

The Tafsīr of Sūrat Al-Ghāshiyah (Chapter - 88)

Which was revealed in Makkah

Reciting Sūrat Al-A'la and Al-Ghāshiyah in the Friday Prayer

It has already been mentioned on the authority of An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ used to recite Sūrat Al-A'la (87) and Al-Ghāshiyah in the 'Id and Friday prayers.^[1] Imām Mālik recorded that Aḍ-Ḍaḥḥāk bin Qays asked An-Nu'mān bin Bashīr, "What else did the Messenger of Allāh ﷺ recite on Friday along with Sūrat Al-Jumu'ah?" An-Nu'mān replied, "Al-Ghāshiyah (88)."^[2] This narration has been recorded by Abu Dāwud, An-Nasā'ī, Muslim and Ibn Mājah.^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ ① وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ ② عَائِلَةٌ نَاصِبَةٌ ③ فَصَلَّى نَارًا حَامِيَةً ④
شَفَقَىٰ مِنْ عَتِيٍّ ⑤ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ⑥ لَا يَسِينُ وَلَا يَنْفِي مِنْ جُوعٍ ⑦﴾

﴿1. Has there come to you the narration of Al-Ghāshiyah (the overwhelming)?﴾

﴿2. Some faces that Day will be Khāshi'ah.﴾

﴿3. Laboring, weary.﴾

﴿4. They will enter into Fire, Ḥāmiyah.﴾

﴿5. They will be given to drink from a boiling (Āniyah) spring.﴾

﴿6. No food will there be for them but from Ḍarī',﴾

[1] Muslim 2:598.

[2] Al-Muwatta' 1:111.

[3] Abu Dāwud 1:670, An-Nasā'ī 3:112, Muslim 2:598 and Ibn Mājah 1:355.

﴿7. Which will neither nourish nor avail against hunger.﴾

The Day of Judgement and what will happen to the People of the Fire during it

Al-Ghāshiyah is one of the names of the Day of Judgement. This was said by Ibn 'Abbās, Qatādah and Ibn Zayd.^[1] It has been called this because it will overwhelm the people and overcome them. Allāh then says,

﴿وُجُوهٌُ يُؤْمَدُ خَشِيعَةً﴾

﴿Some faces that Day will be *Khāshi'ah*.﴾ meaning, humiliated. This was said by Qatādah.^[2] Ibn 'Abbās said, "They will be humble but this action will be of no benefit to them." Then Allāh says,

﴿عَامِلَةٌ نَاصِبَةٌ﴾

﴿Laboring, weary.﴾ meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hāfiẓ Abu Bakr Al-Burqāni narrated from Abu 'Imrān Al-Jawni that he said, " 'Umar bin Al-Khaṭṭāb passed by the monastery of a monk and he said: 'O monk!' Then the monk came out, and 'Umar looked at him and began to weep. Then it was said to him: 'O Commander of the faithful! Why are you weeping?' He replied: 'I remembered the statement of Allāh, the Mighty and Majestic, in His Book,

﴿عَامِلَةٌ نَاصِبَةٌ تَصَلَّى نَارًا حَامِيَةً﴾

﴿Laboring, weary. They will enter into Fire, *Hāmiyah*.﴾

So that is what has made me cry.' "^[3] Al-Bukhārī recorded that Ibn 'Abbās said,

﴿عَامِلَةٌ نَاصِبَةٌ﴾

﴿Laboring, weary.﴾ "The Christians."^[4] It is narrated that 'Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and

[1] Aṭ-Ṭabari 24:381.

[2] Aṭ-Ṭabari 24:382.

[3] 'Abdur-Razzāq 2:299, and Al-Ḥākim 2:522.

[4] *Fath Al-Bāri* 8:570.

perdition." Ibn 'Abbās, Al-Ḥasan, and Qatādah all said,

﴿تَصَلُّنَّ نَارًا حَامِيَةً﴾

﴿They will enter into Fire, Ḥāmiyah﴾ meaning, hot with intense heat.

﴿تُشَقَّى مِنْ عَيْنٍ مَائِيَةٍ﴾

﴿They will be given to drink from a boiling (Āniyah) spring.﴾

meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn 'Abbās, Mujāhid, Al-Ḥasan and As-Suddi.^[1] Concerning Allāh's statement,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ﴾

﴿No food will there be for them but from Ḍarī',﴾

'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās that he said, "A tree from the Hellfire."^[2] Ibn 'Abbās, Mujāhid, Ṭkrimah, Abu Al-Jawzā' and Qatādah, all said, "It is *Ash-Shibriq* (a type of plant)." Qatādah said, "The Quraysh called it *Ash-Shabraq* in the spring and *Aḍ-Ḍarī'* in the summer." Ṭkrimah said, "It is a thorny tree which reaches down to the ground."^[3] Al-Bukhārī related that Mujāhid said, "*Aḍ-Ḍarī'* is a plant that is called *Ash-Shibriq*. The people of the Ḥijāz call it *Aḍ-Ḍarī'* when it dries, and it is poisonous."^[4] Ma'mar narrated that Qatādah said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ﴾

﴿No food will there be for them but from Ḍarī',﴾

"This is *Ash-Shibriq*. When it dries it is called *Aḍ-Ḍarī'*."^[5] Sa'īd narrated from Qatādah that he said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ﴾

﴿No food will there be for them but Ḍarī',﴾

"This is of the worst, most disgusting and loathsome of foods."^[6] Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24 :383.

[2] Aṭ-Ṭabari 24 :385.

[3] Aṭ-Ṭabari 24 :384.

[4] *Fath Al-Bāri* 8 :570.

[5] Aṭ-Ṭabari 24 :384.

[6] Aṭ-Ṭabari 24 :384.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٩٢

الْبَقَرَةُ

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١١﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴿١٢﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٣﴾ صُحُفٍ إِبْرَاهِيمَ وَمُوسَى ﴿١٤﴾

سُورَةُ الْغَاشِيَةِ ﴿١٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَشِعَةٌ ﴿٢﴾ عَايِلَةٌ نَاصِبَةٌ ﴿٣﴾ تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾ تَسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾ لَا يَسِينُ وَلَا يَغْنَى مِنْ جُوعٍ ﴿٧﴾ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لَسَعِبَهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾ وَنَارٌ مِصْقُوفَةٌ ﴿١٥﴾ وَزُرَّابِي مَبْنُوتَةٌ ﴿١٦﴾

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيَعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

﴿٧﴾ لَا يَسِينُ وَلَا يَغْنَى مِنْ جُوعٍ ﴿٧﴾

Which will neither nourish nor avail against hunger.

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

﴿٨﴾ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لَسَعِبَهَا

رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾ لَا

تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ

جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٣﴾

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾ وَنَارٌ

مِصْقُوفَةٌ ﴿١٥﴾ وَزُرَّابِي مَبْنُوتَةٌ ﴿١٦﴾

8. Faces that Day will be joyful.

9. Glad with their endeavor.

10. In a lofty Paradise.

11. Where they shall neither hear harmful speech nor falsehood.

12. Therein will be a running spring.

13. Therein will be thrones raised high.

14. And cups set at hand.

15. And Namāriq, set in rows.

16. And Zarābi, spread out (Mabthūthah).

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allāh changes the discussion to mention those who will be happy. He says,

﴿وُجُوهٌ يَوْمَئِذٍ﴾

﴿Faces that Day.﴾ meaning, on the Day of Judgement.

﴿تَأْتِمِرُ﴾

﴿will be joyful,﴾ meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyān said,

﴿لَسَنِيهَا رَاضِيَةٌ ۝١﴾

﴿Glad with their endeavor.﴾ "They will be pleased with their deeds." Then Allāh says,

﴿فِي جَنَّةٍ عَالِيَةٍ ۝٢﴾

﴿In a lofty Paradise.﴾ meaning, elevated and brilliant, secure in their dwellings.

﴿لَا تَسْمَعُ فِيهَا لَفًّا ۝٣﴾

﴿Where they shall neither hear harmful speech nor falsehood.﴾ meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allāh says,

﴿لَا يَسْمَعُونَ فِيهَا لَقْرًا ۖ إِلَّا سَلَامًا ۝٤﴾

﴿They shall not hear therein any Laghw,^[1] but only Salām.﴾ (19:62)

Allāh also says,

﴿لَا تَلْقَوْنَ فِيهَا وَلَا نَأِيمًا ۝٥﴾

﴿Free from any Laghw, and free from sin.﴾ (52:23)

and He says,

﴿لَا يَسْمَعُونَ فِيهَا لَقْرًا ۖ وَلَا نَأِيمًا ۝٦ إِلَّا سَلَامًا سَلَامًا ۝٧﴾

﴿No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salām! Salām!"﴾ (56:25-26)

Then Allāh continues,

﴿فِيهَا عَيْنٌ جَارِيَةٌ ۝٨﴾

^[1] Vain, useless, false, sinful speech.

﴿Therein will be a running spring.﴾ meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Hātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَنْهَارُ الْجَنَّةِ تَفَجَّرُ مِنْ تَحْتِ بَلَالٍ - أَوْ مِنْ تَحْتِ جِبَالٍ - الْمِسْكِ»

«The rivers of Paradise spring forth from beneath hills - or mountains - of musk.»^[1]

﴿فِيهَا سُرُرٌ مَرْفُوعَةٌ﴾

﴿Therein will be thrones raised high.﴾ meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allāh wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

﴿وَأَكْوَابٌ مَوْضُوعَةٌ﴾

﴿And cups set at hand.﴾ meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

﴿وَنَارَافَتٌ مَضْمُونَةٌ﴾

﴿And Namāriq set in rows.﴾ Ibn 'Abbās said, "An-Namāriq are pillows."^[2] This was also said by 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri and others. Concerning Allāh's statement,

﴿وَزَارِبٌ مَبْثُوثٌ﴾

﴿And Zarābi, spread out (Mabthūthah).﴾

Ibn 'Abbās said, "Az-Zarābi are carpets." This was also said by Aḍ-Ḍaḥḥāk and others. Here the word *Mabthūthah* means placed here and there for whoever would like to sit upon them.

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿وَلَا إِلَى الْجِبَالِ كَيْفَ

[1] Ibn Hibbān no. 2622. See *Mawārid Az-Zam'ān*.

[2] Aṭ-Ṭabari 24:387.

نُصِبَتْ ﴿١٧﴾ وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٨﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿١٩﴾ لَسْتَ عَلَيْهِمْ
بِمُصْطَفِرٍ ﴿٢٠﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢١﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٢﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٣﴾ ثُمَّ
إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٤﴾

- ﴿17. Do they not look at the camels, how they are created?﴾
 ﴿18. And at the heaven, how it is raised?﴾
 ﴿19. And at the mountains, how they are rooted?﴾
 ﴿20. And at the earth, how it is outspread?﴾
 ﴿21. So remind them – you are only one who reminds.﴾
 ﴿22. You are not a Muṣayyir over them.﴾
 ﴿23. Save the one who turns away and disbelieves.﴾
 ﴿24. Then Allāh will punish him with the greatest punishment.﴾
 ﴿25. Verily, to Us will be their return;﴾
 ﴿26. Then verily, for Us will be their reckoning.﴾

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allāh commands His servants to look at His creations that prove His power and greatness. He says,

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾﴾

﴿Do they not look at the camels, how they are created?﴾

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayḥ Al-Qāḍi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allāh raised it in such magnificence above the ground. This is as Allāh says,

﴿أَفَلَا يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا مِنْ دُجُوعٍ ﴿٥٠﴾﴾

﴿Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it?﴾ (50:6)

Then Allāh says,

﴿وَالْأَلْبَارِ كَيْفَ نُصِبَتْ﴾

﴿And at the mountains, how they are rooted?﴾

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

﴿وَالْأَرْضِ كَيْفَ سُطِحَتْ﴾

﴿And at the earth, how it is outspread?﴾

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Ḍimām bin Tha'labah

These are the things Ḍimām swore by after questioning the Messenger of Allāh ﷺ. This can be seen in what Imām Aḥmad recorded from Thābit, who reported that Anas said, "We were prohibited from asking the Messenger of Allāh ﷺ anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, 'O Muḥammad! Verily, your messenger has come to us and he claims that you claim that Allāh sent you.' He (the Prophet) ﷺ said,

«صَدَقَ»

«He told the truth.» The man said, 'Who created the heaven?' He (the Prophet ﷺ) replied, «الله», «Allāh.» The man said, 'Who created the earth?' He (the Prophet ﷺ) replied, «الله», «Allāh».

The man said, 'Who erected these mountains and placed in them whatever is in them?' He (the Prophet ﷺ) replied, «الله», «Allāh».

Then the man said, 'By the One Who created the heaven, the earth, and erected these mountains, did Allāh send you?' He (the Prophet ﷺ) said,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.» The man then said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.» Then the man said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger claims that we are obligated to perform pilgrimage (Ḥajj) to the House (the Ka'bah), for whoever is able to find a way there.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.»

Then the man turned away to leave while saying, 'By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet ﷺ then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

«If he has spoken truthfully, he will certainly enter Paradise.»^[1]

[1] Aḥmad 3:143.

This *Ḥadīth* was recorded by Al-Bukhārī, Muslim, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah .^[1]

The Messenger ﷺ is only charged with delivering the Message

Allāh says,

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾

«So remind them – you are only one who reminds. You are not a Muṣayṭir over them»

meaning, “O Muḥammad! Remind the people with what you have been sent with to them.”

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

«your duty is only to convey (the Message) and on Us is the reckoning.» (13:40)

Then Allāh says,

﴿لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ﴾

«You are not a Muṣayṭir over them.»

Ibn ‘Abbās, Mujāhid and others said, “You are not a dictator over them.”^[2] This means that you cannot create faith in their hearts. Ibn Zayd said, “You are not the one who can force them to have faith.”^[3] Imām Aḥmad recorded from Jābir that the Messenger of Allāh ﷺ said,

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they say La ilāha illallāh (none has the right to be worshipped except Allāh). So if they say that, they have safeguarded their blood and wealth from me – except for what is rightfully due from it – and their reckoning is with Allāh, the Mighty and Majestic.»

[1] Al-Bukhārī no. 63, Muslim 1:41, Abu Dāwud no. 486, At-Tirmidhi no. 619, An-Nasā'ī in *Al-Kubrā* no. 2401, 2402, Ibn Mājah no. 1402.

[2] Aṭ-Ṭabari 24:390.

[3] Aṭ-Ṭabari 24:390.

Then he ﷺ recited,

﴿تَذَكَّرْ إِنَّآ أَنْتَ مُذَكِّرٌ ﴿١٧﴾ أَنتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿١٨﴾﴾

«So remind them - you are only one who reminds. You are not a dictator over them - ﴿١٧﴾»

This is how Muslim recorded this Ḥadīth in his Book of Faith, and At-Tirmidhi and An-Nasā'ī also recorded it in their *Sunans* in the Books of *Tafsīr*.^[2] This Ḥadīth can be found in both of the Two *Ṣaḥīḥs*.^[3]

The Threat for Whoever turns away from the Truth

Concerning Allāh's statement,

﴿إِلَّا مَن تَوَلَّىٰ وَكُفِّرَ ﴿٣١﴾﴾

«Save the one who turns away and disbelieves.»

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allāh's statement,

﴿لَا مَدَدَ لَآ مَلٍ ﴿٣٢﴾ وَلَٰكِي كَذَّبَ وَتَوَلَّىٰ ﴿٣٣﴾﴾

«So he neither believed nor prayed! But on the contrary, he belied and turn away! ﴿75:31-32﴾»

Thus, Allāh says,

﴿يُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٣٤﴾﴾

«Then Allāh will punish him with the greatest punishment.»

Allāh then says,

﴿إِنَّا إِنَّمَا جِئْنَاهُم بِآيَاتِنَا ﴿٣٥﴾﴾

«Verily, to Us will be their return;» meaning, their place of return and their resort.

﴿ثُمَّ إِنَّا عِلَيْنَا حَاسِبُهُمْ ﴿٣٦﴾﴾

«Then verily, for Us will be their reckoning.» meaning, 'We will

[1] Aḥmad 3:300.

[2] Muslim 1:53, *Tuḥfat Al-Aḥwadhī* 9:265, and An-Nasā'ī in *Al-Kubrā* 6:514.

[3] *Faṭḥ Al-Bārī* 1:95, from Ibn 'Umar, and Muslim 1:52.

reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the *Tafsīr* of *Sūrat Al-Ghāshiyah*, and all praise and thanks are due to Allāh.