

The Tafsīr of Sūrat An-Naba' (Chapter - 78)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿عَمَّ يَتَسَاءَلُونَ﴾ ١ عَنِ النَّبِإِ الْعَظِيمِ ٢ الَّذِي هُوَ فِيهِ تُخَالِفُونَ ٣ كَلَّا سَيَعْلَمُونَ ٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ٥ أَرَأَيْتُمْ إِنْ جَعَلْنَا الْأَرْضَ مِهْنًا ٦ وَالْجِبَالَ أَوْتَاقًا ٧ وَخَلَقْنَاكُمْ أَزْوَاجًا ٨ وَجَعَلْنَا بَيْنَكُمْ سُبُلًا ٩ وَجَعَلْنَا اللَّيْلَ يَأْسًا ١٠ وَجَعَلْنَا النَّهَارَ مَعَاشًا ١١ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ١٢ وَجَعَلْنَا سِرَاجًا ١٣ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ١٤ لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ١٥ وَجَنَّاتٍ أَلْفَافًا ١٦

- ﴿1. What are they asking about?﴾
- ﴿2. About the great news,﴾
- ﴿3. About which they are in disagreement.﴾
- ﴿4. Nay, they will come to know!﴾
- ﴿5. Nay, again, they will come to know!﴾
- ﴿6. Have We not made the earth as a bed,﴾
- ﴿7. And the mountains as pegs?﴾
- ﴿8. And We have created you in pairs.﴾
- ﴿9. And We have made your sleep as a thing for rest.﴾
- ﴿10. And We have made the night as a covering,﴾
- ﴿11. And We have made the day for livelihood.﴾
- ﴿12. And We have built above you seven strong,﴾
- ﴿13. And We have made (therein) a shining lamp.﴾
- ﴿14. And We have sent down from the Mu'shirāt water Thajjāj.﴾
- ﴿15. That We may produce therewith grains and vegetations,﴾
- ﴿16. And gardens that are Alfāf.﴾

Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allāh says,

﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّارِ الْعَظِيمِ ﴿٢﴾﴾

﴿What are they asking about? About the great news,﴾

meaning, what are they asking about? They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

﴿الَّذِي فِيهِ يَخْتَلِفُونَ ﴿٣﴾﴾

﴿About which they are in disagreement.﴾

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allāh threatens those who deny the Day of Judgement by saying,

﴿كَلَّا سَيَعْلَمُونَ ﴿٤﴾ كَلَّا سَيَعْلَمُونَ ﴿٥﴾﴾

﴿Nay, they will come to know! Nay, again, they will come to know!﴾

This is a severe threat and a direct warning.

Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead

Then, Allāh begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾﴾

﴿Have We not made the earth as a bed,﴾

meaning, an established, firm and peaceful resting place that is subservient to them.

﴿وَالْجِبَالِ أَوْتَادًا ﴿٧﴾﴾

﴿And the mountains as pegs?﴾ meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those

who are in it. Then Allāh says,

﴿وَعَلَقْنٰكُمْ اَزْوَاجًا ۝۸﴾

﴿And We have created you in pairs.﴾

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allāh's statement,

﴿وَمِنْ مَّآثِنِہٖ اَنْ خَلَقَ لَكُمْ مِنْ اَنْفُسِکُمْ اَزْوَاجًا لِّتَسْكُنُوْا اِلَیْہَا وَجَعَلَ بَیْنَکُمْ مَّوَدَّۃً
وَرَحْمَةًۭ﴾

﴿And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.﴾ (30:21)

﴿وَجَعَلْنَا نَوْمَکُمْ سُبَاتًا ۝۹﴾

﴿And We have made your sleep as a thing for rest.﴾

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Āyah has been mentioned previously in Sūrat Al-Furqān.

﴿وَجَعَلْنَا اللَّیْلَ لِبَاسًا ۝۱۰﴾

﴿And We have made the night as a covering.﴾

meaning, its shade and darkness covers the people. This is as Allāh says,

﴿وَاللَّیْلَ اِذَا یُغْشٰیہَا ۝۱۱﴾

﴿By the night as it conceals it.﴾ (91:4)

Qatādah commented;

﴿وَجَعَلْنَا اللَّیْلَ لِبَاسًا ۝۱۰﴾

﴿And We have made the night as a covering.﴾

meaning, a tranquil residence. Concerning Allāh's statement,

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝۱۲﴾

﴿And We have made the day for livelihood.﴾

meaning, 'We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are

able to come and go for their livelihood, earning, business dealings and other than that as well.^[1] In reference to Allāh's statement,

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا﴾

﴿And We have built above you seven strong,﴾

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allāh says,

﴿وَجَعَلْنَا يَوْمًا وَقَابًا﴾

﴿And We have made (therein) a shining lamp.﴾

meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allāh then says,

﴿وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا﴾

﴿And We have sent down from the Mu'şirāt water Thajjāj.﴾

'Ali bin Abi Talḥah reported from Ibn 'Abbās that he said, "From the *Mu'şirāt* means from the clouds."^[2] This was also stated by 'Ikrimah, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ar-Rabī' bin Anas, Ath-Thawri, and it is preferred by Ibn Jarīr.^[3] Al-Farrā' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called *Mu'şir* when (the time of) her menstrual cycle approaches, yet she does not menstruate."^[4] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا يَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَنَزِّي
الْوَدَقَ يَخْرُجُ مِنْ خِلَالِهِ﴾

﴿Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!﴾ (30:48)

meaning, from its midst.

[1] Aṭ-Ṭabari 24:152.

[2] Aṭ-Ṭabari 24:154.

[3] Aṭ-Ṭabari 24:153, 154, and Al-Baghawi 4:437.

[4] Al-Baghawi 4:437.

Concerning Allāh's statement,

﴿ثَجَّاجًا﴾

﴿water Thajjāj﴾ Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "Thajjāj means poured out."^[1] At-Thawri said, "Continuous."^[2] Ibn Zayd said, "Abundant."^[3] In the Ḥadīth of the woman with prolonged menstrual bleeding, when the Messenger of Allāh ﷺ said to her,

«أَنْتِ لَكَ الْكُرْشَفُ»

«I suggest you to make an absorbent cloth for yourself.»

Meaning, 'dress the area with cotton.' The woman replied, "O Messenger of Allāh! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajjāj)."^[4] This contains an evidence for using the word Thajj to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۚ وَجَنَّاتٍ أَلْفَافًا﴾

﴿That We may produce therewith corn and vegetation, and gardens that are Alfāf.﴾

meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿حَبًّا﴾

﴿grains﴾ This refers to that which is preserved for (the usage) of humans and cattle.

﴿وَنَبَاتًا﴾

﴿and vegetations﴾ meaning, vegetables that are eaten fresh.

﴿وَجَنَّاتٍ﴾

﴿And gardens﴾ meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] Aṭ-Ṭabari 24:155.

[2] Aṭ-Ṭabari 24:155.

[3] Aṭ-Ṭabari 24:155.

[4] Abu Dāwud 1:199.

- ﴿18. The Day when the Trumpet will be blown, and you shall come forth in crowds.﴾
- ﴿19. And the heaven shall be opened, and it will become as gates.﴾
- ﴿20. And the mountains shall be moved away from their places and they will be as if they were a mirage.﴾
- ﴿21. Truly, Hell is a place of ambush﴾
- ﴿22. A dwelling place for the Ṭāghūn,﴾
- ﴿23. They will abide therein Aḥqāb.﴾
- ﴿24. Nothing cool shall they taste therein, nor any drink.﴾
- ﴿25. Except Ḥamīm, and Ghassāq﴾
- ﴿26. An exact recompense (according to their evil crimes).﴾
- ﴿27. For verily, they used not to look for a reckoning.﴾
- ﴿28. But they denied Our Āyāt Kidhdhābā.﴾
- ﴿29. And all things We have recorded in a Book.﴾
- ﴿30. So taste you. No increase shall We give you, except in torment.﴾

Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

﴿وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ﴾

﴿And We delay it only for a term fixed.﴾ (11:104)

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾

﴿The Day when the Trumpet will be blown, and you shall come forth in crowds.﴾

Mujāhid said, "Groups after groups."^[1] Ibn Jarīr said, "This means that each nation will come with its Messenger. It is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:158.

﴿يَوْمَ نَدْعُوا كُلَّ أَنَاثٍ يُاسِعَةٍ﴾

«The Day when We shall call together all human beings with their Imām.» (17:71)^[1]

Al-Bukhārī reported concerning the explanation of Allāh's statement,

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾

«The Day when the Trumpet will be blown, and you shall come forth in crowds.»

Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا بَيْنَ التَّمْخِثَيْنِ أَرْبَعُونَ»

«That which is between the two blowings is forty.»

Someone asked, "Is it forty days, O Abu Hurayrah?" But he (Abu Hurayrah) refused to reply, saying "no comment."

They then asked, "Is it forty months?" But he (Abu Hurayrah) refused to reply, saying "no comment."

They asked again, "Is it forty years?" But he (Abu Hurayrah) refused to reply, saying "no comment."

(Abu Hurayrah added:) "Then the Prophet ﷺ went on to say,

«ثُمَّ يُنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلُغُ، إِلَّا عَظْمًا وَاحِدًا، وَهُوَ عَجْبُ الذَّنْبِ، وَمِنْهُ يَرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»

«Then Allāh will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.»^[2]

﴿وَتُفْتَحُ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

«And the heaven shall be opened, and it will become as gates.» meaning, paths, and routes for the descending of the angels.

﴿وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا﴾

[1] Aṭ-Ṭabari 24 : 158.

[2] Faḥ Al-Bāri 8 : 558.

﴿And the mountains shall be moved away from their places and they will be as if they were a mirage.﴾

This is similar to Allāh's statement,

﴿وَرَأَى الْجِبَالَ تَحْجِبًا جَالِدَةً وَهِيَ تَمُوتُ مَرًّا السَّعَابِ﴾

﴿And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.﴾
(27:88)

He also says,

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ﴾

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

And Allāh says here,

﴿فَكَانَتْ سَرَابًا﴾

﴿As if they were a mirage.﴾ meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allāh says,

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

﴿And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."﴾ (20:105-107)

And He says,

﴿وَيَوْمَ نَسِيتُ الْجِبَالُ وَرَأَى الْأَرْضَ بَارِدَةً﴾

﴿And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.﴾ (18:47)

Allāh then says,

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرَاسًا ﴿٦١﴾﴾

﴿Truly, Hell is a place of ambush﴾ meaning, it is waiting in preparation.

﴿لِلطَّغْيَيْنِ﴾

﴿for the Ṭāghūn﴾ These are the disobedient rejectors who oppose the Messengers.

﴿مَنَابَا﴾

﴿A dwelling place﴾ meaning, a place of return, final destination, final outcome, and residence.

Allāh said,

﴿لَيَبْقَيْنَ فِيهَا أَهْقَابًا ۝۳﴾

﴿They will abide therein Ahqāb.﴾ meaning, they will remain in it for Ahqāb, which is the plural of Ḥuqb. Ḥuqb means a period of time.

Khālid bin Ma'dān said, "This Āyah, and the Āyah,

﴿إِلَّا مَا شَاءَ رَبُّكَ﴾

﴿except your Lord wills.﴾ (11:107) both refer to the people of Tawhīd.^[1] Ibn Jarīr recorded this statement. Ibn Jarīr also recorded from Sālim that he heard Al-Ḥasan being asked about Allāh's statement,

﴿لَيَبْقَيْنَ فِيهَا أَهْقَابًا ۝۳﴾

﴿They will abide therein Ahqāb﴾ "In reference to Ahqāb, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Ḥuqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."^[2]

Sa'īd reported from Qatādah that he said, "Allāh says,

﴿لَيَبْقَيْنَ فِيهَا أَهْقَابًا ۝۳﴾

﴿They will abide therein Ahqāb.﴾ (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Ḥuqb is eighty years."^[3] Ar-Rabī' bin Anas said,

﴿لَيَبْقَيْنَ فِيهَا أَهْقَابًا ۝۳﴾

﴿They will abide therein Ahqāb﴾ "No one knows how much time

[1] Aṭ-Ṭabari 24:162.

[2] Aṭ-Ṭabari 24:162.

[3] Aṭ-Ṭabari 24:162.

this *Aḥqāb* is, except for Allāh, the Mighty and Sublime. It has been mentioned to us that one *Huqb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarīr has recorded both of these statements.^[1]

Allāh's statement:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾

﴿Nothing cool shall they taste therein, nor any drink.﴾

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allāh says,

﴿إِلَّا حَمِيمًا وَنَسَاءً﴾

﴿Except *Hamīm*, and *Ghassāq*﴾ Abu Al-ʿĀliyah said, "The *Hamīm* has been made an exception to the coolness, and *Ghassāq* is the exception to the drink."^[2] This has also been said by Ar-Rabī' bin Anas. In reference to the *Hamīm*, it is the heat that has reached its maximum temperature and point of boiling. The *Ghassāq*^[3] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allāh save us from that by His beneficence and grace. Then He continues,

﴿حَرًّا وَمَنْجَرًا﴾

﴿An exact recompense.﴾ meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujāhid, Qatādah, and others have said this.^[4] Then Allāh said,

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾

﴿For verily, they used not to look for a reckoning.﴾ (78:27) meaning, they did not believe that there would be an abode in

[1] At-Ṭabari 24:162.

[2] At-Ṭabari 24:165.

[3] These terms often appear translated as "boiling water" and "dirty wound discharge."

[4] At-Ṭabari 24:167.

which they would be taken to account.

﴿وَكَذَبُوا بِآيَاتِنَا كِذَابًا﴾

﴿But they denied Our Āyāt Kidhdhābā.﴾ meaning, they used to deny the evidences of Allāh and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كِذَابًا﴾

﴿Kidhdhābā﴾ it means rejection, and it is considered a verbal noun that does not come from a verb. Allāh said;

﴿وَكُلُّ شَيْءٍ أَعْمَيْنَاهُ كِتَابًا﴾

﴿And all things We have recorded in a Book.﴾

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allāh then says,

﴿تَذُقُوا مَلَنَ زَيْدِكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment.﴾

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatādah reported from Abu Ayyūb Al-Azdi, who reported from 'Abdullāh bin 'Amr that he said, "Allāh did not reveal any Āyah against the people of the Hellfire worse than this Āyah,

﴿تَذُقُوا مَلَنَ زَيْدِكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment.﴾"

Then he said, "They will continue increasing in torment forever."^[1]

[1] At-Tabari 24:169.

﴿إِنَّ لِلْمُتَّقِينَ مَنَّاتٍ ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَافٍ أَرَابًا ﴿٣٣﴾ وَلَا يَذُوقُونَ فِيهَا لَحْمًا ﴿٣٤﴾ وَلَا يَسْمَعُونَ فِيهَا لَغْوًا ﴿٣٥﴾ وَلَا يَجِدُونَ فِيهَا سَاءَ مَنَاجَا ﴿٣٦﴾﴾

﴿31. Verily, for those who have Taqwā, there will be a success;﴾

﴿32. Ḥadā'iq and vineyards,﴾

﴿33. And Kawā'ib Atrāb,﴾

﴿34. And a cup Dihāq.﴾

﴿35. No Laghw shall they hear therein, nor lying;﴾

﴿36. Rewarded from your Lord with a sufficient gift.﴾

The Great Success will be for Those Who have Taqwā

Allāh informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allāh says,

﴿إِنَّ لِلْمُتَّقِينَ مَنَّاتٍ ﴿٣١﴾﴾

﴿Verily, for those who have Taqwā, there will be a success;﴾

Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "A place of enjoyable recreation."^[1] Mujāhid and Qatādah both said, "They are successful and thus, they are saved from the Hellfire."^[2] The most obvious meaning here is the statement of Ibn 'Abbās, because Allāh says after this,

﴿حَدَائِقَ ﴿٣٢﴾﴾

﴿Ḥadā'iq﴾ And Ḥadā'iq are gardens of palm trees and other things.

﴿وَأَعْنَابًا ﴿٣٣﴾ وَكَوَافٍ أَرَابًا ﴿٣٤﴾﴾

﴿And vineyards, and Kawā'ib Atrāb,﴾ meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbās, Mujāhid and others have said,

﴿كَوَاِيبَ ﴿٣٤﴾﴾

﴿Kawā'ib﴾ "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging,

[1] Aṭ-Ṭabari 24:170, and Al-Baghawi 4:439.

[2] Aṭ-Ṭabari 24:169, 170.

because they will be virgins, equal in age. This means that they will only have one age."^[1] The explanation of this has already been mentioned in *Sūrat Al-Wāqī'ah*.^[2] Concerning Allāh's statement,

﴿وَنُفُثًا وَهَامَاتًا﴾

﴿And a cup Dihāq.﴾ Ibn 'Abbās said, "Continuously filled."^[3] 'Ikrimah said, "Pure." Mujāhid, Al-Ḥasan, Qatādah, and Ibn Zayd all said,

﴿وَمَامَاتًا﴾

﴿Dihāq﴾ "This means completely filled."^[4] Then Allāh says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا﴾

﴿No Laghw shall they hear therein, nor lying;﴾

This is similar to Allāh's statement,

﴿لَا تَقُولُ فِيهَا لَغْوًا وَلَا تَأْثِيمًا﴾

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

meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allāh then says,

﴿جَزَاءً مِّن رَّبِّكَ عَلَّةً حَسَابًا﴾

﴿Rewarded from your Lord with a sufficient gift.﴾

meaning, 'this that We have mentioned to you is what Allāh will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allāh is sufficient for me."

[1] Aṭ-Ṭabari 24:170, and *Ad-Durr Al-Manthūr* 8:398.

[2] See volume nine, the *Tafsīr* of *Sūrat Al-Wāqī'ah* (56:37).

[3] Aṭ-Ṭabari 24:173.

[4] Aṭ-Ṭabari 24:172.

بِسْمِ اللَّهِ

٥٨٣

الرَّحْمَنِ الرَّحِيمِ

إِنَّ لِلْمُتَّقِينَ مَفَارِجًا ۖ حَدَائِقَ وَأَعْنَابًا ۖ وَكَوَاعِبَ أَزْوَاجًا ۖ وَأَكْشَافًا ۖ دِهَاقًا ۖ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ۖ جَزَاءً مِمَّنْ رَزَقَهُ عِطَاءً حِسَابًا ۖ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُ مِنْهُ خِطَابًا ۖ يَوْمَ يَقُومُ الرُّوحُ وَالصَّالِحُ سَفَافًا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۖ ذَلِكَ الْيَوْمُ الْخَلْقُ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَتَابًا ۖ إِنَّا نَنْذَرُكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ رَبًّا ۖ

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّارُ عِثَّةٌ غَرَقًا ۖ وَالنَّاسُ حِشَابٌ ۖ وَالسَّيِّئَاتِ سَبْعًا ۖ فَالْسَّيِّئَاتِ سَبْعًا ۖ فَالْمُدْرِبَاتِ أَمْرًا ۖ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۖ تَتْبَعُهَا الرَّادِفَةُ ۖ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۖ أَبْصَرُهَا خَشْيَعَةٌ ۖ يَقُولُونَ إِنَّا لَنَرُدُّونَ فِي الْخَافِرَةِ ۖ أَوِ ذَاكُنَا عِظًا مَّخْرَجَةً ۖ قَالُوا إِنَّكَ إِذَا كُرِهْتَ خَاسِرَةٌ ۖ إِنَّا هِيَ زَجْرَةٌ وَاحِدَةٌ ۖ فَإِذَا هُمْ بِالسَّاهِرَةِ ۖ أَهْلَ أَنْكَ حَدِيثُ مُوسَىٰ ۖ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ الرَّحْمَنُ لَا يَمْلِكُ مِنْهُ خِطَابًا ۖ يَوْمَ يَقُومُ الرُّوحُ وَالصَّالِحُ سَفَافًا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۖ ذَلِكَ الْيَوْمُ الْخَلْقُ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَتَابًا ۖ إِنَّا نَنْذَرُكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ رَبًّا ۖ

437. The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak. ۞

438. The Day that Ar-Rūh and the angels will stand forth in rows, they will not speak except him whom Ar-Rahmān

allows, and he will speak what is right. ۞

439. That is the True Day. So, whosoever wills, let him seek a place with His Lord! ۞

440. Verily, We have warned you of a near torment – the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!" ۞

No one will dare to speak before Allāh – not even the Angels - without first receiving Permission

Allāh informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,

﴿لَا يَمْلِكُ مِنْهُ خِطَابًا﴾

﴿With Whom they cannot dare to speak.﴾ meaning, no one is able to begin addressing Him except by His permission. This is as Allāh says,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255)

It is also similar to His statement,

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

﴿On the Day when it comes, no person shall speak except by His leave.﴾ (11:105)

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْبَاقِيَةُ صَفًّا لَا يَتَكَلَّمُونَ﴾

﴿The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak﴾ (78:38)

The word *Rūḥ* here is referring to the angel Jibrīl. This has been said by Ash-Sha'bi, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.^[1] This is as Allāh says,

﴿نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ﴿٣٨﴾ عَلٰى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿٣٩﴾﴾

﴿Which the trustworthy Rūḥ has brought down. Upon your heart that you may be of the warners.﴾ (26:193-194)

Muqātil bin Ḥayyān said, "The *Rūḥ* is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation."^[2]

Allāh said;

﴿إِلَّا مَنْ أَمَرَ لَهُ الرَّحْمٰنُ﴾

﴿except him whom Ar-Raḥmān allows,﴾ This is similar to Allāh's statement,

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

﴿On the Day when it comes, no person shall speak except by His leave.﴾ (11:105)

This is similar to what has been confirmed in the *Ṣaḥīḥ*, that

[1] At-Ṭabari 24:176, and Al-Qurṭubī 19:186.

[2] Ad-Durr Al-Manthūr 8:400.

the Prophet ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ»

«And none will speak on that Day except the Messengers.»^[1]

Allāh said,

﴿وَقَالَ صَوَابًا﴾

«and he will speak what is right.» meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allāh. This is as Abu Ṣāliḥ and 'Ikrimah both said.^[2] In reference to Allāh's statement,

﴿ذَٰلِكَ الْيَوْمُ الْحَقُّ﴾

«That is the True Day.»

meaning, it will come to pass and there is no avoiding it.

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَاجَا﴾

«So, whosoever wills, let him seek a place with His Lord!»

meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allāh said,

﴿إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا﴾

«Verily, We have warned you of a near torment»

meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾

«the Day when man will see that which his hands have sent forth,»

meaning, all of his deeds will be presented to him – the good and bad, and the old and new. This is similar to Allāh's statement,

^[1] Fath Al-Bāri 13:430.

^[2] Aṭ-Ṭabari 24:178.

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

﴿And they will find all that they did, placed before them.﴾
(18:49)

It is also similar to His statement,

﴿يُنَادِ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿On that Day man will be informed of what he sent forward,
and what he left behind.﴾ (75:13)

Then Allāh says,

﴿وَيَقُولُ الْكَافِرُ يَلْبِثُنِي كُتُّ رَبِّمَا﴾

﴿and the disbeliever will say: "Woe to me! Would that I were
dust!"﴾

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allāh and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allāh passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allāh) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

﴿يَلْبِثُنِي كُتُّ رَبِّمَا﴾

﴿Would that I were dust!﴾ meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known *Ḥadīth* about the *Ṣūr*. There are also narrations recorded from Abu Hurayrah, 'Abdullāh bin 'Amr, and others concerning this.

This is the end of the *Tafsīr* of *Sūrat An-Naba'*. And all praise and thanks are due to Allāh. He is the Giver of success and protection from error.