possible, and the one that we will adopt here.

Believing in angels is one of the six pillars, one of the *usul al-Din* (foundations of faith). We have to believe that angels are around us:

#### 1) The angels that record our accounts

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

not a word does a person utter without having 'vigilant' observers ready 'to write it down'

Two angels.

The angel on the right has the final authority. With a narration indicating a six hour delay before things are written down, giving the person a chance to repent (this hadith is not too reliable, however).

6:61

وَهُوَ الْغَافِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَنَّهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

He reigns supreme over all of His creation, and sends recording-angels, watching over you. When death comes to any of you, Our angels take their soul, never neglecting this duty.

#### 2) Angels that protect you while you sleep

13:11

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

For each one there are successive angels before and behind, protecting them by Allah's command.

More angels than any other creatures, powerful, multiple wings, very powerful beings, much larger than we can imagine, Gabriel has 600 wings, as an example, some angels are described to have body parts larger than the size of some planets.

Many other angels: angels of rizq, mountains, wind, warrior angels, messenger angels, angels that place the soul in the womb, angels of the grave, angels that make du'aa for people, angels that send salutations and blessings upon the Prophet PBUH, angels that direct people during resurrection, etc...

79:1

وَالنَّازِعَاتِ غَرْقًا

By those 'angels' stripping out 'evil souls' harshly,

1. The root of the word **النَّازِعَاتِ** is **ن ز ع** and is associated with meanings of snatching, dragging out, and plucking. Here, it is in a nominal plural form referring to someone or something that does the snatching.
2. The **وَ** at the beginning of the ayah is for taking an oath.
3. **غَرْقًا** is to harshly take out the soul and is also a form of onomatopoeia describing the sound made when the soul is snatched from the disbeliever and passes through their trachea.

- a. The root of the word is **غ ر ق** which is associated with the verb of drowning
  - i. Both the taking of the soul and its associated noise are like that of drowning, prolonged and filled with torment.
- b. The root form of this can be more accurately attributed to **اغرق** which means to exert oneself to the fullest mean
  - i. Arabic idiom has it **اغرق النازع في القوس** 'He drew the bow with great vigour'. (Tafsir Maarif ul Quran)

**Al-Nazi'at** comes from **Naza'a** which means to extract, to strip out, to pull out.

**Al-Razi (d. 606H): Gharqa** means to pull back with fierceness and strain, like when you pull on the bowstring before launching it.

**Tafsir of Mujahid (d. 103H):** From Al-Hasan RA that verse 1-3 is a reference to stars

**Tafsir of Muqatil ibn Sulayman (d. 150H):** This is the angel of death who drags out the soul of the disbeliever until it reaches their throats where it (is like) drowning and he (the angel of death) torments them in this life before death. Then (the angel) extracts the it from the (disbelievers) throat just as one extracts and skewers unprocessed wet wool and rips through it (this process is commonly known as combing), like this, the soul of the disbeliever will be extracted from them from head to toe.

1. Muqatil uses the word **ينشط** as meaning "to do something with vigor", viewing as being similar to **اغرق** This understanding is important to how he interprets the next verse.

**Tafsir of Ibn Kathir (d. 774H):** Ibn Mas'ud, Ibn 'Abbas, Masruq, Sa'id bin Jubayr, Abu Salih, Abu Ad-Duha and As-Suddi: 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,

Ma'ariful Qur'an, Mufti Muhammad Shafi (d.1967): The harsh vigor with which the soul of the believer is taken **is a spiritual pain** and does **not** necessity there will be **observable physical** signs.

Angels take the soul out with harshness. Some describe it as pulling a **thorn out of a wet ball of entangled woll**. The first sign of punishment. A reminder to the non-believers that the punishment will being as soon as the process of soul extraction starts upon death.

8:50

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِلَٰهُمْ وَذُفُّوا عَذَابَ الْخَرِيقِ

If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, 'saying, '“Taste the torment of burning!

79:2

وَالنَّشِيطَاتِ تَنَشِّطًا

and those pulling out 'good souls' gently,

The word **النَّشِيطَاتِ** comes from the root **ن ش ط** and has meanings associated with being brisk, agile, prompt/quick, being cheerful to do work, directing or pulling something, and untying a knot of a container of air or water to release it easily. It has been used lexically with the connotations of ease in pulling a bucket of water out of a well without the need of a pully.

a. **الملاكة تنشط الارواح** The angles draw forth the souls like the bucket drawn forth from the well

**Al-Razi:** **Nashta** means to pull gently and carefully, referring to the way that a bucket of water is pulled out of a well. **Unshoota** in Arabic refers to a rope that has two knots on either side, but if you pull on either side, it untangles quickly and easily.

The believer's soul will be removed from the body like a **water drop that drops out of an otherwise empty cup** or a piece of **hair that is pulled out of dough**.

أَلَا تَخَافُوا وَلَا تَحْزَنُوا

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ

**Tafsir of Muqatil ibn Sulayman (d. 150H):** This is the angle of death who takes out the soul from the throat, along with its vessels (jugular vein and carotid artery) making it like a person drowning in water.



1. As seen in verse 1, Muqatil takes the root **نشط** to mean the same as **اغرق**, where only the vigor of the action is highlighted and believes the verse is still talking about the angles which take the soul of the disbelievers.

**Tafsir of Ibn Kathir (d. 774H):**

Ibn Abbas RA: These are the souls of the righteous being taken out with ease, as if unwrapping them do to their briskness.

وَعَنْ بُرَيْدَةَ ، عَنْ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ يَمُوتُ بِعَرَقٍ الْجَبِينِ رَوَاهُ الثَّلَاثَةُ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

The hadith indicates that the true believer won't experience more than some sweat, upon having their soul extracted.

79:3

**وَالسَّيِّحَاتِ سَبْحًا**

and those gliding 'through heavens' swiftly,

Both the words **السَّيِّحَاتِ** and **سَبْحًا** are from the root **س ب ح** and are associated with swimming, spreading, and floating.

- a. This swimming and gliding has also been associated with the movement of stars

- i. **وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ**

And He is the One Who created the day and the night, the sun and the moon—each travelling in an orbit. [21:33]

- ii. **سُبْحَ ذَكَرَكَ مَسَابِحِ الشَّمْسِ وَالْقَمَرِ**

Your remembrance has swum along the tracts along which swim the sun and the moon. (Your fame has traveled as far as the sun and the moon)

Recall the opinion of Al-Hassan RA that these verses are referring to stars.

**Tafsir of Muqatil ibn Sulayman (d. 150H):** This is a description of certain angles and the souls of the believers whilst the angle of death takes their souls as if they were swimming and not being overwhelmed by the water. Muqatil says that verse 4 (in meaning) occurs before verse three, such that the angles say “go forth **تَسْبِقْ**”, and then the believers soul gently swims out. These angles that help swim the souls of the believers are angles of mercy whose light is bright and originates from the light of paradise. Their faces will be like the sun, and they will be wearing crowns of light as they are laughing and rejoicing.

**Zamkhasry (d. 537H):** **pace** is indicated here to capture the swiftness with which the angels carry the command of Allah SWT and the swiftness of their speed.

66:6

عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded.

**Tafsir of Ibn Kathir (d. 774H):** Ibn Mas`ud said, "They are the angels." Similar statements have been reported from `Ali, Mujahid, Sa`id bin Jubayr, and Abu Salih.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمَلَائِكَةُ يَتَعَاقِبُونَ، مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَالْعَصْرِ، ثُمَّ يَعْرُجُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ، فَيَقُولُ كَيْفَ تَرَكْتُمْ {عِبَادِي} فَيَقُولُونَ تَرَكْنَاهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ يُصَلُّونَ ".

Narrated Abu Huraira: The Prophet (ﷺ) said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and **all of them assemble together at the time of the Fajr and `Asr prayers**. Then those who have stayed with you over-night, ascent unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the Prayer at the end of the recitation of Surat-al-Faitiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

79:4

فَالسَّابِقَاتِ سَبَقًا

and those taking the lead vigorously,

**Sabq** could also refer to: **racing to protect the revelation** as it comes down, **racing to fulfill the commands** of Allah SWT, racing with each other to fulfill the command of Allah SWT faster than one another.

**Tafsir of Muqatil ibn Sulayman (d. 150H):** As mentioned in verse 3, these are the angles of mercy who are pure and are leading the believers' souls after they have been taken out.

1. Proof:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do." [16:32]

The angels guide the souls of the believers through the heavens until they meet an angel at the sacred lote tree (sidrah al muntaha) where there is a place of all the souls of the believers. However, if the soul is that of a disbeliever it is first snatched and then led vigorously to a furious angel whose face is like hot embers and eyes like enraged lightning. Then the soul is placed on coals of sulfur and flipped and rotated like a fish on a stove. The gates of paradise are not open to them. So, the angles pull back the disbelieving soul and place him in the lowest part of the earth. (This thought continues as he explains verse 7)

**Tafsir al-Jalalyn:** racing with the souls of the believers to heaven.

**An excerpt fom Tafsir al-Razi (d. 606H)** that explains the linguistic subtleties indicated above:

قال الرازي: اعلم أن هذه الكلمات الخمس، يحتمل أن تكون صفات لشيء واحد، ويحتمل أن لا تكون كذلك، أما على الاحتمال الأول فقد ذكروا في الآية وجوهاً أحدها: أنها بأسرها صفات الملائكة، فقله: { وَالنَّازِعَاتِ غَرَقًا } هي الملائكة الذين ينزعون نفوس بني آدم فإذا نزعوا نفس الكفار نزعوها بشدة، وهو مأخوذ من قولهم نزع في القوس فأغرق يقال: أغرق النازع في القوس إذا بلغ غاية المدى حتى ينتهي إلى النصل، فتقدير الآية: والنازعات إغراقاً، والغرق والإغراق في اللغة بمعنى واحد، وقوله: { وَالنَّشِيطَاتِ نَشْطًا } النشط هو الجذب يقال: نشطت الدلو أنشطتها وأنشطتها نشطاً نزعها برفق، والمراد هي الملائكة التي تنشط روح المؤمن فتقبضها، وإنما خصصنا هذا بالمؤمن والأول بالكافر لما بين النزاع والنشط من الفرق فالنزاع جذب بشدة، والنشط جذب برفق ولين فالملائكة، تنشط أرواح المؤمنين كما تنشط الدلو من البئر فالحاصل أن قوله: { وَالنَّازِعَاتِ غَرَقًا } \* وَالنَّشِيطَاتِ نَشْطًا } قسم بملك الموت وأعوانه إلا أن الأول إشارة إلى كيفية قبض أرواح الكفار، والثاني إشارة إلى كيفية قبض أرواح المؤمنين، أما قوله: { وَالسَّابِقَاتِ سَبْقًا } فمنهم من خصصه أيضاً بملائكة قبض الأرواح، ومنهم من حملة على سائر طوائف الملائكة، أما الوجه الأول: فنقل عن علي عليه السلام، وابن عباس ومسروق، أن الملائكة يسلمون أرواح المؤمنين سلاً رقيقاً، فهذا هو المراد من قوله: { وَالنَّشِيطَاتِ نَشْطًا } ثم يتركونها حتى تستريح رويداً، ثم يستخرجونها بعد ذلك برفق ولطافة كالذي يسبح في الماء فإنه يتحرك برفق ولطافة لئلا يفرق، فكذا ههنا يرفقون في ذلك الاستخراج، لئلا يصل إليه ألم وشدة فذاك هو المراد من قوله: { وَالسَّابِقَاتِ سَبْقًا } وأما الذين حملوه على سائر طوائف الملائكة فقالوا: إن الملائكة ينزلون من السماء مسرعين، فجعل نزولهم من السماء كالسباحة، والعرب تقول للفرس الجواد، إنه السابح، وأما قوله: { فَالسَّابِقَاتِ سَبْقًا } فمنهم من فسره بملائكة قبض الأرواح يسبقون بأرواح الكفار إلى النار، وبأرواح المؤمنين إلى الجنة، ومنهم من فسره بسائر طوائف الملائكة، ثم ذكروا في هذا السبق وجوهاً أحدها: قال مجاهد وأبو روق إن الملائكة سبقت ابن آدم بالإيمان والطاعة، ولا شك أن المسابقة في الخيرات درجة عظيمة قال تعالى: { وَالسَّابِقُونَ السَّابِقُونَ \* أُولَئِكَ الْمُقَرَّبُونَ } [الواقعة: 10، 11] وثانيها: قال الفراء والزجاج: إن الملائكة تسبق الشياطين بالوحي إلى الأنبياء لأن الشياطين كانت تسترق السمع وثالثها: ويحتمل أن يكون المراد أنه تعالى وصفهم فقال: { لَا يَسْبِقُونَهُ بِالْقَوْلِ } [الأنبياء: 27] يعني قبل الإذن لا يتحركون ولا ينطقون تعظيماً لجلال الله تعالى وخوفاً من هيئته، وههنا وصفهم بالسبق يعني إذا جاءهم الأمر، فإنهم يتسارعون إلى امتثاله ويتبادرون إلى إظهار طاعته، فهذا هو المراد من قوله: { فَالسَّابِقَاتِ سَبْقًا } ، وأما قوله: { فَأَلْمَدَّتْ أَمْرًا } فأجمعوا على أنهم هم الملائكة: قال مقاتل يعني جبريل وميكائيل، وإسرافيل وعزرائيل عليهم السلام يدبرون أمر الله تعالى في أهل الأرض، وهم المقسمات أماً، أما جبريل فوكل بالرياح والجنود، وأما ميكائيل فوكل بالقطر والنبات، وأما ملك الموت فوكل بقبض الأنفس، وأما إسرافيل فهو ينزل بالأمر عليهم، وقوم منهم موكلون بحفظ بني آدم، وقوم آخرون بكتابة أعمالهم وقوم آخرون بالخسف والمسح والرياح والأمطار، بقي على الآية سؤالان: السؤال الأول: لم قال: { فَأَلْمَدَّتْ أَمْرًا } ، ولم يقل: أموراً فإنهم يدبرون أموراً كثيرة لا أماً واحداً؟ والجواب: أن المراد به الجنس، وإذا كان كذلك قام مقام الجمع.

Learning that the angels rush to fulfill the command of Allah SWT should get us to do the same:

وسارعوا إلى مغفرة  
وفي ذلك فليتنافس المتنافسون

كانوا يسارعون في الخيرات

79:5

فَالْمَدِيرَاتُ أَمْرًا

and those conducting affairs 'obediently'!

**Tafsir of Muqatil ibn Sulayman (d. 150H):** They are the angles who are given dominion over, treasures, the wind, the rain, the celestial bodies, the sun and moon, and mind kind and ji. Most scholars (largely a consensus) say that this ayah refers to the angels, hence the strongest opinion.

79:6

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

'Consider' the Day 'when' the quaking Blast will come to pass,

الرَّجْفُ: الاضطراب الشديد، يقال: رَجَفَتِ الأرضُ وَرَجَفَ البحرُ، وبحر رَجَافٌ. قال تعالى: يَوْمَ تَرْجُفُ الرَّاجِفَةُ

1. The words تَرْجُفُ and الرَّاجِفَةُ becomes come from the root ر ج ف which has meanings associated with: convulsing, trembling, and agitate.
2. الرَّاجِفَةُ is a nominal form which would translate to "the one/the thing that is shaking/convulsing/quaking"

**Muqatil and Abu Hayan:** this is the blast that brings every living being to an end.

Proof:

55:26

كُلُّ مَنْ عَلَيْهَا فَانٍ

.Every being on earth is bound to perish

79:7

تَتَّبِعُهَا الرَّاكِبَةُ

followed by a second Blast.

د ف: (الرَّدْفُ) (الْمُرْتَدِفُ) وَهُوَ الَّذِي يَرْكَبُ خَلْفَ الرَّائِبِ وَ (الرَّدْفَةُ) أَرْكَبُهُ خَلْفَهُ. وَكُلُّ شَيْءٍ تَبَعَ شَيْئًا فَهُوَ (رَدْفُهُ). وَ (الرَّدْفُ) أَيْضًا الْكُفْلُ وَالْعَجْزُ

The word الرَّاكِبَةُ comes from the root ر د ف and is associated with the meaning of: Immediately coming after something, to complement/complete something, and to pile in layer (stratify).

**Tafsir of Muqatil ibn Sulayman (d. 150H):** this is the second blast that signals for the souls of the believers to descend from above, and the souls of the non-believers to ascend from below, hovering somewhere in the Sham (Levante) as the bodies begin to be re-assembled and make their way to the Ard al-mahshar (the gathering land).

27:87

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ ۚ وَكُلُّ اٰتُوْهُ دٰخِرِيْنَ

And 'beware of' the Day **The Trumpet** will be blown, and all those in the heavens and all those on the earth will be horrified 'to the point of death', except those Allah wills 'to spare'. And all will come before Him, fully humbled.

39:68

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ ثُمَّ نُفِخَ فِيْهِ اٰخَرٰى فَاِذَا هُمْ قِيٰمٌ يَنْظُرُوْنَ

**The Trumpet** will be blown and all those in the heavens and all those on the earth will fall dead, except those Allah wills 'to spare'. Then it will be blown again and they will rise up at once, looking on 'in anticipation'.

18:99

وَتَرٰكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوْجٌ فِىْ بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ فَجَمَعْنٰهُمْ جَمْعًا

On that Day, We will let them surge 'like waves' over one another. Later, **The Trumpet** will be blown, and We will gather all 'people' together.

Hadith on The Trumpet:

كيف أنعم وصاحب القرن قد التقم ، "وعن أبي سعدي الخدرى، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم قولوا : حسبنا " فكان ذلك ثقل على أصحاب رسول الله ، صلى الله عليه وسلم فقال لهم: "واستمع الإذن متى يؤمر بالنفخ فينفخ ((رواه الترمذي وقال حديث حسن))."الله ونعم الوكيل

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "How can I feel at ease when the **Angel of the Trumpet**, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it". He (ﷺ) perceived as if this had shocked his Companions, so he (ﷺ) told them to seek comfort through reciting: 'Hasbunallah wa ni'mal-Wakil [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]'. [At-Tirmidhi, who classified it as Hadith Hasan].

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79:8

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

'The deniers'' hearts on that Day will be trembling 'in horror',

Heart here indicates that this is not just a physical experience, but also a very emotionally turbulent one.

79:9

أَبْصَرُوا هَآ خَلِيعَةً

with their eyes downcast.

الْخُشُوعُ: الْخُضُوعُ: كَالْإِجْتِسَاعِ، وَالْفِعْلُ كَمَنْعَ، يُقَالُ: خَشَعَ يَخْشَعُ خُشُوعًا، وَخَشَعَ نَقْلَهُ الْجَوْهَرِيُّ، وَقَالَ اللَّيْثُ: يُقَالُ: اخْتَشَعَ فُلَانٌ وَلَا يُقَالُ: اخْتَشَعَ بَبَصَرِهِ. أَوْ الْخُشُوعُ: قَرِيبُ الْمَعْنَى مِنَ الْخُضُوعِ، قَالَ اللَّيْثُ. أَوْ هُوَ وَنَصُّ الْعَيْنِ: إِلَّا أَنَّ الْخُضُوعَ فِي الْبَدَنِ، وَهُوَ الْإِقْرَارُ بِالِاسْتِخْدَاءِ، وَالْخُشُوعُ فِي الصَّوْتِ وَالْبَصَرِ.

Khushu' is like Khudu', the first involves the eyes and the voice and the latter involves the body, both referring to humility, lowering.

(see Murtaḍa al-Zabīdī, Tāj al-'Arūs fī Jawāhir al-Qamūs)

Note that sometimes it is used to refer to earth that is made accessible, easygoing, available, ready, etc..

79:10

يَقُولُونَ أَءَنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

'But now' they ask 'mockingly', "Will we really be restored to our former state?"

**Hafirah:** the ground that is dug (from حفر) or to return back to where one came from.

حفر: {في الحافرة}: الرجوع إلى أول الأمر. يقال: رجع في حافرته وعلى حافرته إذا رجع من حيث جاء.  
(see Abu Ḥayyān al-Gharnāṭī, Tuḥfat al-Arīb bi-mā fī l-Qur'ān min al-Gharīb)

**Question could be understood as one being raised before or after death:**

### After death:

Are we going back to the earth? Are we going to be given another chance?

23:99

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

When death approaches any of them, they cry, “My Lord! Let me go back,

23:100

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

so I may do good in what I left behind.” Never! It is only a ‘useless’ appeal they make. And there is a barrier behind them until the Day they are resurrected.

### Before death:

Mockery: Are we really going to be resurrected after death?

36:78

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

And they argue with Us—forgetting they were created—saying, “Who will give life to decayed bones?”

36:79

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۚ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Say, ‘O Prophet,’ “They will be revived by the One Who produced them the first time, for He has ‘perfect’ knowledge of every created being.

36:80

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ

‘He is the One’ Who gives you fire from green trees, and—behold!—you kindle ‘fire’ from them.

36:81

أَوَلَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۚ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Can the One Who created the heavens and the earth not ‘easily’ resurrect these ‘deniers’?” Yes ‘He can’! For He is the Master Creator, All-Knowing.

36:82

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

All it takes, when He wills something ‘to be’, is simply to say to it: “Be!” And it is!

36:83

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

So glory be to the One in Whose Hands is the authority over all things, and to Whom 'alone' you will 'all' be returned.

79:11

أَعَدَّا كُنَّا عِظْمًا نَّجْرَةً

even after we have been reduced to decayed bones?"

79:12

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ

Adding, "Then such a return would be a 'total' loss 'for us'!"

79:13

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

But indeed, it will take only one 'mighty' Blast,

The word زَجْرَةٌ comes from the root ز ج ر and is associated with driving back, holding back, suppression, and rebuking. Lexically, the usage would be to forbid or restrain using rough speech that is heard like a crying out. Muqatil says the meaning of زَجْرَةٌ is صيحة (a loud destructive sound that can destroy matter)

**Tafsir of Muqatil ibn Sulayman (d. 150H):** This is a statement of reassurance to Prophet Muhammad ﷺ

79:14

فَإِذَا هُمْ بِالسَّاهِرَةِ

and at once they will be above ground.



The word السَّاهِرَة comes from the root س ه ر and has meanings of: being **sleepless** at night, to be wakeful, to watch, to guard, to attend a gathering at night or evening. Refers to the **earth**, because **people stay up many nights trying to hustle** while alive, to get a small portion of the earth, only to remain sleepless buried within the earth for much longer than they were alive on its surface.

Tafsir of Mujahid (d. 103H):

1. Mujahid's Opinion: They will be from the lowest part of the earth and brought to a highest and it will be a flat plane.
2. From Whab Ibn Munabbih (whose father was a sahabi) this will be in Jerusalem at Bayt al Maqdis

Tafsir of Muqatil ibn Sulayman (d. 150H): the earth would be changed, and the new replacement will be called al-Sahirah. Perhaps he is building on the Ayah:

14:48

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمُوتُ ۖ وَبَرَزُوا لِلَّهِ الْوَجِدُ الْقَهَّارُ

‘Watch for’ the Day ‘when’ the earth will be changed into a different earth and the

79:15

هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

Has the story of Moses reached you ‘O Prophet’?

Ma'ariful Qur'an, Mufti Muhammad Shafi (d.1967): The Beloved Prophet ﷺ used to be hurt by the stubbornness of the obdurate rejecters of Resurrection. The next verses recount the story of Musa (عليه السلام) and Fir'aun to console him, and to show that the adverse attitude of the pagans is not confined to him. The previous prophets have also faced similar situations, but they endured them with patience.

46:35

فَأَصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۚ بَلَّغَ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ

So endure patiently, as did the Messengers of Firm Resolve. And do not ‘seek to’ hasten ‘the torment’ for the deniers. On the Day they see what they have been threatened with, it will be as if they had only stayed ‘in this world’ for an hour of a day. ‘This is’ a ‘sufficient’ warning! Then, will anyone be destroyed except the rebellious people?

79:16

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

His Lord called him in the sacred valley of Ṭuwa,

The sacred **Tuwa** Valley mentioned in the Quran in two places (Taha, 20/12; an-Naziat, 79/16) is a valley in the mountain foot of Tur Sina. There, Prophet Moses was asked to remove his shoes to honour the Qudsiyah (sacredness) of the valley. **Al-muqaddas**: the purified, the sacred, the blessed

المُقَدَّسُ: في اللغة المنزه، قال المفسرون في قوله تعالى: وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ 2: 30، قال الزجاج: معنى نقديس لك أي نطهر أنفسنا لك وكذلك

وقال قتادة: المراد بأرض المقدس أي المبارك

(see Yāqūt al-Ḥamawī, Mu‘jam al-Buldān)

**Tafsir of Muqatil ibn Sulayman (d. 150H):** The valley of Tuwa is in Al-Quds. The calling by Allah SWT was heard from a tree.

As a geographic journey the story of Musa AS as a prophet began in Al-Quds, the land where Bayt al Maqdis was. Whab Ibn Munabbih (whose father was a sahabi) said the resurrection will be in Jerusalem at Bayt al Maqdis.

79:17

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

‘commanding,’ “Go to Pharaoh, for he has truly transgressed ‘all bounds’.

The word طَغَىٰ comes from the root ط غ ي and is associated with meanings of to exceed proper bounds, to be rough, a raging sea (recall how Pharaoh was punished), to overflow, and to oppress.

The word طغيان (a flood) comes from the same root

**Tafsir of Muqatil ibn Sulayman (d. 150H):** In other words it is to ask Pharaoh if he will rectify and correct all the corruption he has caused. It was debated whether Pharaoh worshipped an idol, a talisman around his neck, something else, or nothing.

أخرجه الإمام أحمد (رقم 3824، 3825، 4246، 4247) وأبو داود مختصراً ليس فيه موطن الشاهد (رقم 2716)، والنسائي في السنن الكبرى مختصراً (رقم 8617) وغيرهم من طريق أبي عبيدة عامر بن عبد الله بن مسعود، عن أبيه رضي الله عنه بقصة مقتل أبي جهل يوم بدر، وفيه قول النبي صلى الله عليه وسلم—“مذا فرعون هذه الأمة”.

Note that Abu Jahl was considered to be the pharaoh of the ummah (see above). This may have been a time of intense relationships between Abu Jahl and the Prophet PBUH. It is interesting to note that the name of the Pharaoh is not given. Becomes a trope in the Quran, referring to transgression and injustice. The pharaonic archetype can still be found today.

79:18

فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ

And say, 'Would you 'be willing to' purify yourself,

**Zakah** in the early Quran refers to Tazkiyah, purification, not charity. Charity as a term employs tazkyah (purification) later in Madinah when the command for zakah was given.

79:19

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

and let me guide you to your Lord so that you will be in awe 'of Him'?"

79:20

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

Then He (Allah SWT or Moses upon the command of Allah) showed him the great sign,

**Tafsir of Mujahid (d. 103H):**

1. From Al Hassan RA that these are the miracles of Prophet Musa's staff (by which he was permitted to split the sea) and by his hand (which was made to be shining bright white).
2. This is also Mujahids own opinion

79:21

فَكَذَّبَ وَعَصَىٰ

but he denied and disobeyed 'Allah',

The word كَذَّبَ is in the second grammatical form and is to indicate the intensity of the verb. The first form of the verb would mean "he lied" but in this form it means "he denied".

**Tafsir of Muqatil ibn Sulayman (d. 150H):** Pharaoh denied that the miracles were from Allah SWT. He said, "Indeed this is magic".

79:22

ثُمَّ أَدْبَرَ يَسْعَىٰ

then turned his back, striving 'against the truth'.

**Tafsir of Mujahid (d. 103H):** That is he strived to create more corruption.

Proof: وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا [5:33] Those spread corruption on the Earth [5:33]

Tafsir of Muqatil ibn Sulayman (d. 150H): That he strove by gathering the learned magicians of the city.

Proof: فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى Pharaoh then withdrew, orchestrated his scheme, then returned. [20:60]

79:23

فَحَسَرَ فَتَادَى

Then he summoned 'his people' and called out,

79:24

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

saying, "I am your lord, the most high!"

79:25

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى

So Allah overtook him, making him an example in this life and the next.

1. The letter ف (fa) in the word فَأَخَذَهُ is a particle of cause. Such that because of the actions of pharaoh (mentioned prior) is made into an example in the life and the next
2. The word نَكَالَ comes from the root ن ك ل and has meanings associated with repelling, abstaining, to make an example, to punish severely, exemplary punishment.
  - a. It is to punish in such a way it repels other from committing the same crimes

Tafsir of Mujahid (d. 103H): From Ibn Abbas RA who says this is because of two utterances of pharaoh:

1. {القصص: ٣٨} {مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي} {I know of no other god for you but myself} [28:38]
2. {النازعات: ٢٤} {أَنَا رَبُّكُمُ الْأَعْلَى} {I am the lord, the most high} [79:24]

79:26

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى

Surely in this is a lesson for whoever stands in awe of 'Allah'.

79:27

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا

Which is harder to create: you or the sky? He built it,

79:28

رَفَعَ سَمُكَهَا فَسَوَّاهَا

raising it high and forming it flawlessly.

Tafsir of Mujahid (d. 103H): It is built (and raised) without pillars

79:29

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

He dimmed its night, and brought forth its daylight.

79:30

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

As for the earth, He spread it out as well,

79:31

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

bringing forth its water and pastures

79:32

وَالْجِبَالَ أَرْسَاهَا

and setting the mountains firmly 'upon it'—

Recall our lesson from Surah Naba

79:33

مَتَلَعًا لَكُمْ وَلِأَنْعَامِكُمْ

all as 'a means of' sustenance for you and your animals.

79:34

فَإِذَا جَاءَتِ الطَّلَامَةُ الْكُبْرَى

But, when the Supreme Disaster comes to pass—

79:35

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى

the Day every person will remember all 'their' striving,

79:36

وَبُرِّرَّتِ الْجَحِيمُ لِمَنْ يَرَى

and the Hellfire will be displayed for all to see—

79:37

فَأَمَّا مَنْ طَغَى

then as for those who transgressed

79:38

وَعَاثَرَ الْحَيَاةَ الدُّنْيَا

and preferred the 'fleeting' life of this world,

79:39

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

the Hellfire will certainly be 'their' home.

Muqatil interestingly mentions an example of this Tughyan (transgression), highlighting that this Ayah was revealed about al-Nadhr ibn al-Harith, Habib ibn Abdil-layl, Umayyah bin Khalaf, 'Utba and 'Utaybah (the sons of Abu Lahab), Mus'ab and Abu al-Dawm, (the sons of 'Umayr bin Hisham). While travelling, they came across some lost camels that did not belong to them. They slaughtered them and divided the meat into shares. Mus'ab and Abu al-Dawm got two shares, but Mus'ab contested the decision, remembering the day that he will stand in front of his Lord, and decided that he and his brother would take no part in the shares. Umayyah bin Khalaf then asked, "Why?" Mus'ab responded, "Because I fear that God will hold me accountable." He said, "Take it and don't worry, I will carry your burden for you in front of your gods on that day." The story became prevalent in Quraysh and this Ayah came down to address this transgression.

قال مقاتل: نزلت هذه الآية في النضر بن الحارث بن علقمة بن كعدة، وفي حبيب بن عدي الليل، وأمّية بن خلف الجمحي، وعتبية، وعتبية ابني أبي لهب، فهؤلاء كفار ومنهم مصعب، وأبو الدوم ابنا عمير، وذلك أنهم وجدوا جزوراً في البرية ضلت من الأعراب فنحروها وجعلوا يقتسمونها بينهم فأصاب مصعب، وأبو الدوم سهمين، ثم إن مصعب ذكر مقامه بين يدي رب العالمين، فخاف أن يحاسبه الله تعالى يوم القيامة، فقال: إن سهمي وسهم أخي هو لكم، فقال له عند ذلك أمّية بن خلف: ولیم؟ قال: إني أخاف أن يحاسبني الله به، فقال له أمّية بن خلف: هاته وأنا أحمل عنك هذا الوزر عند أهلك في الآخرة وفشت تلك المقالة في قريش في أمر مصعب فأنزل الله تعالى: { فَأَمَّا مَنْ طَغَى } الثابت على الشرك، وأثر الحياة الدنيا على الآخرة، ولم يخف الله { ولا حسابه فأكل الحرام } فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

79:40

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

And as for those who were in awe of standing before their Lord and restrained themselves from 'evil' desires,

ان النعمان بن بشير قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعٍ يَزْعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى أَلَا إِنَّ جَمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

Al-Nu'man ibn Bashir reported: The Messenger of Allah, peace and blessings be upon him, said, "The lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sanctum and the sanctum of Allah is His prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart."

79:41

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Paradise will certainly be 'their' home.

Muqatil asserts that these ayat are referring to Mus‘ab, who regretted the decision and held himself accountable.

2 characteristics of the dwellers of paradise:

1. Feared to stand before Allah SWT
2. Restraining ones evil desires
  - a. Avoiding beliefs which conflict with Quran and established (saheeh) Sunnah.
  - b. Thinks to commit a sin, recalls the reckoning, and then abandons the action. And to eventually avoid even doubtful matters.
  - c. Abundant remembrance of Allah

79:42

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا

They ask you ‘O Prophet’ regarding the Hour, “When will it be?”

79:43

فِيمَ أَنْتَ مِنْ ذِكْرِهَا

But it is not for you to tell its time.

79:44

إِلَىٰ رَبِّكَ مُنْتَهَلُهَا

That knowledge rests with your Lord ‘alone’.

79:45

إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا

Your duty is only to warn whoever is in awe of it.

79:46

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

On the Day they see it, it will be as if they had stayed ‘in the world’ no more than one evening or its morning.

Muqatil: ‘Ashiyah عَشِيَّة refers to the period between ‘Asr and Maghrib, Dhuha ضحى refers to the period from sunrise till it rises directly above.

There are several passages in the Qur’an that highlight the questions of the polytheists about the Hour, all asserting that the exact time is only known to Allah SWT.

7:187

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ نَقُلْتُ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا  
بَغْتَةً يَسُورُكَ كَأَنَّكَ خَفِئْتُ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

They ask you 'O Prophet' regarding the Hour, "When will it be?" Say, "That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise." They ask you as if you had full knowledge of it. Say, "That knowledge is only with Allah, but most people do not know."

33:63

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

People ask you 'O Prophet' about the Hour. Say, "That knowledge is only with Allah. You never know, perhaps the Hour is near."