

The Tafsīr of Sūrat Al-Qiyāmah (Chapter - 75)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿لَا أَقِيمُ يَوْمَ الْقِيَمَةِ﴾ ١ وَلَا أَقِيمُ بِالنَّفْسِ اللَّوَّامَةِ ٢ أَيْحَسِبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ٣ بَلْ نَدِيرُنْ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ ٤ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ٥ يَسْتَلْ أَتَىٰ يَوْمَ الْقِيَمَةِ ٦ إِنَّا بَرَأَ الْبَشَرَ ٧ وَخَسَفَ الْقَمَرَ ٨ وَجُمِعَ الشَّجَرُ وَالْقَمَرُ ٩ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ إِنَّ الْفَعْرَ ١٠ كَلَّا لَا تَذَرُنَّ ١١ إِنْ رَبِّكَ يَوْمَئِذٍ لِّلْمُتَنَبِّئِينَ ١٢ يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ١٣ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ ١٤ بَصِيرَةٌ ١٥ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ١٦﴾

- ﴿1. Nay! I swear by the Day of Resurrection.﴾
- ﴿2. And nay! I swear by An-Nafs Al-Lawwāmah.﴾
- ﴿3. Does man think that We shall not assemble his bones?﴾
- ﴿4. Yes, We are able to put together in perfect order the tips of his fingers.﴾
- ﴿5. Nay! Man desires to break out ahead of himself.﴾
- ﴿6. He asks: "When will be this Day of Resurrection?"﴾
- ﴿7. So, when Bariqa the sight.﴾
- ﴿8. And the moon will be eclipsed.﴾
- ﴿9. And the sun and moon will be joined together.﴾
- ﴿10. On that Day man will say: "Where (is the refuge) to flee?"﴾
- ﴿11. No! There is no refuge!﴾
- ﴿12. Unto your Lord will be the place of rest that Day.﴾
- ﴿13. On that Day man will be informed of what he sent forward, and what he left behind.﴾
- ﴿14. Nay! Man will be well informed about himself.﴾

﴿15. Though he may put forth his excuses.﴾

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "Lā" (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allāh says,

﴿لَا أَقِيمُ يَوْمَ الْقِيَمَةِ ۚ وَلَا أَقِيمُ بِالنَّفْسِ الْوَلَامَةِ ۚ﴾

﴿Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwāmah.﴾

Qatādah said, "This means, I swear by both of these things."^[1] This has also been reported from Ibn 'Abbās and Sa'īd bin Jubayr.^[2] Concerning the Day of Judgement, it is well known what it is. In reference to *An-Nafs Al-Lawwāmah*, Qurrah bin Khālid reported from Al-Ḥasan Al-Baṣrī that he said about this *Āyah*, "Verily, by Allāh, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?' However, the sinner proceeds ahead and he does not blame himself."^[3]

Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿لَا أَقِيمُ بِالنَّفْسِ الْوَلَامَةِ ۚ﴾

﴿And nay! I swear by An-Nafs Al-Lawwāmah.﴾

"He criticizes himself in good and bad." Similar has been reported from 'Ikrimah. Ibn Abi Najīḥ reported from Mujāhid: "He is sorry for what he missed (of good deeds) and he blames himself for it."^[4]

[1] Aṭ-Ṭabari 24:48.

[2] *Ad-Durr Al-Manthūr* 8:47, and *Al-Qurṭubī* 19:91.

[3] *Al-Qurṭubī* 19:93.

[4] Aṭ-Ṭabari 24:50.

Allāh said;

﴿يَحْسَبُ الْإِنْسَانُ أَنَّمَا كُنَّا مِنْ عِندِهِ عِظَامَةً ۖ﴾

﴿Does man think that We shall not assemble his bones?﴾

meaning, 'on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places?'

﴿بَلْ نَقْذِرُكَ عَلَىٰ أُنْثَىٰ فَتَدْرِي ۚ﴾

﴿Yes, We are able to put together in perfect order the tips of his fingers.﴾

meaning, 'does man think that We will not gather his bones? Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his *Banān*, which are the tips of his fingers, all equal (in length).' Concerning Allāh's statement,

﴿بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ۚ﴾

﴿Nay! Man desires to break out ahead of himself.﴾

Sa'īd reported from Ibn 'Abbās that he said, "This means to proceed forward." Mujāhid said about,

﴿لِيَفْجُرَ أَمَامَهُ﴾

﴿to break out ahead of himself.﴾

"This means that he wants to proceed ahead following his own whims." 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "This refers to the disbeliever who denies the Day of Reckoning."^[1] Ibn Zayd said the same thing.^[2] Thus, Allāh says after this,

﴿يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ۚ﴾

﴿He asks : "When will be this Day of Resurrection?"﴾

meaning, he says when will the Day of Judgement be? His question is only a question of denying its occurrence, and

^[1] At-Ṭabari 24 :54.

^[2] At-Ṭabari 24 :54.

rejecting its existence. This is as Allāh says,

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَكُمْ يَوْمَئِذٍ يَوْمٌ لَا تَسْتَجِيرُونَ عَنْهُ سَاعَةً وَلَا تَسْقِطُونَ ﴿٣٠﴾﴾

﴿And they say: "When is this promise if you are truthful?"

Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾ (34:29-30)

Here Allāh says,

﴿إِنَّا بِرَأْيِ الْعَمْرِءِ﴾

﴿So, when Bariqa the sight.﴾ Abu 'Amr bin Al-'Alā' recited this Āyah as *Bariqa* with a *Kasrah* under the letter *Rā*,^[1] which means to be diminished. That which he (Abu 'Amr) has said resembles the statement of Allāh,

﴿لَا يَرْجِعُ إِلَيْهِمْ طَرْفُهُمْ﴾

﴿Their gaze returning not towards them.﴾ (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as *Baraqa* with a *Fathah* over the letter *Rā*, and its meaning is close to the first recitation (*Bariqa*). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allāh's statement,

﴿وَحَسَفَ الْقَمَرُ﴾

﴿And the moon will be eclipsed.﴾

meaning, its light will go away.

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾

﴿And the sun and moon will be joined together.﴾

Mujāhid said, "They will be rolled up."^[2] In explaining this Āyah, Ibn Zayd recited the following Āyāt,

[1] As is known from the recitation of Ḥafṣ.

[2] Aṭ-Ṭabari 24 :57.

﴿إِذَا الشَّمْسُ كُوِّرَتْ ۝ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝﴾

﴿When the sun is wound round and its light is lost and is overthrown, and when the stars fall.﴾ (81:1,2)

It has been reported from Ibn Mas'ūd that he recited the Āyah as,

(وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ)

(and the sun and the moon will be joined between each other.) Allāh said,

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْزُ ۝﴾

﴿On that Day man will say: "Where (is the refuge) to flee?"﴾

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to?" This means, where is the escape or refuge? Allāh then says,

﴿كَلَّا لَا وَدَّكَ الْغَنَىٰ ۝ إِنَّ رَبَّكَ يَوْمَئِذٍ لِّلشَّامِخِ ۝﴾

﴿No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Jubayr and several others of the Salaf said, "There will be no salvation." This Āyah is similar to Allāh's statement,

﴿مَا لَكُمْ مِّنْ مَّجَالٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّنْ نَّكَيرٍ ۝﴾

﴿You will have no refuge on that Day nor there will be for you any denying.﴾ (42:47)

meaning, 'there will be no place for you to hide.' This is like what Allāh says here,

﴿لَا وَدَّكَ ۝﴾

﴿There is no refuge.﴾

meaning, 'there will be no place for you to seek shelter.' Thus, Allāh says,

﴿إِنَّ رَبَّكَ يَوْمَئِذٍ لِّلشَّامِخِ ۝﴾

﴿Unto your Lord will be the place of rest that Day.﴾

meaning, the place of return and the final destination.

The Deeds of Man will be placed before Him on the Day of Judgement

Then Allāh says,

﴿يُنَادِ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allāh says,

﴿وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ لُحَاظًا﴾

﴿And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴾ (18:49)

Likewise, Allāh says here,

﴿يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ. بَصِيرَةٌ ۚ وَلَوْ أَلْقَى مَذَامِيرَهُ﴾

﴿Nay! Man will be well informed about himself, though he may put forth his excuses.﴾

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allāh says,

﴿أَقْرَأْ كُتُبَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

﴿(It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ. بَصِيرَةٌ ۚ﴾

﴿Nay! Man will be well informed about himself.﴾

"His hearing, his sight, his two hands, his two legs and his limbs."^[1]

Qatādah said, "This means he is a witness against himself." In another narration from Qatādah he said, "By Allāh! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of

[1] Aṭ-Ṭabari 24:62.

his own sins." It used to be said, "Verily, it is written in the Injil: 'O Son of Ādam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it?'"

Mujāhid said,

﴿وَلَوْ أَنَّ الْمَآذِيرَ عَلِمْتَ﴾

﴿Though he may put forth his excuses.﴾ "This means, even though he argues in defense of it, he is a witness against it."^[1] Qatādah said,

﴿وَلَوْ أَنَّ الْمَآذِيرَ عَلِمْتَ﴾

﴿Though he may put forth his excuses.﴾ "Even though he will try to make false excuses on that Day, they will not be accepted from him."^[2] As-Suddi said,

﴿وَلَوْ أَنَّ الْمَآذِيرَ عَلِمْتَ﴾

﴿Though he may put forth his excuses.﴾ "This means his argument." This is as Allāh says,

﴿فَإِنَّ لَهُمْ فِيهِمْ إِلَّا أَنْ يَقُولُوا وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿There will then be no Fitnah^[3] for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴾ (6:23)

Allāh also says,

﴿يَوْمَ يَبْعَثُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُمْ كَمَا يَحْلِفُونَ لَكَ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا يَأْتِيَهُمْ هُمُ الْكَذِبُونَ﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!﴾ (58:18)

Al-'Awfi reported from Ibn 'Abbās:

﴿وَلَوْ أَنَّ الْمَآذِيرَ عَلِمْتَ﴾

[1] Aṭ-Ṭabari 24:64.

[2] Aṭ-Ṭabari 24:65.

[3] Excuses, statements or arguments.

﴿Though he may put forth his excuses.﴾

"This is apologizing. Haven't you heard that Allāh said,

﴿لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ﴾

﴿The Day when their excuses will be of no profit to wrongdoers.﴾ (40:52)

and He says,

﴿وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ الْأَسْطَرَّةَ﴾

﴿And they will offer submission to Allāh on that Day.﴾ (16:87)

and He says,

﴿وَأَلْقُوا الْأَسْطَرَّةَ مَا كُنَّا نَعْمَلُ مِنْ شَيْءٍ﴾

﴿Then they will (falsely) submit: "We used not to do any evil."﴾ (16:28)

and their statement,

﴿وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿By Allāh, our Lord, we were not those who joined others in worship with Allāh.﴾ (6:23)^[1]

﴿لَا تُحْزَنْكَ بِهِ. لِسَانَكَ لِتَعْمَلَ بِهِ. ۞ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. ۞ فَإِذَا قَرَأَهُ فَأَنصَحْهُ مُرَاتِنَهُ. ۞ ثُمَّ إِنَّ عَلَيْنَا مِثْلَهُ. ۞ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ. ۞ وَتَذُفُّونَ الْآخِرَةَ. ۞ وَهُوَ يُعْطِيهِ يَوْمَئِذٍ نَاصِرًا. ۞ إِلَهِ رَبِّهَا نَاطِقٌ. ۞ وَهُوَ يُعْطِيهِمْ بِكَيْدِهِ. ۞ نَقُلْ لَنْ يَحْمِلَ بِهَا قَافِرًا. ۞﴾

﴿16. Move not your tongue concerning to make haste therewith.﴾

﴿17. It is for Us to collect it and that it be recited.﴾

﴿18. And when We have recited it to you, then follow its recitation.﴾

﴿19. Then it is for Us to make it clear.﴾

﴿20. But no! Rather you love the present life of this world,﴾

﴿21. And neglect the Hereafter.﴾

﴿22. Some faces that Day shall be Nāḍirah.﴾

﴿23. Looking at their Lord.﴾

[1] At-Ṭabari 24 :64.

﴿24. And some faces that Day will be Bāsirah,﴾

﴿25. Thinking that some calamity is about to fall on them.﴾

How the Prophet ﷺ received the Revelation

This is Allāh teaching His Messenger ﷺ how to receive the revelation from the angel. For verily, he (the Prophet ﷺ) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allāh commanded him that when the angel brings some revelation to him he should just listen. Allāh would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allāh would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allāh says,

﴿لَا تُعْرِدْ يَدَاكَ لِتَعْجَلَ بِهِ﴾

﴿Move not your tongue concerning to make haste therewith.﴾

meaning, with the Qur'ān. This is as Allāh says,

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

﴿And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾ (20:114)

Then Allāh says,

﴿إِنَّا عَرَفْنَا جَمْعَهُ﴾

﴿It is for Us to collect it﴾ meaning, 'in your chest.'

﴿وَقُرْآنَهُ﴾

﴿and that it be recited.﴾ meaning, 'that you recite it.'

﴿إِنَّا قَرَأْنَاهُ﴾

﴿And when We have recited it to you,﴾ meaning, 'when the angel has recited it to you from Allāh,'

﴿فَاتَّبِعْ قُرْآنَهُ﴾

﴿then follow its recitation.﴾ meaning, 'listen to it then recite it as

he taught you to recite it.'

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

﴿Then it is for Us to make it clear.﴾ meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imām Aḥmad recorded from Ibn 'Abbās that he said that the Messenger of Allāh ﷺ used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa'īd, then said, "Ibn 'Abbās said to me, 'I will move my lips like the Messenger of Allāh ﷺ used to move his lips (in order to show you).'

" Then, the subnarrator said, "And Sa'īd said to me, 'I will move my lips like I saw Ibn 'Abbās moving his lips (in order to show you).'" Then Allāh revealed,

﴿لَا تَعْزِزْكَ بِهِ. لِسَانَكَ لِتَجْمَلَ بِهِ. إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾

﴿Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.﴾

Ibn 'Abbās said, "This means He will collect it in his chest to recite it.

﴿فَإِذَا قَرَأَهُ فَأَلْقِ بِقُرْآنِهِ﴾

﴿And when We have recited it to you, then follow its recitation.﴾

meaning, listen to it and pay attention.

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

﴿Then it is for Us to make it clear (to you).﴾

So after this, when Jibrīl would leave, he would recite it as Jibrīl had taught him to recite it."^[1]

This has also been recorded by Al-Bukhāri and Muslim. Al-Bukhāri's wording says, "So whenever Jibrīl would come to him he would be silent, and when Jibrīl had left he would recite it just as Allāh, the Mighty and Sublime had promised him."^[2]

^[1] Aḥmad 1:343.

^[2] Faṭḥ Al-Bāri 1:39, 8:547, 549, 550, 707, and 13:508, and Muslim 1:330.

The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allāh's statement,

﴿كَلَّا بَلْ تُحِبُّونَ الْعَالِيَةَ ﴿١٦﴾ وَتَذَرُونَ الْآخِرَةَ ﴿١٧﴾﴾

«But no! Rather you love the present life of this world. And neglect the Hereafter.»

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'ān Allāh revealed to His Messenger ﷺ is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allāh in the Hereafter

Then Allāh says,

﴿وَنُفِخُ بِنُفْثَةٍ نَّادِرَةٍ ﴿١٨﴾﴾

«Some faces that Day shall be Nādirah.»

which comes from the word Naḍārah, which means splendid, radiant, glowing, delighted with goodness.

﴿إِنَّ فِيهَا نَاطِرَ ﴿١٩﴾﴾

«Looking at their Lord.» meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhārī in his Ṣaḥīḥ,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

«Verily, you all will see your Lord with your own eyes.»^[1]

The believers seeing Allāh in the abode of the Hereafter has been confirmed in the authentic Ḥadīths from numerous routes of transmission with the scholars of Ḥadīth. It is not possible to deny this or refuse it. Examples would be the Ḥadīths of Abu Sa'īd and Abu Hurayrah, and they are both recorded in the Two Ṣaḥīḥs. They both mentioned that some people said, "O Messenger of Allāh! Will we see our Lord on the Day of Judgement?" The Prophet ﷺ said,

[1] Faṭḥ Al-Bārī 13:430.

«هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

«Are you harmed by seeing the sun and the moon when there are no clouds beneath them?»

They replied, "No." The Prophet ﷺ then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

«Then you will surely see your Lord like that.»^[1]

In the Two *Ṣaḥīḥs* it is recorded from Jābir that he said, "The Messenger of Allāh ﷺ looked at the moon on a night when it was full, and he said,

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلِ غُرُوبِهَا، فَافْعَلُوا»

«Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (ʿAṣr prayer) then do so.»^[2]

Among the *Ḥadīths*, which Muslim was alone in recording, is a narration from Ṣuhayb that the Prophet ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أَغْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

«When the people of Paradise enter the Paradise, Allāh will say, 'Do you want me to give you anything extra?' They will say, 'Haven't you whitened our faces? Haven't you entered us into Paradise and saved us from the Fire?' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyādah).» Then he recited this *Āyah*,

﴿لِلَّذِينَ أَحْسَنُوا لِمَتَى رَبِّيَ أَهْلًا﴾

[1] *Faṭḥ Al-Bāri* 13:430, 431 and Muslim 1:163,162.

[2] *Faṭḥ Al-Bāri* 13:429, and Muslim 1:439.

«For those who have done good is the best and extra (Ziyādah).» (10:26)^[1]

Also among the *Ḥadīths*, which Muslim was alone in recording, is the *Ḥadīth* of Jābir in which the Prophet ﷺ said,

«إِنَّ اللَّهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَكُ»

«Verily, Allāh will appear before the believers while He is laughing.»^[2]

This will take place on the open plains of the Resurrection place. In some of these *Ḥadīths*, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these *Ḥadīths* with their routes of transmission and wordings from those that are in the *Ṣaḥīḥ* collections, the collections of good narrations, the *Musnad* collections and the *Sunan* collections. However, we have mentioned this in separate places in this *Tafsīr*, and Allāh is the Giver of success.

This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allāh. It is something that is agreed upon between the Imāms of Islām and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allāh says,

﴿يَوْمَ يُكَلِّمُ الْبَاسِرَاتِ ۖ يَوْمَ يُنْفَخُ الْأَفْئِدَةُ ۖ يَوْمَ يَمُوتُ الْبَاسِرُونَ ۖ يَوْمَ يَسْفِكُ الْوُجُوهُ ۖ يَوْمَ يُكَلِّمُ الْبَاسِرَاتِ ۖ يَوْمَ يُنْفَخُ الْأَفْئِدَةُ ۖ يَوْمَ يَمُوتُ الْبَاسِرُونَ ۖ يَوْمَ يَسْفِكُ الْوُجُوهُ ۖ﴾

«And some faces that Day will be *Bāsirah*. Thinking that some calamity is about to fall on them.»

These are the faces of the sinners that will be *Bāsirah* on the Day of Judgement. Qatādah said, "This means gloomy."^[3] As-Suddi said, "Their (the faces) color will change."^[4]

[1] Muslim 1:163.

[2] Muslim 1:178.

[3] Aṭ-Ṭabari 24:74.

[4] Al-Qurṭubi 19:110.

﴿تَتْلُو﴾

﴿Thinking﴾ meaning, they will be certain.

﴿أَنْ يَقْلَّ بِهَا فَافِرَةٌ ۖ﴾

﴿that some calamity is about to fall on them.﴾

Mujāhid said, "A disaster."^[1] Qatādah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allāh's statement,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿On the Day when some faces will become white and some faces will become black.﴾ (3:106)

Similarly Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۖ ۞ شَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ ۞ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۖ ۞ تَرْهَقُهَا قَتَرَةٌ ۖ ۞ أُولَٰئِكَ ۖ ۞ مُمَّا الْكُفْرَةِ الْفَعْرَةُ ۖ ۞﴾

﴿Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.﴾ (80:38-42)

Allāh also says,

﴿وُجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ ۖ ۞ عَامِلَةٌ نَّاصِبَةٌ ۖ ۞ تَتَلَّي نَارًا حَامِيَةً ۖ ۞﴾

﴿Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.﴾ (88:2-4)

until Allāh says,

﴿وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۖ ۞ لِّسَعْيِهَا رَاضِيَةٌ ۖ ۞ فِي جَنَّةٍ عَالِيَةٍ ۖ ۞﴾

﴿(Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.﴾ (88:8-10)

And there are other similar Āyāt and discussions (in the Qur'ān).

[1] Aṭ-Ṭabari 24:74.

سُورَةُ الْقِيَامَةِ

٥٧٨

الْقِيَامَةِ

كَلَّا لَئِنْ حُجِّبُونَ الْعَاجِلَةَ ﴿٢٦﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢٧﴾ وَهُمْ يَوْمَئِذٍ تَأْخُذُونَ ﴿٢٨﴾
إِلَى رَبِّهَا نَاظِرَةٌ ﴿٢٩﴾ وَهُمْ يَوْمَئِذٍ بِآيَاتِهِ ﴿٣٠﴾ تَنْظُرُونَ أَنْ يَقْعِلَ فِيهَا قَوْمٌ ﴿٣١﴾
كَلَّا إِذَا بَلَغَتِ النَّارَ ﴿٣٢﴾ وَقِيلَ مَنْ رَافٍ ﴿٣٣﴾ وَظُنُّوا أَنَّهُ الْفِرَاقُ ﴿٣٤﴾ وَالْقَلْبُ
النَّاسِ بِالْإِسَاقِ ﴿٣٥﴾ إِنْ رَيْكَ يَوْمَئِذٍ الْمَسَاقِ ﴿٣٦﴾ فَلَا صَدَقَ وَلَا صَلَّى ﴿٣٧﴾
وَلَكِنْ كَذَبَ وَتَوَلَّى ﴿٣٨﴾ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَسْتَمِعُ ﴿٣٩﴾ أَزُولُ لَكَ
فَأُولُ ﴿٤٠﴾ ثُمَّ أَزُولُ لَكَ فَأُولُ ﴿٤١﴾ أَيْحَسِبُ الْإِنْسَانُ أَنْ يَرْكَ سُنَى ﴿٤٢﴾
أَلَيْكَ تُطْفَعُ مِنْ مَعِينِ يَتَى ﴿٤٣﴾ ثُمَّ كَانَ عَاقِبَةُ فَخْلَقٍ فَسَوَى ﴿٤٤﴾ فَعَمِلَ مِنْهُ
الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٤٥﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يَجْعَلَ الْمَوْتُ ﴿٤٦﴾

سُورَةُ الْإِنشَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾
إِنَّا خَلَقْنَاهُ الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا ﴿٢﴾
بَصِيرًا ﴿٣﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرَ وَإِنَّمَا كَفُورًا ﴿٤﴾
إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلَ لَاسَعِيرًا ﴿٥﴾ إِنَّ
الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٦﴾

﴿٢٦﴾ كَلَّا إِذَا بَلَغَتِ النَّارَ ﴿٢٧﴾ وَقِيلَ مَنْ رَافٍ ﴿٢٨﴾ وَالْقَلْبُ
النَّاسِ بِالْإِسَاقِ ﴿٢٩﴾ إِنْ رَيْكَ يَوْمَئِذٍ يَوْمَئِذٍ
النَّاسِ بِالْإِسَاقِ ﴿٣٠﴾ فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾
وَلَكِنْ كَذَبَ وَتَوَلَّى ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَى
أَهْلِهِ يَسْتَمِعُ ﴿٣٣﴾ أَزُولُ لَكَ فَأُولُ ﴿٣٤﴾
ثُمَّ أَزُولُ لَكَ فَأُولُ ﴿٣٥﴾ أَيْحَسِبُ الْإِنْسَانُ
أَنْ يَرْكَ سُنَى ﴿٣٦﴾ أَلَيْكَ تُطْفَعُ مِنْ
مَعِينِ يَتَى ﴿٣٧﴾ ثُمَّ كَانَ عَاقِبَةُ فَخْلَقٍ
فَسَوَى ﴿٣٨﴾ فَعَمِلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ
وَالْأُنثَى ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ
يَجْعَلَ الْمَوْتُ ﴿٤٠﴾

﴿26. Nay, when it reaches to the collarbones.﴾

﴿27. And it will be said: "Who can cure him?"﴾

﴿28. And he will think that it was the parting;﴾

﴿29. And one shank will be joined with another shank.﴾

﴿30. The drive will be on that Day to your Lord!﴾

﴿31. So, he neither believed nor prayed!﴾

﴿32. But on the contrary, he denied and turned away!﴾

﴿33. Then he walked in conceit to his family admiring himself!﴾

﴿34. Woe to you! And then woe to you!﴾

﴿35. Again, woe to you! And then woe to you!﴾

﴿36. Does man think that he will be left neglected?﴾

﴿37. Was he not a Nutfah of semen emitted?﴾

﴿38. Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴾

﴿39. And made of him two sexes, male and female.﴾

﴿40. Is it not so then, that He would be able to give life to the dead?﴾

Certainty will occur at the Time of Death

Allāh informs of the condition at the time of death and what terrors it contains. May Allāh make us firm at that time with the Firm Statement. Allāh says,

﴿كَأَلَّا إِذَا بَلَغَتِ الْأَرْوَاقُ﴾

﴿Nay, when it reaches to the collarbones.﴾

If we make the word “Kallā” negative, then this Āyah means, ‘O son of Ādam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.’ If we consider the word “Kallā” to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that it is certainly true when the soul reaches the collarbones - meaning, ‘your soul will be pulled out of your body and it will reach your collarbones.’ This is similar to Allāh’s statement,

﴿فَلَوْلَا إِذَا بَلَغَتِ اللَّفُوفُ ﴿٨٦﴾ وَأَنْتَ حِينِدٌ نَنْظُرُونَ ﴿٨٧﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُعْدَ عَنْ مَوَدِّعٍ ﴿٨٨﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٩﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٠﴾﴾

﴿Then why do you not (intervene) when (the soul of the dying person) reaches the throat? And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if you are truthful?﴾ (56:83-87)

Thus, Allāh similarly says here,

﴿كَأَلَّا إِذَا بَلَغَتِ الْأَرْوَاقُ ﴿٩١﴾ فَبَلَ مِنْ دُونِكَ ﴿٩٢﴾﴾

﴿Nay, when it reaches to the collarbones. And it will be said: “Who can cure him?﴾

Ikrimah reported from Ibn ‘Abbās that he said, “Meaning, who is the person who recites divine prayers of healing so that he may come and cure him?”^[1] Abu Qilābah made a similar statement when he said,

[1] Aṭ-Ṭabari 24:75.

﴿مَنْ يَشْفِي مَنْ رَأَى﴾

«And it will be said: "Who can cure him?"» "This means who is the doctor that can cure him?"^[1] Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd all have similar statements.^[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning the Āyah,

﴿وَالَّذِي أَنْشَأَ الْإِنْسَانَ﴾

«And one shank will be joined with another shank.»

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allāh has mercy upon."^[3] Ṭkrimah said,

﴿وَالَّذِي أَنْشَأَ الْإِنْسَانَ﴾

«And one shank will be joined with another shank.»

"The great matter (will be joined) with the great matter." Mujāhid said, "A test (will be joined) with a test." Al-Ḥasan Al-Baṣrī said concerning Allāh's statement,

﴿وَالَّذِي أَنْشَأَ الْإِنْسَانَ﴾

«And one shank will be joined with another shank.»

"These are your two shins when they are bound together."^[4] In another narration from him (Al-Ḥasan) he said, "His two legs have died and they will not carry him while he used to walk around on them."^[5] Concerning Allāh's statement,

﴿إِنْ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ﴾

«The drive will be on that Day to your Lord!»

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allāh says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at

[1] Aṭ-Ṭabari 24:75.

[2] Aṭ-Ṭabari 24:75.

[3] Aṭ-Ṭabari 24:76.

[4] Aṭ-Ṭabari 24:78.

[5] Al-Qurṭubi 19:112.

another time." This has been reported in the lengthy Ḥadīth of Al-Barā'.^[1] Verily, Allāh says,

﴿وَهُوَ الْقَاهِرُ قَوَّيٌّ عِزَّادٍ وَرَّيْلٌ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ۝ ثُمَّ رُدُّوْا إِلَىٰ اللَّهِ مَوْلَاهُمْ الْحَقُّ ۚ لَا لَهُ الْخَلْعُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾

﴿He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allāh, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.﴾ (6:61,62)

Mentioning the Case of the Denier

Allāh says,

﴿فَلَا مَنَدَ لَا مَلَ ۝ وَلَٰكِن كَذَّبَ وَقَتَلَ ۝﴾

﴿So, he neither believed nor prayed! But on the contrary, he denied and turned away!﴾

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allāh says,

﴿فَلَا مَنَدَ لَا مَلَ ۝ وَلَٰكِن كَذَّبَ وَقَتَلَ ۝ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَنَزَّلُ ۝﴾

﴿So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!﴾ (75:31-33)

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allāh's statement,

﴿وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۝﴾

﴿And when they returned to their own people, they would return jesting.﴾ (83:31)

^[1] Aṭ-Ṭiwāl by Aṭ-Ṭabarānī no. 238, and similar with Al-Ḥākim 1:37, and Abu Dāwud.

Allāh also says,

﴿إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا ۖ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ۚ﴾

«Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!» (84:13,14)

meaning, return.

﴿يَقُولُ إِنَّ رَبِّي كَانَ بِكُمْ بَصِيرًا ۚ﴾

«Yes! Verily, his Lord has been ever beholding him!» (84:15)

Aḍ-Ḍaḥḥāk reported from Ibn ‘Abbās that he said,

﴿ثُمَّ ذَهَبَ إِلَى أَهْلِهِ بِتَكَبُّرٍ ۚ﴾

«Then he walked in conceit to his family admiring himself!»

“This means arrogantly.”^[1] Qatādah and Zayd bin Aslam both said, “Strutting.”^[2] Allāh then says,

﴿أَوَلَمْ لَكَ قُلُوبٌ ۚ ثُمَّ أَوَلَمْ لَكَ قُلُوبٌ ۚ﴾

«Woe to you! And then woe to you! Again, woe to you! And then woe to you!»

This is a definite warning and threat from Allāh to those who disbelieve in Him and strut about when walking. This means, ‘you deserve to strut like this while you have disbelieved in your Creator and Maker.’ This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allāh says,

﴿ذُوقْ إِنَّكَ أَنْتَ الْكَرِيمُ ۚ﴾

«Taste you (this)! Verily you were (pretending to be) the mighty, the generous!» (44:49)

Similarly, Allāh says,

﴿كُلُوا وَشَبَّهُوا قَلِيلًا ۚ إِنَّكُمْ تَجْرِمُونَ ۚ﴾

«Eat and enjoy yourselves for a little. Verily, you are criminals.» (77:46)

Allāh also says,

[1] Ad-Durr Al-Manthūr 8:363.

[2] Aṭ-Ṭabari 24:81.

﴿فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾

﴿So worship what you like besides Him.﴾ (39:15) And like Allāh's statement,

﴿اعْمَلُوا مَا شِئْتُمْ﴾

﴿Do what you will.﴾ (41:40) There are other examples of this as well.

Abu 'Abdur-Raḥmān An-Nasā'ī recorded from Sa'īd bin Jubayr that he said, "I mentioned to Ibn 'Abbās,

﴿أَوَلَمْ يَكُنْ لَكَ قَارُونَ ثُمَّ أَوْكَلْتَ لَكَ قَارُونَ﴾

﴿Woe to you! And then woe to you! Again, woe to you! And then woe to you!﴾

He (Ibn 'Abbās) replied, 'The Messenger of Allāh ﷺ said this to Abu Jahl, then Allāh, the Mighty and Sublime, revealed this *Āyah*.' ^[1] Ibn Abi Ḥātim recorded from Qatādah that he said concerning Allāh's statement,

﴿أَوَلَمْ يَكُنْ لَكَ قَارُونَ ثُمَّ أَوْكَلْتَ لَكَ قَارُونَ﴾

﴿Woe to you! And then woe to you! Again, woe to you! And then woe to you!﴾

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allāh grabbed the clothes of the enemy of Allāh, Abu Jahl. The Prophet ﷺ then said to him, 'Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allāh, Abu Jahl, said, 'Are you threatening me, O Muḥammad? By Allāh! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.' ^[2]

Man will not be left neglected

Allāh says,

﴿إِن يَحْسَبِ الْإِنْسَانُ أَن يَتْرَكَ سُدًى﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:504.

[2] This is a *Mursal* narration, but its meaning is supported by the previous narration.

﴿Does man think that he will be left neglected?﴾

As-Suddi said, "Meaning not resurrected." Mujāhid, Ash-Shāfiʿ and 'Abdur-Raḥmān bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the *Āyah* includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allāh in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allāh uses the beginning of creation as a proof for the repetition of the creation in His saying,

﴿أَلَمْ يَكُنْ مِنْ مَرْثَىٰ﴾

﴿Was he not a Nutfah of semen emitted?﴾

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs?

﴿ثُمَّ كَانَ عَلَقَةً فَطَلَقَ فَسَوَىٰ﴾

﴿Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴾

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allāh. Thus, Allāh says,

﴿فَمَعْلَاقَيْنِ الذَّكَرَ وَالْأُنثَىٰ﴾

﴿And made of him two sexes, male and female.﴾

Then Allāh says,

﴿أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ﴾

﴿Is it not so then, that He would be able to give life to the dead?﴾

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?

And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allāh's saying;

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ﴾

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

The first view is more popular, and Allāh knows best.

Supplication upon completing this Sūrah

Abu Dāwud recorded from Mūsā bin Abi 'Ā'ishah that he said, "A man used to pray on top of his house and whenever he recited,

﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتَى﴾

﴿Is it not so then, that He would be able to give life to the dead?﴾

he would say, 'Glory to You, of course.' So the people asked him about that and he said, 'I heard it from the Messenger of Allāh ﷺ.'^[1] Abu Dāwud was alone in transmitting this Ḥadīth and he did not mention who this Companion was, but there is no harm in that.

This is the end of the Tafsīr of Surat Al-Qiyāmah, all praise and thanks are due to Allāh.

[1] Abu Dāwud 1:549.