

The Tafsīr of Sūrat Al-Jāthiyah (Chapter - 45)

Which was revealed in Makkah

<p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p style="text-align: center;">٤٩٩</p> <p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>حَمِّ ۝ تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۝ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ۝ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ۝ تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ الْحَقُّ قُبَاً يُبْدِي حَدِيثَ بَعْدِ أَلَّهِ وَآيَاتِهِ يُؤْمِنُونَ ۝ وَلِلَّهِ أَفَّاكُ أَتَمِّ ۝ يَسْمَعُ مَا يَنْتَ اللَّهُ تَنْتَلِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ عَذَابٍ أَلِيمٍ وَإِذَا عَلِمَ مِن آيَاتِنَا شَيْئًا أَخَذَ هَازِئًا أَوْ لَهْجًا لَهُمْ عَذَابٌ مُّهِينٌ ۝ مِّن رَّوَابِهِمْ جَهَنَّمُ وَلَا يَغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ هَذَا هُدًى وَلِذِينَ كَفَرُوا يُنَادِيهِمْ رَبُّهُمْ لَهْمُ عَذَابٌ مِّن رَّجْعٍ أَلِيمٌ ۝ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَى الْفُلُكُ فِيهِ بَآمَرٍهُ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تُشْكِرُونَ ۝ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p><i>In the Name of Allāh, the Most Gracious, the Most Merciful.</i></p> <p>حَمِّ ۝ تَنْزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ۝ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ۝ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ۝</p> <p>﴿1. Ha Mim.﴾ ﴿2. The revelation of the Book is from Allāh, the Almighty, the All- Wise.﴾ ﴿3. Verily, in the heavens and the earth are signs for the believers.﴾</p>
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﴿4. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.﴾

﴿5. And in the alternation of night and day, and the provision that Allāh sends down from the sky, and revives therewith the

earth after its death, and in the turning about of the winds, are signs for a people who understand. ﴿

A Directive to contemplate over Allāh's Āyāt

Allāh directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them.

There are the angels, *Jinns*, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allāh the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

﴿فَأَنصَبْنَا بِهَا الْمَاءَ فَزَكَّرْنَا بِهَا الْأَرْضَ وَمَنَّا

﴿and revives therewith the earth after its death,﴾

after it was dry and had no vegetation or life of any kind. Allāh said next,

﴿وَنَضْرِبُ الرِّيحَ

﴿and in the turning about of the winds,﴾

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

Allāh said first.

﴿لَا يَسْتَوِي الْقَائِمُونَ

﴿are signs for the believers﴾, then

﴿يُؤْمِنُونَ﴾

﴿who have faith with certainty﴾, then

﴿يَعْلَمُونَ﴾

﴿who understand﴾, thus ascending from one honorable stage to what is more honorable and higher in grade. These Āyāt are similar to an Āyah in Sūrat Al-Baqarah

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالتَّخْلُفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَفَصْرَفِ الْبَحْرِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding.﴾ (2:164)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَتْلُوا عَلَيْكَ بِالْحَقِّ قِيَاسَ حَبِيبٍ بَعْدَ اللَّهِ وَرِيبٍ يُؤْمِنُونَ ﴿٦٦﴾ وَلِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٦٧﴾ يَسْمَعُ بَابِ اللَّهِ تَتْلَى عَلَيْهِ ثُمَّ يُصْرُ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَيِّنَ لَهُ بِعَذَابِ إِلَهِهِ ﴿٦٨﴾ وَإِذَا عَلِمَ مِنْ بَيْنِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَمْ عَذَابٌ مُهِينٌ ﴿٦٩﴾ بَيْنَ ذَٰلِكُمْ جَهَنَّمُ وَلَا يَخُفُّ عَنْهُمْ نَارُهَا وَلَا يَأْتِيهَا سَبِيلٌ وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧٠﴾ هَٰذَا مُدَّتْ يَدَايَ الْبَاطِلِ وَالْغَايِبِ كَثَرُوا ﴿٧١﴾ يَأْتِيهِمْ لَهْمٌ عَذَابٍ مِنْ بَيْنِ أَيْدِيهِمْ ﴿٧٢﴾﴾

﴿6. These are the Āyāt of Allāh, which We recite to you with truth. Then in which speech after Allāh and His Āyāt will they believe?﴾

﴿7. Woe to every sinful liar.﴾

﴿8. Who hears the Āyāt of Allāh Tutlā (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!﴾

﴿9. And when he learns something of Our Āyāt, he makes them a jest. For such there will be a humiliating torment.﴾

﴿10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allāh. And theirs will be a great torment.﴾

﴿11. This is guidance. And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.﴾

The Description of the Sinful Liar and His Requital

Allāh the Exalted says,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا﴾

﴿These are the Āyāt of Allāh﴾ – in reference to the Qur’ān with the proofs and evidences that it contains,

﴿تَتْلُوهَا عَلَيْكَ بِالْحَقِّ﴾

﴿which We recite to you with truth.﴾ for they contain the truth from the Truth (i.e., Allāh). Therefore, if they do not believe in Allāh’s Āyāt nor abide by them, what speech after Allāh and His Āyāt will they then believe in? Allāh said next,

﴿وَلَوْلَا لَكُمْ أَفَّاكٌ أَتُوبُونَ﴾

﴿Woe to every sinful liar.﴾ who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allāh’s Āyāt,

﴿يَسْمَعُ آيَاتَ اللَّهِ تَتْلُو عَلَيْهِ﴾

﴿Who hears the Āyāt of Allāh Tutlā (recited) to him,﴾ meaning, being recited to him,

﴿فَإِنْ يَعْزُبُ﴾

﴿yet persists﴾ in his disbelief, denial, pride and rebellion,

﴿كَأَن لَّهُ يَسْمَعُ﴾

﴿as if he heard them not.﴾ as if he did not hear them being recited to him,

﴿فَنُفِثْهُ يَعْذَابِ آلِهِ﴾

﴿So announce to him a painful torment!﴾ convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allāh. Allāh said,

﴿وَإِذَا عَلِمَ مِنْ مَوَاقِنَا شَيْئًا أَخَذَهَا مَثْوًى﴾

﴿And when he learns something of Our Āyāt, he makes them a jest.﴾

if he learns anything from the Qur’ān, he disbelieves in it and takes it as the subject of jest and ridicule,

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿For such there will be a humiliating torment.﴾ as recompense for ridiculing the Qur'ān and jesting about it. In the *Ṣaḥīḥ*, Muslim recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ prohibited traveling with the Qur'ān to enemy lands for fear that the Qur'ān might be desecrated by the enemy.^[1]

Allāh explained the type of torment that these people earn on the Day of Return;

﴿بَيْنَ وِجْهَيْهِمْ جَهَنَّمُ﴾

﴿In front of them there is Hell.﴾ meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

﴿وَلَا يَنْفَعُهُمْ مَا كَسَبُوا شَيْئًا﴾

﴿And that which they have earned will be of no profit to them,﴾

their wealth and children will not avail them,

﴿وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ﴾

﴿nor those whom they have taken as protecting friends besides Allāh.﴾

nor will the false gods that they worshipped besides Allāh benefit them in the least,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿And theirs will be a great torment.﴾ Allāh the Exalted said,

﴿هَٰذَا هُدًى﴾

﴿This is Hudā (guidance).﴾ in reference to the Qur'ān,

﴿وَالَّذِينَ كَفَرُوا يَكْتُمُونَ رَيْبَهُمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ﴾

﴿And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.﴾

that is agonizing and severe. Allāh knows best.

^[1] Muslim 3:1491.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَسْتَغْنُوا مِنْ فَضْلِهِ. وَلَكُمْ أَنْتَكُمُ التَّكْوِينُ ۖ وَشَرَّحَ لَكُمْ تَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا بِتَنَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ﴾ ﴿١٢﴾ قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾ ﴿١٣﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ. وَمَنْ أَسَاءَ فَلِنَفْسِهِ ثُمَّ إِلَىٰ رَبِّكَ تُرْجَعُونَ﴾ ﴿١٤﴾

﴿12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.﴾

﴿13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.﴾

﴿14. Say to the believers to forgive those who hope not for the Days of Allāh, that He may recompense people, according to what they have earned.﴾

﴿15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.﴾

The Subjugation of the Sea, etc., is among Allāh's Signs

Allāh the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

﴿لِيَجْزِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ﴾

﴿that ships may sail through the sea by His command,﴾ i.e., of Allāh the Exalted, Who ordered the sea to carry ships,

﴿وَلِتَسْتَغْنُوا مِنْ فَضْلِهِ﴾

﴿and that you may seek of His bounty,﴾ in commercial and business transactions,

﴿وَلَكُمْ أَنْتَكُمُ التَّكْوِينُ﴾

﴿and that you may be thankful.﴾ for earning various provisions brought to you from far away provinces and distant areas through the sea. Allāh the Exalted said,

﴿وَسَخَّرَ لَكُمُ تَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿And has subjected to you all that is in the heavens and all that is on the earth;﴾

the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allāh's statement next,

﴿يَمَّا يَنْتُهُ﴾

﴿it is all from Him.﴾ Alone without partners in giving any of it. Allāh the Exalted said in another *Āyah*,

﴿وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَوُونَ ﴿٥٣﴾﴾

﴿And whatever of blessings you have, it is from Allāh. Then, when harm touches you unto Him you cry aloud for help.﴾
(16:53)

Ibn Jarīr recorded that Al-'Awfī reported that Ibn 'Abbās said about Allāh's statement,

﴿وَسِعَ كُلُّ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا يَنْتُهُ﴾

﴿And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.﴾

"Everything is from Allāh, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain."^[1] Allāh said.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿Verily, in it are signs for a people who think deeply.﴾

The Command to be Patient with the Harm of Idolators

Allāh's saying;

﴿قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾

﴿Say to the believers to forgive those who hope not for the Days of Allāh,﴾

means, let the believers forgive the disbelievers and endure the harm that they direct against them.

In the beginning of Islām, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islām. However, when the disbelievers persisted in

^[1] Aṭ-Ṭabari 22 :65.

stubbornness, Allāh legislated for the believers to fight in *Jihād*. Statements of this meaning were collected from 'Abdullāh bin 'Abbās and Qatādah.^[1] Mujāhid said about Allāh's statement,

﴿لَا يَرْحُونَ أَيَّامَ اللَّهِ﴾

«those who hope not for the Days of Allāh,» "They do not appreciate Allāh's favors."^[2] Allāh said,

﴿يَجْزِي قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾

«that He may recompense people, according to what they have earned.»

meaning, if the believers forgive the disbelievers in this life, Allāh will still punish the disbelievers for their evil in the Hereafter. Allāh's statement next,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ. وَمَنْ أَسَاءَ فَلِنَفْسِهِ ثُمَّ إِنْ رَجَعُوا إِلَىٰ رَبِّكَ رُحِمْتُ﴾

«Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.»

meaning, you will all return to Allāh on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْمِيزَانَ وَوَعَدْنَاهُمْ إِنْ آمَنُوا وَاتَّقَوْا أَن يَخْلُقَنَّهُمْ يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْهُم غَافِلِينَ ۝١٦﴾
 ﴿وَلَقَدْ آتَيْنَاهُمْ بَيْنَهُمْ مِنَ الْأَمْرِ مِمَّا اخْتَفَوْا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ إِنَّ رَبَّنَا يَقْبِضُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝١٨﴾ إِنَّهُمْ لَنْ يَغْنَوْا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ أَكْثَرِيَهُمْ لَفِي ضَلَالٍ مُّبِينٍ ۝١٩﴾ هَذَا بَصِيرَتُكَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوفُونَ ۝٢٠﴾

«16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and

[1] Aṭ-Ṭabari 22:66, 67.

[2] Aṭ-Ṭabari 22:67.

preferred them above the nations.﴾

﴿17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

﴿18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.﴾

﴿19. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another, but Allāh is the Protector of those who have Taqwā.﴾

﴿20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.﴾

Preference of Allāh to the Children of Israel and their dispute thereafter

Allāh the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allāh said,

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَآبَ وَلَفْكَرَ وَالتَّوْرَ وَرَزَقْنَهُم مِّنَ الْغَيْبِ﴾

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,﴾

such as foods and drinks,

﴿وَوَضَعْنَاهُمْ عَلَى الْغُلَاقِ﴾

﴿and preferred them above the nations.﴾ of their time,

﴿وَمَا آتَيْنَاهُمْ يَبْشُرَ مِّنَ الْأَمْرِ﴾

﴿And gave them clear proofs in matters.﴾ 'We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

﴿إِنَّ رَبَّكَ﴾

﴿Verily, your Lord﴾ 'O Muḥammad',

﴿يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This Āyah contains a warning to the Muslim Ummah as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allāh said,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا﴾

﴿Then We have put you on a (legal) way of commandment. So follow you that.﴾

'follow what was revealed to you from your Lord, O Muḥammad, there is no true deity except Him, and turn away from the idolators.' Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِثْلَ اللَّهِ شَيْئًا إِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

﴿and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another,﴾

Allāh says, 'what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

﴿وَاللَّهُ وَلِيُّ الْمُتَّقِينَ﴾

﴿but Allāh is the Protector of those who have Taqwā.﴾

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allāh said,

﴿هَذَا بَصَرُ لِلنَّاسِ﴾

بِالْآيَاتِ

...

بِالْآيَاتِ

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ
 قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿٢١﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ
 وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكَ تُرْجَعُونَ ﴿٢٢﴾ وَلَقَدْ آتَيْنَا
 بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَزَرَقْنَاهُمْ مِنَ الطَّيِّبَاتِ
 وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿٢٣﴾ وَءَاتَيْنَاهُمْ يَتَّىٰ مِنَ الْأَمْرِ
 فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا يَتَّبِعُهُمْ إِنْ
 رَبُّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
 ﴿٢٤﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
 أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿٢٥﴾ إِنَّهُمْ لَنْ يَغْنُؤَا عَنْكَ مِنَ اللَّهِ
 شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ
 ﴿٢٦﴾ هَذَا بَصِيرَتُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ
 ﴿٢٧﴾ أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَحْيَاهُمْ وَمَنَّا هُمْ سَوَاءً
 مَا يَحْكُمُونَ ﴿٢٨﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
 وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٩﴾

«This is a clear insight and evidence for mankind,» in reference to the Qur'an,

﴿وَهْدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ﴾

«and a guidance and a mercy for people who have faith with certainty.»

﴿أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا
 السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا
 وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَحْيَاهُمْ
 وَمَنَّا هُمْ سَوَاءً مَا يَحْكُمُونَ﴾ ﴿٢٨﴾ وَخَلَقَ
 اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
 وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ
 وَهُمْ لَا يُظْلَمُونَ﴾ ﴿٢٩﴾ أَفَرَأَيْتَ مَنِ اتَّخَذَ
 إِلَهُهُ هَوْنَهُ وَأَسْلَمَهُ اللَّهُ عَلَىٰ عِلْمٍ رَّحْمَةً
 عَلَىٰ سَمِيٍّ. وَقِيلَ: وَجَعَلَ عَلَىٰ بَصَرِهِ
 عِشْرُونَ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا
 تَذَكَّرُونَ﴾ ﴿٣٠﴾

«21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.»

«22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.»

«23. Have you seen him who takes his own lust as his god? And Allāh, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?»

The Life and the Death of the Believers and the Disbelievers are not Equal

Allāh the Exalted states here that the believers and the disbelievers are never equal. Allāh said in another *Āyah*,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾

(59:20) Allāh said here,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ﴾

﴿Or do those who earn evil deeds think﴾ those who commit and practice evil,

﴿أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَّجْعَلُهُمْ وَمَا يَشَاءُ﴾

﴿that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death?﴾

treat them equally in the present life of the world and in the Hereafter?

﴿سَاءَ مَا يَحْكُمُونَ﴾

﴿Worst is the judgement that they make.﴾ 'worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.'

At-Ṭabarāni recorded that Shu'bah said that 'Amr bin Murrah narrated that Abu Aḍ-Ḍuḥā said that Masrūq said that Tamīm Ad-Dāri once stood in voluntary prayer through the night until the morning only reciting this *Āyah*,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds?﴾^[1]

Allāh said in reply:

﴿سَاءَ مَا يَحْكُمُونَ﴾

﴿Worst is the judgement that they make.﴾ Allāh said,

^[1] At-Ṭabarāni 2:50.

﴿وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿And Allāh has created the heavens and the earth with truth,﴾
meaning, in justice,

﴿وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿in order that each person may be recompensed what he has earned, and they will not be wronged.﴾

Allāh the Exalted said,

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

﴿Have you seen him who takes his own lust as his god?﴾, who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allāh's statement,

﴿وَأَضَلَّهُ اللَّهُ عَلَى عِلْمِهِ﴾

﴿And Allāh left him astray with knowledge,﴾

has two meanings. One of them is that Allāh knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allāh led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allāh said,

﴿وَضَعَفْنَا عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلْنَا عَلَى بَصَرِهِ غِشًّا﴾

﴿and sealed his hearing and his heart, and put a cover on his sight.﴾
so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allāh said,

﴿فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾

﴿Who then will guide him after Allāh? Will you not then remember?﴾ Allāh said in a similar Āyah,

﴿مَنْ يُضِلِلِ اللَّهُ فَكَأَيِّ لُذٍ وَيَدْرُكُهُمْ فِي ظُلُمَةٍ مُبِينَةٍ﴾

﴿Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾ (7:186).

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِنَّا نَتْلُو عَلَيْهِمْ آيَاتِنَا يَنْتَسُوا مَا كَانُوا حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اقْتُلُوا بِأَنفُسِنَا إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُمْسِكُكُمْ لَكُمْ يَوْمَ الْقِيَمَةِ لَا رَبَّ يَدِهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾﴾

﴿24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.﴾

﴿25. And when Our Clear Āyāt are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"﴾

﴿26. Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."﴾

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allāh mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

﴿And they say: "There is nothing but our life of this world, we die and we live...."﴾

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

﴿وَمَا يَكْتُمُ إِلَّا الدَّهْرُ﴾

«and nothing destroys us except Ad-Dahr (time).»

Allāh the Exalted said in reply,

﴿وَمَا لَكُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ كُنْتُمْ إِلَّا تَقْنُنُونَ﴾

«And they have no knowledge of it, they only presume.»

they speculate and guess!

As for the *Hadīth* recorded by the two collectors of the *Ṣaḥīḥ*, and Abu Dāwud and An-Nasā'ī, from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«يَقُولُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلَبُ لَيْلَهُ وَنَهَارَهُ»

«Allāh the Exalted says, "The Son of 'Ādam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights."»^[1] In another narration;

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ تَعَالَى هُوَ الدَّهْرُ»

«Do not curse Ad-Dahr (time), for Allāh is Ad-Dahr.»^[2]

Ash-Shāfi'ī, Abu 'Ubaydah and several other Imāms of *Tafsīr* explained the meaning of the Prophet's statement,

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ»

«Do not abuse Ad-Dahr (time), for Allāh is Ad-Dahr.»

They said, "During the time of *Jāhiliyyah*, when an affliction, a calamity or a disaster struck them, the Arabs used to say, 'Woe to Ad-Dahr (time)!' So they used to blame such incidents on Ad-Dahr, cursing Ad-Dahr in the process. Surely, it is Allāh the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed Ad-Dahr, it was as if they were cursing Allāh Himself, since truthfully, He causes all incidents to happen. Therefore, abusing Ad-Dahr

^[1] *Fath Al-Bāri* 8:437, *Muslim* 4:1762, *Abu Dāwud* 5:423, *An-Nasā'ī* in *Al-Kubrā* 6:457.

^[2] *Muslim* 4:1763

was prohibited due to this consideration, for it was Allāh Whom they meant by abusing *Ad-Dahr*, which – as we said – they accused of causing (distressful) incidents.”

This is the best explanation for this subject, and it is the desired meaning. Allāh knows best. We should mention that Ibn Ḥazm and those of the *Ẓāhiriyyah* like him made an error when they used this *Ḥadīth* to include *Ad-Dahr* among Allāh’s most beautiful Names.

Allāh’s statement,

﴿وَإِذَا تَنَزَّلَ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٌ﴾

﴿And when Our Clear Āyāt are recited to them,﴾

means, when the truth is made plain to them and used as evidence against them, asserting that Allāh is able to resurrect the bodies after they have perished and disintegrated,

﴿مَّا كَانَ حُجَّتُهُمْ إِلَّا أَنْ قَالُوا أَتَنُحْيُوا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿their argument is no other than that they say: “Bring back our fathers, if you are truthful!”﴾

‘bring them back to life, if what you say is true.’ Allāh the Exalted said,

﴿قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ﴾

﴿Say (to them): “Allāh gives you life and then causes you to die...”﴾

‘for you are witnesses that He brings you (or new life) to existence after non-existence,’

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.﴾ (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾ (30:27) Allāh said next,

﴿ثُمَّ يَجْمَعُكَ إِلَى يَوْمِ الْبَيْتَةِ لَا رَيْبَ فِيهِ﴾

﴿then He will assemble you on the Day of Resurrection about which there is no doubt.﴾

'when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

﴿اَنْشُرُوا اٰبَاءَنَا اِنْ كُنْتُمْ صٰدِقِيْنَ﴾

﴿Bring back our (dead) fathers, if you are truthful!﴾ Allāh said,

﴿يَوْمَ يَجْمَعُكُمْ يَوْمَ الْمَعْجَمِ﴾

﴿The Day when He will gather you (all) on the Day of Gathering.﴾ (64:9),

﴿لَا يَوْمَ اُتِيتُكُمْ ۚ يَوْمَ الْقٰضِيَةِ ۚ﴾

﴿For what Day are these signs postponed? For the Day of sorting out.﴾ (77:12-13), and,

﴿وَمَا تُؤَخِّرُوْهُ ۚ اِلَّا لَاجِلٍ مُّعَدُوْرٍ﴾

﴿And We delay it only for a term (already) fixed.﴾ (11:104) Allāh said here,

﴿ثُمَّ يَجْمَعُكَ اِلَى يَوْمِ الْبَيْتَةِ لَا رَيْبَ فِيهِ﴾

﴿then He will assemble you on the Day of Resurrection about which there is no doubt.﴾

there is no doubt that it will come,

﴿وَلٰكِنْ اَكْثَرُ النَّٰسِ لَا يَعْلَمُوْنَ﴾

﴿But most of mankind know not.﴾ and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allāh the Exalted said,

﴿اِنَّهُمْ يَرٰوْنَهُ بَعِيْدًا ۙ وَرَآءَهُ قَرِيْبًا ۚ﴾

﴿Verily, they see it afar off. But We see it (quite) near.﴾ (70:6),

they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

سُورَةُ الزُّمَرِ

٥٠١

الْجُلُودِ

أَفَرَأَيْتَ مَنِ اخْتَلَفَ إِلَهُهُ، هُوَنَهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ، وَقَلْبِهِ، وَجَعَلَ عَلَى بَصَرِهِ غَشَاةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٧﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٨﴾ وَإِذَا نُنَادِي عَلَيْهِمْ هَإَيْنُنَا بِمَنَ تَكَانُ حُجَّتُكُمْ إِنْ أَنْتُمْ إِلَّا نَوَاصِبًا بَاطِلًا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلِ اللَّهُ يُخَيِّبُكُمْ ثُمَّ يُثَبِّتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْفَيْصَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْسِرُ الْمَبْطُلُونَ ﴿٣١﴾ وَرَأَى كُلُّ أُمَّةٍ جَانِيَهُ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَذَا كِتَابُنَا يُطِيقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٤﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تَتْلَى عَلَيْهِمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا تُجْرِمُونَ ﴿٣٥﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَقْبِرِينَ ﴿٣٦﴾

﴿وَرَأَى كُلُّ أُمَّةٍ جَانِيَهُ﴾ وَرَأَى كُلُّ أُمَّةٍ جَانِيَهُ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَذَا كِتَابُنَا يُطِيقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

﴿27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established - on that Day the followers of falsehood shall lose.﴾

﴿28. And you will see each nation humbled to their knees (jāthiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what

you used to do.﴾

﴿29. This Our Record speaks about you with truth. Verily, We were recording what you used to do.﴾

Some of the Conditions of the Day of Resurrection and its Horrors

Allāh mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allāh's statement,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ﴾

﴿And on the Day that the Hour will be established﴾

on the Day of Resurrection,

﴿يُبْسِرُ الْمَبْطُلُونَ﴾

﴿the followers of falsehood shall lose.﴾ those who disbelieve in Allāh and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allāh said,

﴿وَرَىٰ كُلُّ أُمَّةٍ جَانِبَهُ﴾

﴿And you will see each nation humbled to their knees (Jāthiyah),﴾

kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrāhīm, the Khalīl. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allāh) but about myself." And even ʿĪsā, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allāh said next,

﴿كُلُّ أُمَّةٍ نَدْعُ إِلَىٰ كِتَابِهَا﴾

﴿each nation will be called to its Record.﴾ meaning, Record of deeds. Allāh said in a similar Āyah,

﴿وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالشَّاهِدَاتِ﴾

﴿And the Book will be presented; and the Prophets and the witnesses will be brought forward﴾ (39:69). This is why Allāh said here,

﴿الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

﴿This Day you shall be recompensed for what you used to do.﴾
'you will be judged according to your deeds, good and evil.'
Allāh said in similar Āyāt,

﴿يَوْمَئِذٍ الْإِنْسَانُ بِمَا كَانُوا يَعْمَلُونَ ﴿٣١﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿٣٢﴾ وَلَوْ أَنَّهُ مَعَادِرُهُ ﴿٣٣﴾﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.﴾ (75:13-15)

Allāh said,

﴿هَذَا كِتَابُنَا يُبَيِّنُ عَلَيْكُمْ بِالْحَقِّ﴾

﴿This, Our Record speaks about you with truth.﴾

It contains the record of all your actions, without addition or

deletion. Allāh also said:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ بَوَلَّيْنَا مَا لَنَا هَذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا﴾ (18:49)

«And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49) Allāh's statement,

﴿إِنَّا كُنَّا نَسْتَنُحُّ مَا كُنْتُمْ تَعْمَلُونَ﴾

«Verily, We were recording what you used to do.»

means, 'We ordered Our scribe angels to record your deeds.' Ibn 'Abbās and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from *Al-Lawh Al-Mahfūz* on each Night of *Al-Qadr*, containing what Allāh has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this *Āyah*,

﴿إِنَّا كُنَّا نَسْتَنُحُّ مَا كُنْتُمْ تَعْمَلُونَ﴾

«Verily, We were recording what you used to do.»

﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ﴾ (٢٠) وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَاتِي تَتْلُو عَلَيْهِمْ ءَايَاتِكَ فَاتَّكَبَرُوا وَكُنْتُمْ قَوْمًا تُجْرِمُونَ﴾ (٢١) وَإِنَّا قَدِ إِذْ وَعَدَ اللَّهُ حَقًّا وَعَاقِبَةً لِّمَن يَبْذُرُ بَيْنَ يَدَيْهِ قَلْعًا مَا تَأْكُلُ مَا تَسَاءَلُونَ إِن تَقُولُوا إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ﴾ (٢٢) وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَإِنَّمَا كُنَّا مِنَّا كَاوِبِينَ﴾ (٢٣) وَقِيلَ لِلَّذِينَ تَبَسُّوْا مِنَّا أَيَّامَ الْآزْمَةِ كَيْفَ تَبَسُّوْنَ يَوْمَ هُمَا وَمَارْتَبِكُمْ أَتَادُرُومَا لَكُمْ مِنْ نَّعِيمَيْنِ﴾ (٢٤) ذَلِكَ بِأَنَّهُمْ أَفْتَدْتُم مَّآيَتَ اللَّهِ هُمَا وَغَرَضَكُمُ الْحَيَوةُ الدُّنْيَا فَالْآخِرَةُ لَآ تَحْزَنُونَ مِمَّا وَلَا هُمْ يَنْتَفِعُونَ﴾ (٢٥) فَلِلَّهِ الْمُلْكُ يَوْمَ تَنْتَفَتِحُ أَبْوَابُ السَّمَاءِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ﴾ (٢٦) وَلَهُ الْكِبَرِيَّةُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (٢٧)

«30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.»

﴿31. But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud, and you were a people who were criminals."﴾

﴿32. And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein).">﴾

﴿33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.﴾

﴿34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you."﴾

﴿35. This, because you took the revelations of Allāh in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.﴾

﴿36. So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.﴾

﴿37. And His is the majesty in the heavens and the earth, and He is Al-'Azīz, Al-Ḥakīm.﴾

Allāh states to us His judgement in His creation on the Day of Resurrection,

﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Then, as for those who believed and did good deeds,﴾

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allāh and conforming with Islāmic legislation;

﴿يُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ﴾

﴿their Lord will admit them to His mercy.﴾ and that is Paradise. In the Ṣaḥīḥ, Allāh said to Paradise;

﴿أَنْتَ رَحْمَتِي، أَرْحَمُ بِكَ مَنْ أَشَاءُ﴾

﴿"You are My mercy, with which I grant mercy to whom I will,"﴾^[1]

^[1] Fath Al-Bāri 8:460.

Allāh said;

﴿ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ﴾

﴿That will be the evident success.﴾ clear and apparent. Allāh said,

﴿وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ مَا بَيْنَ يَدَيْهِمْ فَانْكِزَتْ﴾

﴿But as for those who disbelieved (it will be said to them):

"Were not Our Āyāt recited to you? But you were proud..."﴾

They will be admonished and criticized with this statement, that means, 'have not the Āyāt of Ar-Rahmān been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

﴿وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ﴾

﴿and you were a people who were criminals.﴾, 'by your actions, as well as, the denial that your hearts contained.'

﴿وَأَنَّا بَقِيلُ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا﴾

﴿And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour,"﴾

'when the believers said these words to you;'

﴿قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ﴾

﴿you said: "We know not what is the Hour..."﴾ 'we do not recognize what you are talking about,'

﴿إِن نَّظُنُّ إِلَّا ظَنًّا﴾

﴿we do not think it but conjecture,﴾ 'we only remotely think that it might come,'

﴿وَمَا عَنَّا بِمُتَّبِعِينَ﴾

﴿and we have no firm convincing belief (therein).﴾

'we are not sure of it.' Allāh said,

﴿وَبِمَا لَمْ يَسْتَأْذِنُوا عَذَابًا﴾

﴿And the evil of what they did will appear to them,﴾ the repercussion of their evil deeds will become apparent to them,

﴿وَسَاءَ مَا يَحْكُمُونَ﴾

﴿and will completely encircle them.﴾ from all directions,

﴿مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿that which they used to mock at﴾ of the coming torment and punishment,

﴿وَقِيلَ الْيَوْمَ نَنْسِيكُمْ﴾

﴿And it will be said: "This Day We will forget you..."﴾

'We will treat you as if We have forgotten you, casting you in the fire of *Jahannam*,'

﴿كَأَنِّي بَعَدْتُ لِقَاءَ يَوْمِكُمْ هَذَا﴾

﴿as you forgot the meeting of this Day of yours.﴾

'and did not work for it because you did not believe in its coming,'

﴿وَمَا أَوْتَكُمُ النَّارَ وَمَا لَكُمْ مِنْ نَاصِرِينَ﴾

﴿And your abode is the Fire, and there is none to help you.﴾

In the *Ṣaḥīḥ*, it is reported that Allāh the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمِكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذْرَكَ نَرَأْسَ وَتَرْبَعٍ؟
فَيَقُولُ: بَلَى يَا رَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِي؟ فَيَقُولُ: لَا. فَيَقُولُ اللَّهُ تَعَالَى:
فَالْيَوْمَ أَنَسَاكَ كَمَا نَسِيتَنِي»

«"Have I not given you a spouse, honored you and subjected the camels and horses to you? Have I not allowed you to be a chief and a master?" The servant will say in answer, "Yes, O Lord!" Allāh will say, "Did you think that you would ever meet Me?" He will say, "No." Allāh the Exalted will say, "then this Day, I will forget you as you forgot Me."»^[1] Allāh the Exalted said,

﴿ذَلِكُمْ بِأَنَّهُمْ آتَيْنَاهُمُ اللَّهَ هُزُؤًا﴾

﴿This, because you took the revelations of Allāh in mockery.﴾

[1] Muslim 4:2279.

'We gave you this punishment as retribution because you mocked Allāh's proofs that He sent to you, and made them the subject of jokes and jest,'

﴿وَعَرَّكَهُ الدُّنْيَا﴾

﴿and the life of the world deceived you.﴾ 'this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

﴿فَأَيُّهُمْ لَا يُخْرَجُونَ مِنْهَا﴾

﴿So this Day, they shall not be taken out from there﴾, from Hellfire,

﴿وَلَا هُمْ يُسْتَعْتَبُونَ﴾

﴿nor shall they be returned to the worldly life.﴾ no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allāh mentioned His judgement for the believers and the disbelievers, He said,

﴿قُلْ لِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ﴾

﴿So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth,﴾

He is their Owner and the Owner of all that is in and on them, and surely,

﴿رَبِّ الْعَالَمِينَ﴾

﴿and the Lord of all that exists.﴾ Allāh said next,

﴿وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And His is the majesty in the heavens and the earth,﴾

meaning, the kingship, according to Mujāhid. This *Āyah* means, Allāh is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic *Ḥadīth*, the Prophet ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: الْعَظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَارَعَنِي وَاجِدًا مِنْهُمَا أَشْكُتُهُ نَارِي»

«Allāh the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!"»^[1] Muslim collected a similar Ḥadīth.^[2] Allāh said,

﴿وَهُوَ الْعَزِيزُ﴾

﴿and He is the Al-'Azīz,﴾ Who is never resisted or rivaled,

﴿الْحَكِيمُ﴾

﴿Al-Ḥakīm﴾ all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the *Tafsīr* of Sūrat Al-Jāthiyah. All praise and thanks are due to Allāh alone.

^[1] Abu Dāwud 4 :350.

^[2] Muslim 4 :2023.