

## The Tafsīr of Sūrat Al-Inshiqāq (Chapter - 84)

**Which was revealed in Makkah**

### **The Prostration of Recitation in Sūrat Al-Inshiqāq**

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

﴿When the heaven is split asunder.﴾ and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allāh ﷺ prostrated during its recitation. This was recorded by Muslim and An-Nasā'ī on the authority of Mālik.<sup>[1]</sup>

Al-Bukhārī recorded from Abu Rāfi' that he prayed the Night prayer with Abu Hurayrah, and he (Abu Hurayrah) recited,

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

﴿When the heaven is split asunder.﴾ then he prostrated. So Abu Rāfi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qāsim (the Prophet ﷺ), and I will never cease prostrating during its recitation until I meet him."<sup>[2]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ ① وَأَذْنَتْ لِرَبِّهَا وَحُفَّتْ ② وَإِذَا الْأَرْضُ مُدَّتْ ③ وَأَلْقَتْ مَا فِيهَا وَخُلَّتْ ④  
وَأَذْنَتْ لِرَبِّهَا وَحُفَّتْ ⑤ بَيَّأَتْهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا مِّمْلَقِيهِ ⑥ فَأَمَّا مَنْ أَرَفَ  
كِتَابَهُ يَسْمِيهِ ⑦ فَسَوْفَ يَحْصِبُ حَصَابًا يَجِيبُ ⑧ وَتَنفِلُ إِلَىٰ أَهْلِهِ مَسْرُورًا ⑨ وَأَمَّا مَنْ أَرَفَ  
كِتَابَهُ وَرَأَاهُ ظَهِيرًا ⑩ فَسَوْفَ يَدْعُوا ثُبُورًا ⑪ وَيَصْلَىٰ سَعِيرًا ⑫ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ⑬ إِنَّهُ

[1] Muslim 1:406, and An-Nasā'ī in *Al-Kubrā* 6:510.

[2] *Fath Al-Bārī* 1:292.

ظَنَّ أَنْ لَنْ يَحْضَرَ ﴿١٥﴾ يَقُولُ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٦﴾

- ﴿1. When the heaven is split asunder,﴾
- ﴿2. And listens to and obeys its Lord – and it must do so.﴾
- ﴿3. And when the earth is stretched forth,﴾
- ﴿4. And has cast out all that was in it and became empty.﴾
- ﴿5. And listens to and obeys its Lord – and it must do so.﴾
- ﴿6. O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.﴾
- ﴿7. Then as for him who will be given his Record in his right hand,﴾
- ﴿8. He surely will receive an easy reckoning,﴾
- ﴿9. And will return to his family Masrūr (in joy)!﴾
- ﴿10. But whosoever is given his Record behind his back,﴾
- ﴿11. He will invoke destruction,﴾
- ﴿12. And he shall enter a blazing Fire, and made to taste its burning.﴾
- ﴿13. Verily, he was among his people in joy!﴾
- ﴿14. Verily, he thought that he would never return!﴾
- ﴿15. Yes! Verily, his Lord has been ever beholding him!﴾

### **Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection**

Allāh says,

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

﴿When the heaven is split asunder,﴾ This refers to the Day of Judgement.

﴿وَأُوتِيَ رَحْمَةً﴾

﴿And listens to and obeys its Lord﴾ meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

﴿وَمُتَّعَتْ﴾

﴿and it must do so.﴾ meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected,

nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allāh says,

﴿وَالْأَرْضُ مَدَدَتْ﴾

﴿And when the earth is stretched forth,﴾ meaning, when the earth is expanded, spread out and extended.

Then He says,

﴿وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ﴾

﴿And has cast out all that was in it and became empty.﴾ meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujāhid, Sa'īd, and Qatādah.<sup>[1]</sup>

﴿وَأَذِنَتْ لِرَبِّهَا وَحَسَّتْ﴾

﴿And listens to and obeys its Lord, and it must do so.﴾

The explanation of this is the same as what has preceded.

### The Recompense for Deeds is True

Allāh says,

﴿يَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَارِهُ إِيَّائِكَ كَذَبًا﴾

﴿O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,﴾

meaning, 'verily you are hastening to your Lord and working deeds.'

﴿فَلْيَقِ﴾

﴿and you will meet.﴾ Then you will meet that which you did of good or evil.' A proof for this is what Abu Dāwud Aṭ-Ṭayālīsī recorded from Jābir, that the Messenger of Allāh ﷺ said,

«قَالَ جِبْرِيلُ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأُحِبِّ [مَنْ] شِئْتَ فَإِنَّكَ مُقَارَفُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ»

«Jibril said, "O Muḥammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).»<sup>[2]</sup>

[1] Aṭ-Ṭabari 24:310.

[2] Musnad Aṭ-Ṭayālīsī no. 242.

There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the *Āyah* to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-'Awfi recorded from Ibn 'Abbās that he said explaining,

﴿بَأْتِيَهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا﴾

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,﴾

"Whatever deed you do, you will meet Allāh with it, whether it is good or bad."<sup>[1]</sup>

### The Presentation and the Discussion that will take place during the Reckoning

Then Allāh says,

﴿فَأَمَّا مَنْ أُرِفَ كِتَابُهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيرًا﴾

«Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,﴾ (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نُوقِشَ الْحِسَابَ عُذِبَ»

«Whoever is interrogated during the reckoning, then he will be punished.»

'Ā'ishah then said, "But didn't Allāh say,

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيرًا﴾

«He surely will receive an easy reckoning,﴾?"

The Prophet ﷺ replied,

«لَيْسَ ذَلِكَ بِالْحِسَابِ، وَلَكِنَّ ذَلِكَ الْعَرْضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِبَ»

<sup>[1]</sup> At-Ṭabari 24:312.

«That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished.»<sup>[1]</sup>

This Ḥadīth has also been recorded by Al-Bukhārī, Muslim, At-Tirmidhi, An-Nasā'ī and Ibn Jarīr.<sup>[2]</sup>

In reference to Allāh's statement,

﴿وَيَرْجِعُهُ إِلَىٰ أَهْلِهِ مُسْرُورًا﴾

«And will return to his family Masrūr!»

This means that he will return to his family in Paradise. This was said by Qatādah and Aḍ-Ḍaḥḥāk. They also said, "Masrūr means happy and delighted by what Allāh has given him."<sup>[3]</sup> Allāh said;

﴿وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ﴾

«But whosoever is given his Record behind his back,»

meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

﴿تَسْتَوِي يَدْعُوا بُرُورًا﴾

«He will invoke destruction,» meaning, loss and destruction.

﴿وَيَصْلَىٰ سَعِيرًا﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا

«And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!»

meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

﴿إِنَّهُ ظَنَّ أَنْ لَنْ يَحْزُونَ﴾

«Verily, he thought that he would never return!»

meaning, he used to believe that he would not return to Allāh, nor would Allāh bring him back (to life) after his death. This was said by Ibn 'Abbās, Qatādah and others.<sup>[4]</sup> Allāh then says,

[1] Aḥmad 6:47.

[2] Faḥ Al-Bārī 8:566, Muslim 4:2204, Tuḥfat Al-Aḥwadhī 9:256, An-Nasā'ī in Al-Kubrā 6:510, and Aṭ-Ṭabari 24:315.

[3] Aṭ-Ṭabari 24:315.

[4] Aṭ-Ṭabari 24:317.

سُورَةُ الْاَنْشُرِ

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الرَّحْمٰنُ الرَّحِيْمُ

عَلَىٰ أَرَآئِكُمْ يَنْظُرُونَ ﴿١٦﴾ هَلْ ثَوَابَ الْكَحَارِ مَا كَانُوا يَفْعَلُونَ ﴿١٧﴾

## سُورَةُ الْاَنْشُرِ قُلْ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَتَأَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا مَّحْمُولًا ﴿٦﴾ فَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ بِحَمِيدِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَنَقْلَتْ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَن لَّنْ نَّحْمُرَهُ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أَقْسِمُ بِالسَّفْقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَهَلْ لَّكُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا بِكَذَّبُوا عَنْهُمْ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾ ﴿١٥﴾

﴿Yes! Verily, his Lord has been ever beholding him!﴾

meaning, certainly Allāh will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

﴿فَلَا أَقْسِمُ بِالسَّفْقِ﴾ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَهَلْ لَّكُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا بِكَذَّبُوا عَنْهُمْ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

﴿يُوعُونَ﴾ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

﴿16. But no! I swear by Ash-Shafaq;﴾

﴿17. And the night and what it Wasaqa,﴾

﴿18. And the moon when it Ittasqa.﴾

﴿19. You shall certainly travel from stage to stage.﴾

﴿20. What is the matter with them, that they believe not?﴾

﴿21. And when the Qur'ān is recited to them, they fall not prostrate.﴾

﴿22. Nay, those who disbelieve deny.﴾

﴿23. And Allāh knows best what they gather,﴾

﴿24. So, announce to them a painful torment.﴾

﴿25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.﴾

### Swearing by the Various Stages of Man's Journey

It has been reported from 'Ali, Ibn 'Abbās, 'Ubādah bin Aṣ-Ṣāmit, Abu Hurayrah, Shaddād bin Aws, Ibn 'Umar, Muḥammad bin 'Ali bin Al-Ḥusayn, Makhūl, Bakr bin 'Abdullāh Al-Muzani, Bukayr bin Al-Ashaj, Mālik, Ibn Abi Dhi'b, and 'Abdul-'Azīz bin Abi Salamah Al-Mājishūn, they all said, "*Ash-Shafaq* is the redness (in the sky)."<sup>[1]</sup>

'Abdur-Razzāq recorded from Abu Hurayrah that he said, "*Ash-Shafaq* is the whiteness."<sup>[2]</sup> So *Ash-Shafaq* is the redness of the horizon, either before sunset, as Mujāhid<sup>[3]</sup> said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalīl bin Aḥmad said, "*Ash-Shafaq* is the redness that appears from the setting of sun until the time of the last '*Ishā*' (when it is completely dark). When that redness goes away, it is said, '*Ash-Shafaq* has disappeared.'"<sup>[4]</sup>

Al-Jawhari said, "*Ash-Shafaq* is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." Tkrimah made a similar statement when he said, "*Ash-Shafaq* is that what is between *Al-Maghrib* and *Al-Isha*'."

In the *Ṣaḥīḥ* of Muslim, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«وَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ»

«The time of *Al-Maghrib* is as long as *Ash-Shafaq* has not disappeared.»<sup>[5]</sup>

In all of this, there is a proof that *Ash-Shafaq* is as Al-Jawhari and Al-Khalīl have said.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and Qatādah, all said that,

[1] Al-Qurṭubī 19:274.

[2] 'Abdur-Razzāq 3:358.

[3] Aṭ-Ṭabari 24:318.

[4] Al-Qurṭubī 19:275.

[5] Muslim 1:426.

﴿وَمَا وَسَقَ﴾

﴿and what it Wasaqa﴾ means "What it gathers."<sup>[1]</sup> Qatādah said, "The stars and animals it gathers."<sup>[2]</sup>

Ikrimah said,

﴿وَاللَّيْلِ وَمَا وَسَقَ﴾

﴿And by the night and what it Wasaqa,﴾

"What it drives into due to its darkness, because when it is nighttime everything goes to its home."<sup>[3]</sup> Concerning Allāh's statement,

﴿وَالْقَمَرَ إِذَا اتَّسَقَ﴾

﴿And by the moon when it Ittasqa.﴾ Ibn 'Abbās said, "When it comes together and becomes complete."<sup>[4]</sup> Al-Ḥasan said, "When it comes together and becomes full."<sup>[5]</sup>

Qatādah said, "When it completes its cycle."<sup>[6]</sup> These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allāh said,

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

﴿You shall certainly travel from stage to stage.﴾

Al-Bukhārī recorded from Mujāhid that Ibn 'Abbās said,

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

﴿You shall certainly travel from stage to stage.﴾

"Stage after stage. Your Prophet ﷺ has said this." Al-Bukhārī recorded this statement with this wording.<sup>[7]</sup>

Ikrimah said,

﴿طَبَقًا عَنْ طَبَقٍ﴾

[1] Aṭ-Ṭabari 24:319.

[2] Aṭ-Ṭabari 24:320.

[3] Aṭ-Ṭabari 24:321.

[4] Aṭ-Ṭabari 24:321.

[5] Aṭ-Ṭabari 24:321.

[6] Aṭ-Ṭabari 24:322.

[7] Fath Al-Bārī 8:567.



﴿From stage to stage.﴾ "Stage after stage.<sup>[1]</sup> Weaned after he was breast feeding, and an old man after he was a young man." Al-Ḥasan Al-Baṣri said,

﴿طَبَقًا عَنْ طَبَقٍ﴾

﴿From stage to stage.﴾ "Stage after stage.<sup>[2]</sup> Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health."

### **The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers**

Allāh said,

﴿فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿١٦﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿١٧﴾﴾

﴿What is the matter with them, that they believe not? And when the Qur'ān is recited to them, they fall not prostrate.﴾

meaning, what prevents them from believing in Allāh, His Messenger ﷺ and the Last Day, and what is wrong with them that when Allāh's Āyāt and His Words are recited to them they do not prostrate due to awe, respect and reverence? Concerning Allāh's statement,

﴿يَكْفُرُوا بِالَّذِينَ كَفَرُوا بِكَذَّبُوا ﴿١٨﴾﴾

﴿Nay, those who disbelieve deny.﴾ meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿١٩﴾﴾

﴿And Allāh knows best what they gather,﴾ Mujāhid and Qatādah both said, "What they conceal in their chests."<sup>[3]</sup>

﴿فَنَبِّئُهُمْ بِعَذَابِ أَلِيمٍ ﴿٢٠﴾﴾

﴿So, announce to them a painful torment.﴾

meaning, 'inform them, O Muḥammad, that Allāh has prepared for them a painful torment.'

Then Allāh says,

<sup>[1]</sup> Aṭ-Ṭabari 24:323.

<sup>[2]</sup> Aṭ-Ṭabari 24:323.

<sup>[3]</sup> Aṭ-Ṭabari 24:327.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Save those who believe and do righteous good deeds,﴾

This is a clear exception meaning, 'but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

﴿لَهُمْ أَجْرٌ﴾

﴿for them is a reward﴾ meaning, in the abode of the Hereafter.

﴿غَيْرَ مَقْنُونٍ﴾

﴿that will never come to an end.﴾ Ibn 'Abbās said, "Without being decreased."<sup>[1]</sup> Mujāhid and Aḍ-Ḍaḥḥāk both said, "Without measure."<sup>[2]</sup> The result of their statements is that it (the reward) is without end. This is as Allāh says,

﴿عَطَاةٌ غَيْرَ مَحْدُودٍ﴾

﴿A gift without an end.﴾ (11:108) As-Suddi said, "Some of them have said that this means without end and without decrease."

This is the end of the *Tafsīr* of *Sūrat Al-Inshiqāq*. All praise and thanks are due to Allāh, and He is the giver of success and freedom from error.

<sup>[1]</sup> Aṭ-Ṭabari 24 :327.

<sup>[2]</sup> Aṭ-Ṭabari 24 :327.