

The Tafsīr of Sūrat Aṭ-Ṭāriq (Chapter - 86)

Which was revealed in Makkah

The Virtues of Sūrat Aṭ-Ṭāriq

An-Nasā'ī recorded that Jābir said, "Mu'ādh lead the *Maghrib* prayer and he recited *Al-Baqarah* and *An-Nisā'*. So the Prophet ﷺ said,

«أَفْتَانُ أَنْتَ يَا مُعَاذُ، مَا كَانَ يَكْفِيكَ أَنْ تَقْرَأَ بِالسَّمَاءِ وَالطَّارِقِ وَالشَّمْسِ وَضُحَاهَا
وَنُحُومَهَا؟»

«Are you putting the people to trial O Mu'ādh?! Was it not sufficient for you to recite *As-Samā'i waṭ-Ṭāriq*, and *Ash-Shamsi wa Ḍuḥāha*, and something like them?»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَاللَّيْلِ وَالطَّارِقِ﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ اَلنَّجْمُ الثَّاقِبُ ﴿٣﴾ اِنْ كُلُّ نَفْسٍ لَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَيَنْظُرُ
اِلْحِسْنُ يَوْمَ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الثَّلَاجِ وَالْزَّكَاكِى ﴿٧﴾ اِنَّهُ عَلَى رَجَبٍ
لَقَائِدٍ ﴿٨﴾ يَوْمَ تَبْلُ السَّرَابِ ﴿٩﴾ قَالُمْ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

- ﴿1. By the heaven, and Aṭ-Ṭāriq;﴾
- ﴿2. And what will make you to know what Aṭ-Ṭāriq is?﴾
- ﴿3. The star, Ath-Thāqib.﴾
- ﴿4. There is no human being but has a protector over him.﴾
- ﴿5. So, let man see from what he is created!﴾
- ﴿6. He is created from a water gushing forth,﴾
- ﴿7. Proceeding from between the backbone and the ribs.﴾
- ﴿8. Verily, He is Able to bring him back!﴾

^[1] An-Nasā'ī in *Al-Kubrā* 6:512.

﴿9. The Day when all the secrets will be examined.﴾

﴿10. Then he will have no power, nor any helper.﴾

Swearing by the Existence of Humanity surrounded by the Organized System of Allāh

Allāh swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

﴿وَالسَّمَاءِ وَالطَّارِقِ ۚ﴾

﴿By the heaven, and Aṭ-Ṭāriq;﴾ Then He says,

﴿وَمَا آدْرَاكَ مَا الْوَارِثُ ۚ﴾

﴿And what will make you to know what Aṭ-Ṭāriq is?﴾

Then He explains it by His saying,

﴿أَنجَمِ الثَّوَابِ ۚ﴾

﴿The star of Ath-Thāqib.﴾ Qatādah and others have said, "The star has been named *Ṭāriq* because it is only seen at night and it is hidden during the day."^[1] His view is supported by what has been mentioned in the authentic *Ḥadīth* that prohibits a man to come to his family *Ṭarūq*. This means that he comes to them unexpectedly at nighttime.^[2]

Concerning Allāh's statement,

﴿الْقَابِ ۚ﴾

﴿Ath-Thāqib.﴾ Ibn 'Abbās said, "The illuminating."^[3] 'Ikrimah said, "It is illuminating and it burns the *Shayṭān*."

Then Allāh says,

﴿إِنْ كُلُّ نَفْسٍ لَّا عَلَيْهَا حَافِظٌ ۚ﴾

﴿There is no human being but has a protector over him.﴾

meaning, every soul has a guardian over it from Allāh that protects it from the calamities. This is as Allāh says,

﴿لَمْ نُعَمِّصْ مِنَّا بَيْنَ يَدَيْهِ وَرِثَ خَلْقِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

[1] Aṭ-Ṭabari 24 :351.

[2] *Fath Al-Bāri* 9 :251.

[3] Aṭ-Ṭabari 24 :352.

﴿For Him, there are angels in succession, before and behind him. They guard him by the command of Allāh.﴾ (13:11)

How Man is created is a Proof of Allāh's Ability to Return Him to Him

Allāh says,

﴿يَنْظُرُ الْإِنْسَانُ مِمَّ خُلِقَ﴾

﴿So, let man see from what he is created!﴾ This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allāh says,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

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

Then Allāh says,

﴿خُلِقَ مِنْ مَّاءٍ دَافِقٍ﴾

﴿He is created from a water gushing forth.﴾ meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allāh. Due to this Allāh says,

﴿يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

﴿Proceeding from between the backbone and the ribs.﴾

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabīb bin Bishr reported from Tkrimah who narrated from Ibn 'Abbās that he said,

﴿يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

﴿Proceeding from between the backbone and the ribs.﴾

"The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)."^[1]

[1] Ad-Durr Al-Manthūr 8:475.

Concerning Allāh's statement,

﴿إِنَّهُ عَلَىٰ رَجُوعِهِمْ لَقَادِرٌ﴾

﴿Verily, He is Able to bring him back (to life)!﴾

This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allāh has mentioned this proof in more than one place in the Qur'ān.

On the Day of Judgement, Man will have no Power or Assistance

In this regard Allāh says,

﴿يَوْمَ تَبْلُغُ السَّرَائِرُ﴾

﴿The Day when all the secrets will be examined.﴾

meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn 'Umar that the Messenger of Allāh ﷺ said,

«يُرْفَعُ لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِئْثَانِهِ يُقَالُ: هَٰذَا غَدْرَةُ فُلَانٍ بِنِ فُلَانٍ»

«Every betrayer will have a flag raised for him behind his back, and it will be said, 'This is the betrayal of so-and-so, the son of so-and-so.'»^[1]

Concerning Allāh's statement,

﴿وَلَا لَهُ﴾

﴿Then he will have no﴾ meaning, man on the Day of Judgement.

﴿مِنْ قُوَّةٍ﴾

﴿any power﴾ meaning, within himself.

﴿وَلَا نَاصِرٍ﴾

[1] *Al-Bukhārī* no. 6177, 6178, and *Muslim* 3:1359.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْمُتَّقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِنَّ كُلَّ
 نَفْسٍ لَّمَّا عَلَيهَا حَافِظٌ ﴿٤﴾ فَلْيَنْظُرِ الْإِنْسَانُ رِمَمَ خُلُقٍ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ
 دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُمْ عَلَى رَجِيمٍ مُلْقَاةٍ ﴿٨﴾
 يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَالَهُمْ قُوَّةٌ وَلَا نَاصِرَ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾
 وَالْأَرْضِ ذَاتِ الصَّنِيعِ ﴿١٢﴾ إِنَّهُمْ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ إِلَّا قُرْءَانٌ ﴿١٤﴾ رِزْمٌ
 يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَيَهْلِكُ الْكَافِرِينَ أَمْهَلُهُمْ رِزْمًا ﴿١٧﴾

سُورَةُ الْاِنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ اسْمُ رَبِّكَ الْأَعْلَى ﴿١﴾ الَّذِي خَلَقَ سُبُوحِى ﴿٢﴾ وَالَّذِي قَدَّرَ فَهْدَى ﴿٣﴾
 وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾ فَجَعَلَهُ غَنَاءً أَحْوَى ﴿٥﴾ سَتَقِرُّكَ ﴿٦﴾
 فَلَا تَتَّقِ ﴿٧﴾ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٨﴾ وَيَسِّرُكَ
 لِلْيُسْرَى ﴿٩﴾ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿١٠﴾ سَيَذَكِّرُ مَنْ يَخْفَى ﴿١١﴾
 وَيَنْجِنُهَا الْأَشْفَى ﴿١٢﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٣﴾ ثُمَّ لَا يَمُوتُ ﴿١٤﴾
 فِيهَا وَلَا يَحْيَى ﴿١٥﴾ قَدْ أَفْلَحَ مَنْ تَزَى ﴿١٦﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٧﴾

nor any helper. meaning, from other than himself. This statement means that he will not be able to save himself from the torment of Allāh, and nor will anyone else be able to save him.

﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ ١١﴾ وَالْأَرْضِ ذَاتِ
 الصَّنِيعِ ١٢ إِنَّهُمْ لَقَوْلٌ فَصْلٌ ١٣ وَمَا
 هُوَ إِلَّا قُرْءَانٌ ١٤ رِزْمٌ يَكِيدُونَ كَيْدًا ١٥
 وَأَكِيدُ كَيْدًا ١٦ فَيَهْلِكُ الْكَافِرِينَ أَمْهَلُهُمْ
 رِزْمًا ١٧﴾

﴿11. By the sky which gives rain, again and again.﴾

﴿12. And the earth which splits.﴾

﴿13. Verily, this is the Word that separates.﴾

﴿14. And it is not a thing for amusement.﴾

﴿15. Verily, they are but plotting a plot.﴾

﴿16. And I am planning a plan.﴾

﴿17. So, give a respite to the disbelievers; deal gently with them for a while.﴾

Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it

Ibn 'Abbās said, "Ar-raj' means rain."^[1] It has also been narrated from him that he said, "It means the clouds that contain rain." He also said,

﴿وَالسَّمَاءِ ذَاتِ الرَّجْعِ ١١﴾

[1] At-Ṭabari 24:360.

﴿By the sky (having rain clouds) which gives rain, again and again.﴾

"This means that it rains and then it rains (again)." Qatādah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."^[1]

﴿وَالْأَرْضِ نَافٍ الصَّنْعِ﴾

﴿And the earth which splits.﴾ Ibn 'Abbās said, "Splitting to bring forth plant growths."^[2] This was also said by Sa'īd bin Jubayr, Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and others.^[3] Concerning Allāh's statement,

﴿إِنَّهُ لَقَوْلٌ فَصْلٌ﴾

﴿Verily, this is the Word that separates.﴾

Ibn 'Abbās said (Faṣl is), "True."^[4] Qatādah also said the same. Someone else said, "A just ruling."

﴿وَمَا هُوَ بِالْهَزْلِ﴾

﴿And it is not a thing for amusement.﴾

meaning, rather it is serious and true. Then Allāh informs about the disbelievers saying that they reject Him and hinder others from His path. Allāh says,

﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا﴾

﴿Verily, they are but plotting a plot.﴾ meaning, they plot against the people in their calling them to oppose the Qur'ān. Then Allāh says,

﴿فَهَلْ أَكْتَفُونَ﴾

﴿So, give a respite to the disbelievers;﴾ meaning, wait for them and do not be in haste concerning them.

﴿أَتُهْنَأَمُّ رَبُّنَا﴾

﴿deal gently with them for a while.﴾ meaning, a little while. This

[1] Aṭ-Ṭabari 24 :360.

[2] Aṭ-Ṭabari 24 :361.

[3] Ad-Durr Al-Manthūr 8 :477.

[4] Aṭ-Ṭabari 24 :362.

means that you will see what befalls them of torment, punishment and destruction. This is as Allāh says,

﴿نُفِثْنَهُمْ لَيْلًا ثُمَّ نَضَظَرْنَهُمْ إِلَّا عَذَابٌ غَلِيظٌ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24)

This is the end of the *Tafsīr Sūrat At-Tāriq*, and unto Allāh is all praise and thanks.