

The Tafsīr of Sūrat An-Nāzi'āt (Chapter - 79)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالنَّازِعَاتِ غَرْاقًا ۝١ وَالنَّشِيطَاتِ تَسَلُّطًا ۝٢ وَالسَّيْحَاتِ سِبْغًا ۝٣ فَالْمُتَوَرِّثَاتِ ۝٤ أَشْرًا ۝٥ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦ تَتَّبِعُنَا الرَّاغِبَةُ ۝٧ فَلَوْثَ يُومِضُ رَاجِفَةٌ ۝٨ أَبْصَرُهَا خَشِيعَةٌ ۝٩ يَقُولُونَ أَوَلَمْ نَكُنْ لَكُمْ رُحَدًا ۝١٠ فَلَمَّا كُنَّا عِظَامًا يَخِرَّةٌ ۝١١ قَالُوا يَا نَكِيرُ ۝١٢ إِذَا كَرُّهُ خَائِرَةٌ ۝١٣ فَلَمَّا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝١٤ فَإِذَا هُمْ بِالسَّاهِرَةِ ۝١٥﴾

- ﴿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 Rājifah shakes,﴾
- ﴿7. Followed by the Rādifah.﴾
- ﴿8. Hearts that Day will tremble.﴾
- ﴿9. Their vision humiliated.﴾
- ﴿10. They say: "Shall we indeed be brought back from Al-Hāfirah?"﴾
- ﴿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-Sāhirah.﴾

Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas'ud, Ibn 'Abbās, Masrūq, Sa'īd bin Jubayr, Abu Šālih, Abu Aḍ-Ḍuhā and As-Suddi all said,

﴿وَالَّذِينَ عَرَفُوا﴾

﴿By those who pull out, drowning.﴾ "These are the angels who remove the souls from the Children of Ādam."^[1]

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 Allāh's statement,

﴿وَالَّذِينَ نَفَّسُوا﴾

﴿By those who free briskly.﴾ This has been mentioned by Ibn 'Abbās.^[2] In reference to Allāh's statement,

﴿وَالَّذِينَ سَبَّحُوا﴾

﴿And by the swimmers, swimming.﴾ Ibn Mas'ud said, "They are the angels."^[3] Similar statements have been reported from 'Ali, Mujāhid, Sa'īd bin Jubayr, and Abu Šālih.^[4] Concerning Allāh's statement,

﴿وَالَّذِينَ سَبَّحُوا﴾

﴿And by the racers, racing.﴾ It has been narrated from 'Ali, Masrūq, Mujāhid, Abu Šālih, and Al-Ḥasan Al-Baṣri that this means the angels.^[5] Then Allāh says,

﴿وَالَّذِينَ أَمْرًا﴾

﴿And by those who arrange affairs.﴾

[1] Aṭ-Ṭabari 24:185, Al-Qurṭubi 19:190, and *Ad-Durr Al-Manthūr* 8:404.

[2] Aṭ-Ṭabari 24:178.

[3] *Ad-Durr Al-Manthūr* 8:404.

[4] Aṭ-Ṭabari 24:190, and Al-Qurṭubi 19:193.

[5] Al-Qurṭubi 19:93, and *Ad-Durr Al-Manthūr* 8:404.

'Ali, Mujāhid, 'Atā', Abu Šālih, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, and As-Suddi all said, "They are the angels."^[1] Al-Ḥasan 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 Allāh says,

﴿يَوْمَ تَرُجُّفُ الرَّائِفَةُ ۖ تَتَّبِعُهَا الرَّادِفَةُ ۖ﴾

﴿On the Day the Rājifah shakes, followed by the Rādifah.﴾

Ibn 'Abbās said, "These are the two blasts (of the Trumpet) – the first and the second."^[2] Mujāhid, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others have made similar statements.^[3] It has been reported from Mujāhid that he said, "In reference to the first, it is the statement of Allāh,

﴿يَوْمَ تَرُجُّفُ الرَّائِفَةُ﴾

﴿On the Day the Rājifah shakes,﴾ This is similar to Allāh's statement,

﴿يَوْمَ تَرُجُّفُ الْأَرْضُ وَالْجِبَالُ﴾

﴿On the Day the earth and the mountains shake.﴾ (73:14)

The second is Ar-Rādifah, and it is like the Allāh's statement,

﴿وَرُجُلَيْتِ الْأَرْضُ وَالْجِبَالُ فَذُكَّتَا دَكَّةً وَجَنَّةً﴾

﴿And the earth and mountains shall be removed from their places, and crushed with a single crushing.﴾ (69:14)^[4]

Concerning Allāh's statement,

﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ﴾

﴿Hearts that Day will tremble.﴾ Ibn 'Abbās said, "This means

[1] Aṭ-Ṭabari 24:190, Al-Qurṭubi 19:194, and Ad-Durr Al-Manthūr 8:403-405.

[2] Aṭ-Ṭabari 24:191.

[3] Aṭ-Ṭabari 24:191, 192.

[4] Aṭ-Ṭabari 24:192.

afraid.”^[1] Mujāhid and Qatādah also said this.^[2]

﴿أَبْصَرُهَا خَشِيعَةً﴾

﴿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. Allāh then says,

﴿يَقُولُونَ أَوَلَمْ نَكُنْ لَكُمْ رُحَدًا فِي الْآخِرَةِ﴾

﴿They say: "Shall we indeed be brought back from Al-Hāfirah?"﴾

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-Hāfirah – which are the graves – as something farfetched. This has been said by Mujāhid.^[3] They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allāh says,

﴿أَوَلَا كُنَّا عِظًا يَّخْرُؤُ﴾

﴿Even after we are bones Nakhirah?﴾ It has also been recited:

(نَاخِرَةٌ)

(Nākhirah)

Ibn ‘Abbās, Mujāhid and Qatādah, all said, “This means decayed.”^[4] Ibn ‘Abbās said, “It is the bone when it has decayed and air enters into it.” Concerning their saying,

﴿يَاكَ إِذَا كَرُّ خَيْرَةٍ﴾

﴿It would in that case be a return with loss.﴾ (79:12)

Muḥammad bin Ka’b said that the Quraysh said, “If Allāh brings us back to life after we die, then surely we will be losers.”^[5] Allāh then says,

﴿فَلَمَّا هِيَ زَجْرَةٌ وَجِدَةٌ ﴿١٣﴾ فَلَمَّا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾﴾

[1] Aṭ-Ṭabari 24:193.

[2] Aṭ-Ṭabari 24:193, Al-Baghawi 4:443.

[3] Aṭ-Ṭabari 24:195.

[4] Aṭ-Ṭabari 24:195.

[5] Al-Qurṭubi 19:198.

﴿But it will be only a single Zajrah. When behold, they are at As-Sāhirah.﴾

meaning, this is a matter that is from Allāh 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 Allāh commands the angel Isrāfīl to blow into the Sūr, 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 Allāh says,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِن لَّبِئْسَ 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)

Allāh has also said,

﴿وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كَتَجِّ بِالْبَصْرِ﴾

﴿And our commandment is but one as the twinkling of an eye.﴾ (54:50)

Allāh also says,

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَتَجِّ الْبَصْرِ أَوْ هُوَ أَقْرَبُ﴾

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

Allāh then says,

﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾

﴿When behold, they are at As-Sāhirah.﴾ Ibn 'Abbās said, "As-Sāhirah means the entire earth."^[1] Sa'īd bin Jubayr, Qatādah and Abu Šāliḥ have all said this as well. Tkrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, and Ibn Zayd have all said, "As-Sāhirah means the face of the earth."^[2] Mujāhid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sāhirah is a level place."^[3]

Ar-Rabī' bin Anas said,

[1] Aṭ-Ṭabari 24:198.

[2] Aṭ-Ṭabari 24:198.

[3] Aṭ-Ṭabari 24:198, and Ad-Durr Al-Manthūr 8:408.

﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾

﴿When behold, they are at As-Sāhirah.﴾

“Allāh says,

﴿يَوْمَ تَبْدُلُ الْأَرْضُ عِبْرَ الْأَرْضِ وَالسَّمَاءُ 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 Allāh, the One, the Irresistible.﴾ (14:48)

and He says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٧﴾﴾

﴿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 Allāh 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 ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٦﴾ أَتَقْبَلُ إِلَيْنِ فَيُؤْتِنَا إِنْهُ طُوًى ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَنَا تَرْكَبُ ﴿١٨﴾ وَأُفِيدُكَ إِنِّي رَبُّكَ فَتَقْنِطُ ﴿١٩﴾ فَأَرْنَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾ فَكَذَّبَ وَعَصَى ﴿٢١﴾ ثُمَّ أَذْبَرَ بَشْعَهُ ﴿٢٢﴾ فَخَشَرَ فَنَادَى ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ ﴿٢٥﴾ وَالْأُولَى ﴿٢٦﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَتَذَكَّرُ ﴿٢٧﴾﴾

﴿15. Has there come to you the story of Mūsā?﴾

﴿16. When his Lord called him in the holy valley of Tuwā,﴾

﴿17. Go to Fir'aawn; 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 Allāh 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 Mūsā and that it is a Lesson for Those Who fear

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

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَتَّقِي﴾

﴿In this is a Lesson for whoever fears.﴾

Allāh begins by saying,

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى﴾

﴿Has there come to you the story of Mūsā?﴾

meaning, have you heard of his story?

﴿إِذْ نَادَاهُ رَبُّهُ﴾

﴿When his Lord called him﴾ meaning, He called out speaking to him.

﴿بِالْوَادِ الْقَدَسِ﴾

﴿in the holy valley﴾ meaning purified

﴿طَوًى﴾

﴿Ṭuwā﴾ According to what is correct, it is the name of a valley,

as preceded in *Sūrah Ṭa Ha*. So, He said to him:

﴿اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

﴿Go to Fir'awn; verily, he has transgressed all bounds.﴾

meaning, he has become haughty, rebellious and arrogant.

﴿قُلْ مَلَّكَ إِلَّا أَنْ تَرْكِبَ﴾

﴿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 Islām) and be obedient?'

﴿وَأَهْدِكَ إِلَىٰ رَبِّكَ﴾

﴿And that I guide to your Lord,﴾ meaning, 'I will guide you to the worship of your Lord.'

﴿تَتَّقَنِي﴾

﴿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 Mūsā 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 Allāh.

﴿فَكَذَّبَ وَعَصَىٰ﴾

﴿But he denied and disobeyed.﴾ meaning, he (Fir'awn) rejected the truth and opposed what Mūsā commanded him with of obedience. So what happened with him was that his heart disbelieved, and Mūsā (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Mūsā 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 Allāh'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 Mūsā had come up with of spectacular miracles.

﴿نَعْتَرُ فَأَادَّ﴾

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

﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى﴾

﴿Saying; I am your lord, most high.﴾

Ibn 'Abbās and Mujāhid both said, "This is the word which Fir'awn said after he said,

﴿مَا عَلِمْتُ لَكُمُ مِنْ إِلَهِ غَيْرِي﴾

﴿'I have not known of any other god for you all other than me﴾ for the past forty years.'^[1] Allāh then says,

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى﴾

﴿So Allāh seized him with a punishing example for the Hereafter and the first (life).﴾

meaning, Allāh 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 الْيَقِينِ بِئْسَ الزِّدَادُ﴾

﴿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 Allāh says,

﴿وَجَعَلْنَاهُمْ آيَةً يَذْعُرُونَ إِلَى الْفِرَاقِ وَيَوْمَ الْيَقِينِ لَا يُمْسِرُونَ﴾

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

Allāh said;

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَشَاءُ﴾

^[1] Al-Qurtubi 19:202.

سُورَةُ الْاَنْعَامِ

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الْاَنْعَامِ

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٧﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٨﴾ فَقُلْ هَلْ لَكَ إِلَٰهٌ إِلَّا أَن تَرْكِبَ ﴿١٩﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿٢٠﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢١﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢٢﴾ ثُمَّ أَذْبَرَ نَجْوَىٰ ﴿٢٣﴾ فِجْرًا فَتَنَادَىٰ ﴿٢٤﴾ فَقَالَ أَنَارِكُمْ إِلَّا عَلٰى ﴿٢٥﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٦﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٧﴾ أَنْتُمْ أَشَدُّ خَلْقًا أَرَأَيْتُمْ أَن تَسْمِعُونَهَا ﴿٢٨﴾ رَفَعَ سَمْعَهَا فَسَوَّاهَا ﴿٢٩﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضَمْنَهَا ﴿٣٠﴾ وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣١﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣٢﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٣﴾ مَتَاعًا لَّكُم مَّا كَرِهَ لِلْعَٰلِمِينَ ﴿٣٤﴾ فَإِذَا جَاءَ نِبَاطَةُ الْكُبْرَىٰ ﴿٣٥﴾ يَوْمَ يَنْذَرُ الْإِنْسَانَ مَاسِعٍ ﴿٣٦﴾ وَزَيَّاتٍ الْجَحِيمِ ﴿٣٧﴾ لَمَن رَّبَّىٰ ﴿٣٨﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٩﴾ وَآثَرَ الْجَبَّةَ الدُّنْيَا ﴿٤٠﴾ فَإِنَّ الْجَعِيمَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٢﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤٣﴾ يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٤﴾ فِيمَ أَنْتَ مِن ذِكْرِهَا ﴿٤٥﴾ إِلَٰهَ رَبِّكَ مُنْتَهَىٰ ﴿٤٦﴾ إِنَّمَا أَنْتَ مُنذِرٌ مِّن يَخْشَاهَا ﴿٤٧﴾ كَانَتْهُمْ يَوْمَ يُبْرَأَتُهَا أَلْعَشِيرَةُ أُوَّحْدَهَا ﴿٤٨﴾

سُورَةُ الْاَنْعَامِ

﴿In this is a lesson for whoever fears.﴾

﴿أَنْتُمْ أَشَدُّ خَلْقًا أَرَأَيْتُمْ أَن تَسْمِعُونَهَا ﴿٢٨﴾ رَفَعَ سَمْعَهَا فَسَوَّاهَا ﴿٢٩﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضَمْنَهَا ﴿٣٠﴾ وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣١﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣٢﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٣﴾ مَتَاعًا لَّكُم مَّا كَرِهَ لِلْعَٰلِمِينَ ﴿٣٤﴾﴾

﴿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, Allāh says;

﴿أَنْتُمْ﴾

﴿Are you﴾ 'O people'

﴿أَنْتُمْ أَشَدُّ خَلْقًا أَرَأَيْتُمْ﴾

﴿more difficult to create or is the heaven...?﴾

meaning, 'rather the heaven is more difficult to create than

you.' As Allāh said;

﴿لَخَلْقُ 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 يَنْفَهُمْ بَنِينَ 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 Allāh says,

﴿بَنَاهَا﴾

«He constructed» He explains this by His statement,

﴿رَفَعَ سَكَهَا قُوتَهَا﴾

«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 Allāh says,

﴿وَأَنطَشَ لَيْلَهَا وَأَنجَحَ ضُفَاهَا﴾

«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 'Abbās said, "He did *Aghtasha* of its night means that He made it dark."^[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr and a large group have said this as well.^[2] In reference to Allāh's statement,

﴿وَأَنجَحَ ضُفَاهَا﴾

«And He brings out its forenoon.» meaning, He illuminated its day. Then Allāh says,

﴿وَالْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا﴾

^[1] At-Ṭabari 24 :206.

^[2] At-Ṭabari 24 :207, and *Ad-Durr Al-Manthūr* 8 :411.

﴿And after that He spread the earth,﴾ He explains this statement by the statement that follows it,

﴿أَفْرَجَ بِهَا مَاءَهَا وَرَعَّتْهَا ۖ﴾

﴿And brought forth therefrom its water and its pasture.﴾

It already has been mentioned previously in *Sūrat Hā Mīm As-Sajdah*^[1] 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 'Abbās and others, and it was the explanation preferred by Ibn Jarīr.^[2]

In reference to the statement of Allāh,

﴿وَالْجِبَالُ أَرْسُنَهَا ۖ﴾

﴿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.

Allāh then says,

﴿سَنَأْتِيكَ بِمَاءٍ مِّنْ لَّدُنْكَ وَلَأَنزِلُكَ ۖ﴾

﴿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.

﴿إِذَا جَاءَ أَهْلَ الْكَلْبِ ۖ يَوْمَ يَذْكُرُ الْإِنْسَانُ مَا سَعَى ۚ وَرَزَقَهُ الْجَنَّةَ لَمَّا بَرَى ۖ لَمَّا مَنَ طَغَى ۚ وَآثَرَ الْبَصُرَ ۚ إِنَّ الْجَنَّةَ هِيَ الْآثَرُ ۚ وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَهَى ۚ﴾

^[1] See volume eight, the *Tafsir* of *Sūrah Fuṣṣilat* (41:9-12).

^[2] Aṭ-Ṭabari 24:208.

الْفَنَسِ عَنِ الْمَوْتِ ﴿٣٤﴾ فَإِنَّ الْمُنَّةَ هِيَ الْمَأْوَى ﴿٣٥﴾ يَتْلُوكَ عَنِ التَّاعُوِّ أَبَانَ مُرْسَهَا ﴿٣٦﴾ فِيمَ أَنْتَ مِنْ
ذِكْرِنَهَا ﴿٣٧﴾ إِنْ رَأَيْتَ مُنْتَهَىٰ ﴿٣٨﴾ إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَحْشَنُّهَا ﴿٣٩﴾ كَانَتْ يَوْمَ يَوْمِهَا لَا يَلْبَسُوا إِلَّا
عَيْبَةً أَوْ ضُحًى ﴿٤٠﴾

﴿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 (Duhā) morning.﴾

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

Allāh says,

﴿وَإِذَا جَاءَ الزَّلَازِلُ الْكَبِيرُ ﴿٣٧﴾﴾

﴿But when there comes the Great Catastrophe﴾

This refers to the Day of Judgement. This has been said by Ibn 'Abbās.^[1] It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allāh says,

﴿وَالسَّاعَةُ أَظْمَرُ وَآثَرُ ﴿٣٨﴾﴾

﴿And the Hour will be more grievous and more bitter.﴾

^[1] Aṭ-Ṭabari 24:211.

(54:46)

Then Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى﴾

﴿The Day when man shall remember what he strove for.﴾

meaning, at that time the Son of Ādam will reflect upon all of his deeds, both the good and the evil. This is as Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى﴾

﴿On the Day will man remember, but how will that remembrance avail him?﴾ (89:23)

Then Allāh says,

﴿وَوَرَزَتْ لِلْجَهَنَّمَ لِمَن بَرَى﴾

﴿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 مَن طَغَى﴾

﴿Then for him who transgressed﴾ meaning, who rebels and behaves arrogantly.

﴿وَرَأَىٰ لِقَاءَ رَبِّهِ ٱلْآٰلَةَ ٱلْأُولَىٰ﴾

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

﴿فَإِنَّ لِلْجَهَنَّمَ فِي ٱلْأَوَّلَىٰ﴾

﴿Verily his abode will be the Hell;﴾ meaning, his final destination will be Hell, his food will be from the tree of *Zaqqūm*, and his drink will be from *Ḥamīm*.

﴿وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ ۖ وَنَهَىٰ ٱلْنَفْسَ عَنِ ٱلْهَوَىٰ﴾

﴿But as for him who feared standing before his Lord and forbade himself from desire.﴾

meaning, he fears the standing before Allāh, he fears Allāh's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

﴿فَإِنَّ ٱلْجَنَّةَ فِي ٱلْآٰلَةِ ٱلْأُولَىٰ﴾

﴿Verily Paradise will be his abode.﴾ meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allāh says,

﴿يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ إِنْ أُنذِرْتَ مِنْ دُرُوبِهَا ۖ لَبِثَ لَكُمْ فِيهَا نَسَبٌ مِمَّا كُنْتُمْ تُبْذَرُونَ ۚ﴾

﴿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 Allāh. He is the One Who knows the exact time of its occurrence.

﴿فَقُلْ فِي السَّعَاتِ وَالْأَزْمِنِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۚ يَسْتَلُونَكَ كَذِبًا ۖ هِيَ قُلُوبُ النَّاسِ 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 Allāh."﴾ (7:187)

Allāh says here,

﴿إِنْ أُنذِرْتَ مِنْ دُرُوبِهَا ۖ﴾

﴿To your Lord it is limited.﴾ Thus, when Jibrīl asked the Messenger of Allāh ﷺ 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.»^[1]

Allāh said,

﴿إِنَّمَا أَنْتَ مُنذِرٌ مَنِ اتَّقَىٰ﴾

﴿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 Allāh. So whoever fears Allāh, 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.' Allāh then says,

^[1] *Faṭḥ Al-Bārī* 1:140.

﴿كَانَ يَوْمَ يُرْزَقُ لِرَبِّنَا إِلَّا عِيشَةً أَوْ ضُحًى﴾

﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuhā) 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 Aḍ-Ḍaḥḥāk from Ibn 'Abbās:

﴿كَانَ يَوْمَ يُرْزَقُ لِرَبِّنَا إِلَّا عِيشَةً أَوْ ضُحًى﴾

﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Ḍuhā) morning.﴾

"As for 'Ashiyyah, it is the time between noon until the setting of the sun.

﴿أَوْ ضُحًى﴾

﴿Or its (Ḍuhā) morning﴾ what is between sunrise and midday (noon)."^[1] Qatādah 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 *Tafsīr* of *Sūrat An-Nāzi'āt*. And to Allāh belongs all praise and thanks.

[1] *Ad-Durr Al-Manthūr* 8:413.