

## The Tafsīr of Sūrah Sa'ala Sā'il<sup>[1]</sup> (Chapter - 70)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ﴿٢﴾ مِنْ أَلَمِهِ ذِي الْمَاصِيحِ ﴿٣﴾ تَنْجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَأَصْبَرَ صَبْرًا جَبِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾﴾

- ﴿1. A questioner asked concerning a torment about to befall﴾
- ﴿2. Upon the disbelievers, which none can avert,﴾
- ﴿3. From Allāh, the Lord of the ways of ascent.﴾
- ﴿4. The angels and the Rūh ascend to Him in a Day the measure whereof is fifty thousand years.﴾
- ﴿5. So be patient, with a good patience.﴾
- ﴿6. Verily, they see it (the torment) afar off.﴾
- ﴿7. But We see it near.﴾

### A Request to hasten the Day of Judgement

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾﴾

﴿A questioner asked concerning a torment about to befall﴾

This Āyah contains an assumed meaning that is alluded to by the letter "Ba". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allāh's statement,

﴿رَسَّعْ لَكَ بِالْعَذَابِ رَأْسَ يَخْلَفُ اللَّهُ وَعَدُ﴾

[1] This Sūrah is commonly referred to as *Al-Ma'ārij*.

﴿And they ask you to hasten on the torment! And Allāh fails not His promise.﴾ (22:47)

meaning, that its torment will occur and there is no avoiding it. Al-'Awfi reported from Ibn 'Abbās concerning the Āyah,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

﴿A questioner asked concerning a torment about to befall﴾

"That is the questioning of the disbelievers about the torment of Allāh and it will occur to them."<sup>[1]</sup> Ibn Abi Najīh reported from Mujāhid that he said concerning Allāh's statement

﴿سَأَلَ سَائِلٌ﴾

﴿A questioner asked﴾, "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

﴿اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جَكَارَهُ مِنْ السَّكَاوَةِ أَوْ أَنْزِلْ عَلَيْنَا عَذَابَ الْآلِمْ﴾

﴿O Allāh! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.﴾"<sup>[2]</sup> (8:32) Allāh's statement,

﴿وَاقِعٍ لِّلْكَافِرِينَ﴾

﴿about to befall (Wāqi') upon the disbelievers,﴾ means, it is waiting in preparation for the disbelievers. Ibn 'Abbās said, "Wāqi' means coming."

﴿لَيْسَ لَهُ دَافِعٌ﴾

﴿which non can avert﴾ meaning, there is no one who can repel it if Allāh wants it to happen. Thus, Allāh says,

﴿مِنْ أَمْرِ ذِي الْمَعَارِجِ﴾

﴿From Allāh, the Lord of the ways of ascent (Al-Ma'ārij).﴾

[1] Aṭ-Ṭabari 23:599.

[2] Aṭ-Ṭabari 23:599.

### The Tafsir of "Lord of the ways of ascent"

'Ali bin Abi Talḥah reported from Ibn 'Abbās, "Lord of the ways of ascent means loftiness and abundance."<sup>[1]</sup> Mujāhid said, "Lord of the ways of ascent means the ways of ascension into the heavens."<sup>[2]</sup> Concerning Allāh's statement,

﴿تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ إِلَيْهِ﴾

﴿The angels and the Rūḥ Ta'ruju to Him﴾

'Abdur-Razzāq reported from Ma'mar from Qatādah that *Ta'ruju* means to ascend. In reference to the *Rūḥ*, Abu Ṣāliḥ said, "They are creatures from the creation of Allāh that resemble humans but they are not humans."

It could be that here it means Jibrīl, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (*Arwāḥ*) of the Children of Ādam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the *Ḥadīth* of Al-Barā' proves.<sup>[3]</sup>

### The Meaning of "a Day the measure whereof is fifty thousand years"

Concerning Allāh's statement,

﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿in a Day the measure whereof is fifty thousand years.﴾

This refers to the Day of Judgement. Ibn Abi Ḥātim recorded from Ibn 'Abbās that he said concerning the *Āyah*,

﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿in a Day the measure whereof is fifty thousand years.﴾

"It is the Day of Judgement." The chain of narration of this report (to Ibn 'Abbās) is authentic. Ath-Thawri reported from Simāk bin Ḥarb from 'Ikrimah that he said concerning this verse, "It is the Day of Judgement."<sup>[4]</sup> Aḍ-Ḍaḥḥāk and Ibn

[1] Aṭ-Ṭabari 23:600.

[2] Aṭ-Ṭabari 23:600.

[3] *Aṭ-Ṭiwāl* by Aṭ-Ṭabarāni no. 238. The *Ḥadīth* of Al-Barā' is also recorded by Abu Dāwud and others.

[4] Aṭ-Ṭabari 23:601.

Zayd both said the same. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the Āyah,

﴿تَرْجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

«The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.»

"It is the Day of Judgement that Allāh has made to be the measure of fifty thousand years for the disbelievers."<sup>[1]</sup> Many Ḥadīths have been reported with this same meaning.

Imām Aḥmad recorded from Abu 'Umar Al-Ghudāni that he said, "I was with Abu Hurayrah when a man from Bani 'Āmir bin Ṣa'sa'ah passed and it was said: 'This man is the wealthiest man of Bani 'Āmir.' So Abu Hurayrah said, 'Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, 'I have been informed that you are a man of great wealth.' The man from Bani 'Āmir replied, 'Yes, by Allāh. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, 'Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, 'O Abu Hurayrah what is this?' Abu Hurayrah replied, 'I heard the Messenger of Allāh ﷺ say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدِهَا وَرِيسِلِهَا»

«Whoever has camels and does not give their due (Zakāh) in their Najdah and their Risl...»

We interrupted saying, 'O Messenger of Allāh! What is their Najdah and Risl?' He said,

«فِي عُسْرِهَا وَبُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَعْدَا مَا كَانَتْ وَأَكْثَرَهُ وَأَسْمَى وَأَشْرَهُ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرَقَرٍ فَتَطْوُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ أَخْرَاهَا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ قِيَرَى سَبِيلِهِ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدِهَا وَرِيسِلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَعْدَا مَا

[1] Aṭ-Ṭabari 23:603.

كَانَتْ وَأَكْثَرَهُ وَأَسْمَى وَأَشْرَهُ، ثُمَّ يُطْعَمُ لَهَا بِقَاعٍ قَرَقَرٍ، فَتَطْوُهُ كُلُّ ذَاتِ ظَلْفٍ بِظَلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا عُضْبَاءٌ، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُفْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَ لَهُ عَظْمٌ لَا يُعْطَى حَقُّهَا فِي نَجْدَتِهَا وَرِشْلِهَا فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْدٍ مَا كَانَ وَأَسْمَى وَأَشْرَهُ حَتَّى يُطْعَمَ لَهَا بِقَاعٍ قَرَقَرٍ فَتَطْوُهُ كُلُّ ذَاتِ ظَلْفٍ بِظَلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا عُضْبَاءٌ إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُفْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ»

«It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakāh in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakāh in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft,

level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell).»

Then, the man from Bani 'Āmir said, 'What is the due of the camel, O Abu Hurayrah?' Abu Hurayrah said, 'It is that you give (in your Zakāh payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'<sup>[1]</sup> This Ḥadīth was also recorded by Abu Dāwud and An-Nasā'ī.<sup>[2]</sup>

### A Different Version of this Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ صَاحِبٍ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُخَمَّى عَلَيْهَا فِي نَارِ جَهَنَّمَ،  
فَتَكُونُ بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allāh judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.»

Then he (Abu Hurayrah) mentions the rest of the Ḥadīth about the sheep and camels just as mentioned before. In this narration (of Aḥmad) the Prophet ﷺ also added,

<sup>[1]</sup> Aḥmad 2:489.

<sup>[2]</sup> Abu Dāwud 2:304, and similar with An-Nasā'ī 12:5.

«الْخَيْلُ لثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ»

«The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.»

And the *Ḥadīth* continues.<sup>[1]</sup> Muslim also recorded this *Ḥadīth* in its entirety even though Al-Bukhārī did not mention it.<sup>[2]</sup> The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ»

«Until Allāh judges between His servants on a day whose measurement is fifty thousand years.»

### Instructing the Prophet ﷺ to have Patience

Then Allāh says,

﴿فَاصْبِرْ صَبْرًا حَسِيلًا﴾

«So be patient, with a good patience.»

meaning, 'be patient, O Muḥammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allāh says in another *Āyah*,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُنْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا لِلَّذِينَ

﴿Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.﴾  
(42:18)

Thus, Allāh says,

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا﴾

«Verily, they see it (the torment) afar off.» meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "Ba'id" here means that which is impossible to occur.

﴿وَنَزَرَهُ قَرِيبًا﴾

[1] Aḥmad 2:262.

[2] Muslim 2:682.

﴿But We see it (quite) near.﴾ meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allāh. All of what is approaching then it is near and it will definitely happen.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْدِ ۝ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ وَلَا يَسْأَلُ حِمِيًّا حِمِيًّا ۝ يَصْرَوْنَهُمْ ۝ يَوْمَ الْمُنْجَرِّمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِهِمْ بِبَنِيهِمْ ۝ وَصَنْجَبَتِهِ وَأَخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ ۝ وَمَنْ فِي الْأَرْضِ حِمِيًّا ثُمَّ يُنْجِيهِ ۝ كَلَّا إِنَّمَا لَطْفُ ۝ نَزَاعَةٍ لِلشَّوْءِ ۝ نَدْمُوا مِنْ أَدْبَرَ وَتَوَلَّوْا ۝ وَجَمَعَ فَأَوْعَى ۝﴾

﴿8. The Day that the sky will be like the Al-Muhl.﴾

﴿9. And the mountains will be like 'Ihn.﴾

﴿10. And no friend will ask a friend,﴾

﴿11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.﴾

﴿12. And his wife and his brother,﴾

﴿13. And his Faṣilah who sheltered him,﴾

﴿14. And all that are in the earth, so that it might save him.﴾

﴿15. By no means! Verily, it will be the fire of Hell,﴾

﴿16. Nazzā'ah the Shawā!﴾

﴿17. Calling (all) such as turn their backs and turn away their faces.﴾

﴿18. And collect (wealth) and hide it (from spending it in the cause of Allāh).﴾

### Terrors of the Day of Judgement

Allāh says that the torment will befall the disbelievers.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْدِ ۝﴾

﴿The Day that the sky will be like the Al-Muhl.﴾

Ibn 'Abbās, Mujāhid, 'Aṭā, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝﴾

﴿And the mountains will be like 'Ihn.﴾



meaning, like fluffed wool. This was said by Mujāhid, Qatādah and As-Suddi.<sup>[1]</sup> This Āyah is similar to Allāh's statement,

﴿وَتَكُونُ الْجِبَالُ كَالْفُوفِ﴾

﴿And the mountains will be like carded wool.﴾ (101:5)

Concerning Allāh's statement,

﴿وَلَا يَسْأَلُ حِمِيًّا حِمِيًّا يَصْرُوهَا﴾

﴿And no friend will ask a friend, though they shall be made to see one another.﴾

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others.

Al-'Awfi reported from Ibn 'Abbās, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allāh says,

﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

﴿Every man that Day will have enough to make him careless of others.﴾" (80:37)<sup>[2]</sup>

This honorable Āyah is similar to Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَلَاحُشْرَ بَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلَدٌ هُوَ جَايزٌ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allāh is true.﴾ (31:33)

and He also says,

﴿وَلَنْ تَنفَعُ مُنْقَلَةٌ إِنْ جِئَهَا لَا يَحْمِلُ عَنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى﴾

﴿And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.﴾ (35:18)

and He says,

[1] Aṭ-Ṭabari 23:604.

[2] Aṭ-Ṭabari 23:605.

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُ بَعْضُهُمْ لِبَعْضٍ مِنْهُمْ فِي الْيَوْمِ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾  
(23:101)

and similarly He says,

﴿يَوْمَ يَرَى الْمَرْءُ مِنْ لَدُنْهِ وَأَبُوهُ وَأُمُّهُ وَنَجْدِيهِ وَنَجْدِيَّتُهُ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

﴿That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.﴾ (80:34-37)

Then Allāh's saying here

﴿يَوْمَ الْمُتَجَرِّمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۖ وَصَحْبِهِ ۖ وَأَخِيهِ ۖ وَفَصِيلَتِهِ الَّتِي تُتَوَكَّلُ ۚ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۚ كَلَّا ۚ﴾

﴿the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Faṣīlah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!﴾

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allāh on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujāhid and As-Suddi both said,

﴿وَفَصِيلَتِهِ﴾

﴿and his Faṣīlah﴾ "This means his tribe and his kin."<sup>[1]</sup> Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Mālik that he said, "His Faṣīlah is his mother."

[1] Aṭ-Ṭabari 23:606.

Allāh said,

﴿إِنَّا نَطْرُهَا﴾

﴿Verily, it will be the fire of Hell,﴾ Here He is describing the Hell-fire and the severity of its heat.

﴿نَزَاعَةُ الشَّوْءِ﴾

﴿Nazzā'ah the Shawā!﴾ Ibn 'Abbās and Mujāhid both said, "It is the skin of the head."<sup>[1]</sup> Al-Ḥasan Al-Baṣrī and Thābit Al-Bunāni both said,

﴿نَزَاعَةُ الشَّوْءِ﴾

﴿Nazzā'ah the Shawā!﴾ "This means respectable parts of the face." Qatādah said,

﴿نَزَاعَةُ الشَّوْءِ﴾

﴿Nazzā'ah the Shawā!﴾ "This means removing his important organs, and the respectable parts of his face, his creation and his limbs."<sup>[2]</sup>

Ad-Dahhāk said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining."<sup>[3]</sup>

Ibn Zayd said, "The Shawā is the marrow of the bones."<sup>[4]</sup> As for,

﴿نَزَاعَةُ﴾

﴿Nazzā'ah﴾

Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form."

Concerning Allāh's statement,

﴿يَدْعُوا مِنْ أَدْبَرَ رُءُوسِهِمْ وَتَجْمَعُ فَاخُوعُوا﴾

﴿Calling (all) such as turn their backs and turn away their faces. And collect and hide it.﴾

meaning, the Fire will call out to its children whom Allāh created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the

[1] Aṭ-Ṭabari 23:608.

[2] Aṭ-Ṭabari 23:609.

[3] Aṭ-Ṭabari 23:609.

[4] Aṭ-Ṭabari 23:609.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُصَرِّفُهُمْ يُودُّ الْمُعْجِمُ لَوْ يَتَدَيَّرُ مِنْ عَذَابٍ يَوْمَ يُدِيرُ بَيْنَهُ ۝  
وَصَحْبَتِهِ وَأَخِيهِ ۝<sup>(١٢)</sup> وَفَصِّلَتِ الْآيَةُ تَقْوِيَهُ ۝<sup>(١٣)</sup> وَمَنْ فِي الْأَرْضِ  
جَمِيعًا ثُمَّ يُنْجِيهِ ۝<sup>(١٤)</sup> كَلَّا إِنَّمَا لَطَىٰ ۝<sup>(١٥)</sup> تَرَاعَةُ لِلشَّوَىٰ ۝<sup>(١٦)</sup> تَدْعُوا  
مَنْ أَذْبَرَوْكَ ۝<sup>(١٧)</sup> وَجَمْعَ فَأَوْعَىٰ ۝<sup>(١٨)</sup> إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا  
۝<sup>(١٩)</sup> إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝<sup>(٢٠)</sup> وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝<sup>(٢١)</sup> إِلَّا  
الْمُصْلِينَ ۝<sup>(٢٢)</sup> الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝<sup>(٢٣)</sup> وَالَّذِينَ فِي  
أَمْرِهِمْ حَقٌّ مَعْلُومٌ ۝<sup>(٢٤)</sup> لِلنَّاسِ لَئِنْ أَفْرَجَهُم ۝<sup>(٢٥)</sup> وَالَّذِينَ يَصْدُقُونَ  
يَوْمَ الْدِينِ ۝<sup>(٢٦)</sup> وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝<sup>(٢٧)</sup> إِنَّ عَذَابَ  
رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝<sup>(٢٨)</sup> وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝<sup>(٢٩)</sup> إِلَّا عَلَىٰ  
أَرْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝<sup>(٣٠)</sup> فَمَنْ أَتَّبَعَ وَرَأَىٰ  
ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝<sup>(٣١)</sup> وَالَّذِينَ هُمْ لَا يُخْفُونَ وَعَهْدُهُمْ رُغُونَ  
۝<sup>(٣٢)</sup> وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝<sup>(٣٣)</sup> وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ  
۝<sup>(٣٤)</sup> أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ۝<sup>(٣٥)</sup> فَالَّذِينَ كَفَرُوا قُلْكُمُ الْمُطْعِينَ  
۝<sup>(٣٦)</sup> عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝<sup>(٣٧)</sup> أَيُطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ  
أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ ۝<sup>(٣٨)</sup> كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ۝<sup>(٣٩)</sup>

Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allāh said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

﴿وَجَمْعَ فَأَوْعَىٰ ۝﴾

﴿And collect and hide it.﴾

meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of

Allāh that was due on it of spending and paying the *Zakāh*. It has been recorded in a *Hadīth* that the Prophet ﷺ said,

«لَا تُؤْبِي فُؤُوعِي اللَّهَ عَلَيْهِ»

«Do not hold back (your wealth) or else Allāh will hold back from you.»<sup>[1]</sup>

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝<sup>(١٩)</sup> إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝<sup>(٢٠)</sup> وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝<sup>(٢١)</sup> إِلَّا الْمُصْلِينَ ۝<sup>(٢٢)</sup> الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝<sup>(٢٣)</sup> وَالَّذِينَ فِي أَمْرِهِمْ حَقٌّ مَعْلُومٌ ۝<sup>(٢٤)</sup> لِلنَّاسِ لَئِنْ أَفْرَجَهُم ۝<sup>(٢٥)</sup> وَالَّذِينَ يَصْدُقُونَ يَوْمَ الْدِينِ ۝<sup>(٢٦)</sup> وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝<sup>(٢٧)</sup> إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝<sup>(٢٨)</sup> وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝<sup>(٢٩)</sup> إِلَّا عَلَىٰ أَرْوَجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ

[1] Muslim 2:713.

مُؤْمِنِينَ ﴿٢٠﴾ فَمَنْ أَتَىٰ رَدًّا ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٢١﴾ وَالَّذِينَ هُمْ لِأَنفُسِهِمْ وَتَهْدِيمِ رَعُونَ ﴿٢٢﴾ وَالَّذِينَ هُمْ يُنْهَدُونَ قَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٢٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ يُكْرَمُونَ ﴿٢٥﴾

- ﴿19. Verily, man was created very impatient;﴾  
 ﴿20. Apprehensive when evil touches him;﴾  
 ﴿21. And suppressive when good touches him.﴾  
 ﴿22. Except those who are devoted to Ṣalāh.﴾  
 ﴿23. Those who with their Ṣalāh are Dā'imūn;﴾  
 ﴿24. And those in whose wealth there is a recognized right.﴾  
 ﴿25. For the one who asks, and for the deprived.﴾  
 ﴿26. And those who believe in the Day of Recompense.﴾  
 ﴿27. And those who fear the torment of their Lord.﴾  
 ﴿28. Verily, the torment of their Lord is that before which none can feel secure.﴾  
 ﴿29. And those who guard their private part (chastity).﴾  
 ﴿30. Except from their wives or their right hand possessions - for (then) they are not blameworthy.﴾  
 ﴿31. But whosoever seeks beyond that, then it is those who are trespassers.﴾  
 ﴿32. And those who keep their trusts and covenants.﴾  
 ﴿33. And those who stand firm in their testimonies.﴾  
 ﴿34. And those who are with their Ṣalāh, Yuhāfiẓūn.﴾  
 ﴿35. Such shall dwell in the Gardens, honored﴾

### Man is Impatient

Allāh informs about man and his inclination to corrupt his behavior. Allāh says,

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ خَاسِرٌ ﴿١﴾﴾

﴿Verily, man was created very impatient;﴾ Then, Allāh explains this statement by saying,

﴿إِنَّمَا سَأَلَ الْأَنْفُسَ أَهْلَ جَوْعَةٍ ﴿٢﴾﴾

﴿Apprehensive when evil touches him;﴾ meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he

will receive any good after it.

﴿وَإِنَّمَا مَثَرُ الْحَقِّرِ مَوَدَّةٌ﴾

﴿And suppressive when good touches him.﴾

meaning, if he attains any blessing from Allāh, he is stingy with it, not sharing it with others. He will withhold the right of Allāh with that blessing.

Imām Aḥmad said that Abu 'Abdur-Raḥmān informed them that Mūsā bin 'Alī bin Rabāḥ told them that he heard his father narrating from 'Abdul-'Azīz bin Marwān bin Al-Ḥākim that he heard Abu Hurayrah saying, "The Messenger of Allāh ﷺ said,

«شَرُّ مَا فِي رَجُلٍ: شُحُّ هَالِكٍ وَجُبْنٌ خَالِكٍ»

«The worst thing that can be in a man is greedy impatience and unrestrained cowardice.»<sup>[1]</sup>

Abu Dāwud recorded this Ḥadīth from 'Abdullāh bin Al-Jarrāḥ on the authority of Abu 'Abdur-Raḥmān Al-Muqri', and this is the only Ḥadīth through 'Abdul-'Azīz with him.<sup>[2]</sup>

### **The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer**

Then Allāh says,

﴿إِلَّا الْمُسْلِمِينَ﴾

﴿Except those who are devoted to Ṣalāh.﴾

meaning, man is described with blameworthy characteristics except for He whom Allāh protects, helps and guides to good, making its means easy for him – and these are those people who perform Ṣalāh.

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ دَائِمُونَ﴾

﴿Those who with their Ṣalāh are Dā'imūn ;﴾

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn

[1] Aḥmad 2:302.

[2] Abu Dāwud 3:26.

Mas'ūd, Masrūq and Ibrāhīm An-Nakha'ī.<sup>[1]</sup> It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allāh's statement,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

«Successful indeed are the believers. Those who with their Ṣalāh are Khāshi'ūn.» (23:1-2)

This was said by 'Uqbah bin 'Āmir. From its meanings is the same terminology used to describe standing (still) water (*Al-Mā' Ad-Dā'im*). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (*Dā'im*) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the *Ḥadīth* that has been recorded in the *Ṣaḥīḥ* on the authority of 'Ā'ishah that the Messenger of Allāh ﷺ said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ»

«The most beloved deeds to Allāh are those that are most consistent, even if they are few.»<sup>[2]</sup>

Then Allāh says,

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٦٠﴾ لِلسَّائِلِ وَالسَّرُورِ ﴿٦١﴾﴾

«And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.»

meaning, in their wealth is a determined portion for those who are in need. Concerning Allāh's statement,

﴿وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ ﴿٦٢﴾﴾

«And those who believe in the Day of Recompense.»

meaning, they are sure of the Final Return (to Allāh), the

[1] Aṭ-Ṭabari 23:612.

[2] Muslim 1:541.

Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allāh says,

﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ خَشِفُوا ۚ﴾

﴿And those who fear the torment of their Lord.﴾

meaning, they are fearful and dreadful.

﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۚ﴾

﴿Verily, the torment of their Lord is that before which none can feel secure.﴾

meaning, no one is safe from it (Allāh's torment) of those who understand the command from Allāh, except by the security of Allāh Himself. Then Allāh says,

﴿وَالَّذِينَ هُمْ يُحْذَرُونَ ۚ﴾

﴿And those who guard their private part (chastity).﴾

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allāh has allowed them to be in. This is why Allāh says,

﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ۚ﴾

﴿Except from their wives or their right hand possessions﴾

meaning, from their female slaves.

﴿فَإِنَّهُمْ غَيْرُ مُلْكَمِينَ ۚ﴾

﴿for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴾

The explanation of this has already preceded at the beginning of Sūrat Al-Mu'minūn, and therefore does not need to be repeated here.<sup>[1]</sup>

Allāh said,

﴿وَالَّذِينَ هُمْ لَا يُخْلِفُونَ مِيثَاقَهُمْ ۚ﴾

﴿And those who keep their trusts and covenants.﴾

meaning, if they are given a trust they do not deceit and when

<sup>[1]</sup> See the volume six, the Tafsīr of Sūrat Al-Mu'minūn (23 :6-7).



they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Ḥadīth,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ»

«The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).»<sup>[1]</sup>

In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.»<sup>[2]</sup>

Concerning Allāh's statement,

﴿وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ﴾

«And those who stand firm in their testimonies.» This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allāh says in another Āyah,

﴿وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِذًا قَلْبُهُ﴾

«Who hides it, surely, his heart is sinful.» (2:283)

Then Allāh says,

﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

«And those who are with their Ṣalāh, Yuhāfizūn.»

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allāh begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Sūrat Al-Mu'minūn.

It is exactly the same discussion. This is why Allāh says there (in Al-Mu'minūn),

<sup>[1]</sup> Faṭḥ Al-Bārī 1:111.

<sup>[2]</sup> Faṭḥ Al-Bārī 1:111.

﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾﴾

◀These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.▶ (23:10-11)

And He says here,

﴿أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ﴿٢٥﴾﴾

◀Such shall dwell in the Gardens, honored.▶

meaning, they will be honored with various types of pleasures and delights.

﴿قَالَ الَّذِينَ كَفَرُوا بِآيَاتِكَ مُهْلِكِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَبْطَعُ كُلَّ امْرِئٍ يَنْتَهَمُ أَنَّ  
يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِنَّا يَعْلَمُونَ ﴿٣٩﴾ فَلَا أَقِيمُ رَبِّ الْقَسْبِ وَالْقَرْبِ إِنَّا  
لَقَدِيرُونَ ﴿٤٠﴾ عَلَٰنَ أَن تُبَدِّلَ حَزَبًا نِّعَمًا وَمَا نَحْنُ بِمَسْتُوفِينَ ﴿٤١﴾ فَذَرُهُمْ يُخَوِّضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي  
يُوعَدُونَ ﴿٤٢﴾ يَوْمَ يُخْرِجُونَ مِنَ الْأَعْدَابِ بِرَأْيَا كَانَتْهُمْ إِلَىٰ نَفْسٍ يُوفُؤُونَ ﴿٤٣﴾ خَنِيمَةً أَمْرُهُمْ زَهْمُهُمْ ذُلُّهُ  
ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾﴾

◀36. So, what is the matter with those disbelievers, before you Muhti'in▶

◀37. On the right and on the left, 'Izīn.▶

◀38. Does every man of them hope to enter the Paradise of Delight?▶

◀39. But no! Verily, We have created them out of that which they know!▶

◀40. But no! I swear by the Lord of the easts and the wests that surely We are Able▶

◀41. To replace them by (others) better than them; and We are not to be outrun.▶

◀42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.▶

◀43. The Day when they will come out of the graves quickly as racing to a Nuṣuḥ,▶

◀44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!▶

### The Rebuke of the Disbelievers and the Threat against Them

Allāh rebukes the disbelievers who, in the time of the Prophet ﷺ, saw him and the guidance Allāh sent him with. They witnessed the magnificent miracles Allāh aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allāh says,

﴿فَمَا لَهُمْ عَنِ الْفِرَاقِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ خُمُرٌ مُّسْتَفِيقُونَ ﴿٥٠﴾ قَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾﴾

﴿Then what is wrong with them that they run away from admonition? As if they were (frightened) wild donkeys. Fleeing from a beast of prey.﴾ (74:49-51)

This is the example of disbeliever.  
And this Āyah is similar. As Allāh says,

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُطِيعٌ لِّأَمْرِهِمْ﴾

﴿So what is the matter with those disbelievers, before you Muḥṭi'īn﴾

meaning, 'what is wrong with these disbelievers who are with you, O Muḥammad? Why are they Muḥṭi'īn, meaning hastily running away from you?' This is as Al-Ḥasan Al-Baṣrī said, "Muḥṭi'īn means departing."

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِّهِ ﴿٦٧﴾﴾

﴿On the right and on the left, 'Izīn.﴾

The singular of 'Izīn is 'Izah, which means separating.<sup>[1]</sup> meaning in their separating and their differing. Al-'Awfi reported from Ibn 'Abbās about the Āyah;

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُطِيعٌ لِّأَمْرِهِمْ﴾

﴿So what is the matter with those disbelievers, before you Muḥṭi'īn.﴾

"They are looking in your direction." Then the Āyah;

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِّهِ ﴿٦٧﴾﴾

﴿On the right and on the left, 'Izīn.﴾

[1] Aṭ-Ṭabari 23 :620.

he (Ibn 'Abbās) said, "Al-'Izīn is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ﷺ) and mocking him."

Jābir bin Samurah narrated that the Messenger of Allāh ﷺ came out to them while they were sitting in circles. So the Messenger of Allāh ﷺ said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

«Why do I see you all 'Izīn (in groups).»<sup>[1]</sup>

Aḥmad, Muslim, Abu Dāwud, An-Nasā'ī and Ibn Jarīr all recorded this Ḥadīth.<sup>[2]</sup>

Then, concerning Allāh's statement,

﴿أَتَلْبَحُ كُلُّهُمْ أَن يَدْخَلَ جَنَّةَ نَعِيمٍ ۖ كَلَّا ۚ﴾

«Does every man of them hope to enter the Paradise of Delight?

But no!»

meaning, is this their wish, yet they flee from the Messenger ﷺ in aversion to the truth? Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell. Then Allāh affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allāh mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allāh says,

﴿إِنَّا خَلَقْنَاهُمْ مِنَّا بَعْلُونَ﴾

«Verily, We have created them out of that which they know!» meaning, from despised semen. This is as Allāh says,

﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ﴾

«Did We not create you from a despised water (semen)?»  
(77:20)

Allāh also says,

<sup>[1]</sup> Aṭ-Ṭabari 23:620.

<sup>[2]</sup> Aḥmad 5:93, Muslim 1:322, Abu Dāwud 1:561, An-Nasā'ī 3:4, and Aṭ-Ṭabari 23:620.

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥٦﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٥٧﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٥٨﴾ إِنَّهُ عَلَى رَيْبٍ  
لِقَائِهِ ﴿٥٩﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٦٠﴾ فَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿٦١﴾﴾

﴿So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.﴾ (86:5-10)

Then Allāh says,

﴿فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ﴾

﴿But no! I swear by the Lord of the easts and the wests﴾

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allāh has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allāh's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allāh says,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.﴾ (40:57)

Allāh also says,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ لِحُفَّتِهِمْ يَغْدِرُ عَلَى أَنْ يُخَيِّ  
الْمَوْءُؤَاتِ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٨﴾﴾

«Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.» (46:33)

Allāh says in another Āyah,

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝۸۱﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿۸۲﴾

«Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is!» (36:81,82)

So here He says,

﴿وَلَا أَقِيمُ رَبِّ السَّعْيِ وَالْقَرْبِ إِنَّا لَقَدِيرُونَ ۝۸۳﴾ عَلَىٰ أَن نُّبَدِّلَ خَيْرًا مِنْهُمْ

«But no! I swear by the Lord of the easts and the wests that surely We are Able –to replace them by (others) better than them..»

meaning, 'on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.' For verily, Allāh's power is suitable (able) to do that.

﴿وَمَا عَنَّا بِمُسْتَوْفِينَ ۝۸۴﴾

«and We are not to be outrun.» meaning, 'We are not unable.' This is as Allāh says,

﴿إِنَّمَا يَحْسَبُ الْإِنْسَانُ أَنَّنَا نَجْمَعُ عِظَامَهُ ۝۸۵﴾ بَلَىٰ قَدِيرِينَ عَلَىٰ أَن نُصَوِّرَ لَهُ مَا كَانَ يُكَذِّبُ ۝۸۶﴾

«Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers.» (75:3,4)

Allāh also says,

﴿عَمَلُكُمْ قَدَرْنَا يَتَنَزَّلُ الْمَوْتُ وَمَا عَنَّا بِمُسْتَوْفِينَ ۝۸۷﴾ عَلَىٰ أَن نُّبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿۸۸﴾

«We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.» (56:60,61)

Ibn Jarīr preferred the meaning to be: 'a nation who will obey

Us and not disobey Us.' He (Ibn Jarīr) interpreted it in the same way as Allāh's statements,

﴿عَنْ أَنْ تُبَدِّلَ خَيْرًا مِنْهُمْ﴾

﴿To replace them by (others) better than them..﴾ and:

﴿وَلَا يَنْتَظِرُونَ إِلَّا بَدْلًا مِمَّا عَمِلُوا ۚ وَكَفَّ اللَّهُ عَنْهُمْ وَأَخَذَ اللَّهُ الْعِقَابَ مِنْهُمْ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be like you.﴾ (47:38)

However, the first interpretation is more obvious since the other Āyāt support that, and Allāh the Most High knows best. Then Allāh says,

﴿يَذَرُهُمْ﴾

﴿So leave them﴾ meaning, 'O Muḥammad!'

﴿يَتَوَضَّأُوا وَيَلْعَبُوا﴾

﴿to plunge in vain talk and play about,﴾ meaning, leave them in their denial, disbelief and obstinance.

﴿حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ﴾

﴿until they meet their Day which they are promised.﴾ meaning, they are going to know the outcome of that and taste its evil consequences.

﴿يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ رِجَالًا كَانَتْهُمْ إِلَىٰ نَضِيبٍ يُؤْتُونَ﴾

﴿The Day when they will come out of the graves quickly as racing to a Nuṣub.﴾

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk, all said, "As if they were rushing towards a flag." Abu 'Āliyah and Yaḥyā bin Abi Kathīr both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Naṣb" (instead of Nuṣub) with a *Fathah* over the letter Nūn and a *Sukūn* over the letter Ṣād. This (Naṣb) is a verbal noun meaning something that is erected. Al-Ḥasan Al-Baṣrī recited it as "Nuṣub" with a *Ḍammah* over both the letter

*Nūn* and *Ṣād*. This (*Nuṣub*) means an idol. With this recitation the *Āyah* means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujāhid, Yaḥyā bin Abi Kathīr, Muslim Al-Baṭīn, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Abu Sālih, 'Āṣim bin Bahdalah, Ibn Zayd and others. Concerning Allāh's statement,

﴿خَشِعَتْ أَنصُرُهُمْ﴾

﴿With their eyes lowered in fear﴾ meaning humbled.

﴿تَرَفُّعُهُمْ ذِلَّةً﴾

﴿covering them with humility.﴾ meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allāh).

﴿ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ﴾

﴿That is the Day which they were promised!﴾

This is the end of the *Tafsīr* of Sūrah Sa'ala Sā'il. And all praise and thanks are due to Allāh.