

The Tafsīr of Sūrat At-Takwīr (Chapter - 81)

Which was revealed in Makkah

What has been narrated about This Sūrah

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ ❶ و ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ ❷ و ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ ❸»

«Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, ﴿When the sun is wound round.﴾ (81:1) and; ﴿When the heaven is cleft asunder.﴾ (82:1) and; ﴿When the heaven is split asunder.﴾ (84:1)»^[1]

Likewise, At-Tirmidhi has also recorded this Ḥadīth.^[2]

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

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

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ ❶ وَإِذَا النُّجُومُ انْكَدَرَتْ ❷ وَإِذَا الْجِبَالُ سُيِّرَتْ ❸ وَإِذَا الْعِشَارُ عُطِّلَتْ ❹ وَإِذَا الْوُحُوشُ حُشِرَتْ ❺ وَإِذَا الْبِحَارُ سُجِّرَتْ ❻ وَإِذَا الْبُلُوقُ زُجِرَتْ ❼ وَإِذَا السَّمَاءُ كُشِطَتْ ❽ وَإِذَا الْبُيُوتُ تَبَخَّرَتْ ❾ وَإِذَا الْبُيُوتُ تَبَخَّرَتْ ❿ وَإِذَا الْبُيُوتُ تَبَخَّرَتْ ⓫

❶. When the sun is Kuwvirat.﴾

❷. And when the stars Inkadarat.﴾

❸. And when the mountains are made to pass away;﴾

❹. And when the pregnant she-camels are neglected;﴾

[1] Aḥmad 2:27.

[2] Tuhfat Al-Aḥwadhi 9:252.

- ﴿5. And when the wild beasts are gathered together.﴾
 ﴿6. And when the seas become as blazing fire.﴾
 ﴿7. And when the souls are joined with their mates.﴾
 ﴿8. And when the female infant (Al-Maw'ūdah) buried alive is questioned (Su'ilat):﴾
 ﴿9. For what sin was she killed?﴾
 ﴿10. And when the pages are laid open.﴾
 ﴿11. And when the heaven is Kushiṭat;﴾
 ﴿12. And when Hell is Su'irat.﴾
 ﴿13. And when Paradise is brought near.﴾
 ﴿14. Every person will know what he has brought.﴾

What will happen on the Day of Judgement, and that is the rolling up of the Sun

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

﴿When the sun is Kuwwirat.﴾ "This means it will be darkened."^[1] Al-'Awfi reported from Ibn 'Abbās; "It will go away." Qatādah said, "Its light will go away."^[2] Ṣa'īd bin Jubayr said, "Kuwwirat means it will sink in."^[3] Abu Ṣāliḥ said, "Kuwwirat means it will be thrown down." *At-Takwīr* means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (*Imāmah*) and the folding of clothes together. Thus, the meaning of Allāh's statement,

﴿كُوِّرَتْ﴾

﴿Kuwwirat﴾ is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhārī recorded from Abu Hurayrah that the Prophet ﷺ said,

[1] Aṭ-Ṭabari 24:237.

[2] Aṭ-Ṭabari 24:238.

[3] Aṭ-Ṭabari 24:238.

«الشَّمْسُ وَالْقَمَرُ يُكَوَّرَانِ يَوْمَ الْقِيَامَةِ»

«The sun and the moon will be rolled up on the Day of Judgement.»^[1]

Al-Bukhāri was alone in recording this *Ḥadīth* and this is his wording of it.

Dispersing the Stars

﴿وَإِذَا النُّجُومُ انْكَدَرَتْ﴾

«And when the stars *Inkadarat*.» meaning, when they are scattered. This is as Allāh says,

﴿وَإِذَا الْكَوَاكِبُ انْتَرَتْ﴾

«And when the stars have fallen and scattered.» (82:2)

The basis of the word *Inkidār* is *Inṣībāb*, which means to be poured out.

Ar-Rabi' bin Anas reported from Abu Al-'Āliyah, who reported from Ubayy bin Ka'b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the *Jinns* will then flee in fright to the humans and the humans will flee to the *Jinns*. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

«And when the wild beasts are gathered together.» This means they will be mixed.

﴿وَإِذَا الْعِشَارُ عُطِّلَتْ﴾

«And when the pregnant she camels are neglected;» This means their owners will neglect them.

﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾

[1] *Fath Al-Bāri* 6 :343.

﴿And when the seas become as blazing fire﴾”

Then he (Ubayy) went on to say, “The *Jinns* will say, ‘We come to you with news.’ So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them.” Ibn Jarīr recorded this narration with this wording.^[1]

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allāh’s statement,

﴿وَإِذَا الْجِبَالُ سُيِّرَتْ﴾

﴿And when the mountains are made to pass away;﴾ meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allāh says,

﴿وَإِذَا الْإِشَارُ عُطِّلَتْ﴾

﴿And when the pregnant she-camels (*‘Ishār*) are neglected (*‘Uṭṭilat*);﴾

‘Ikrimah and Mujāhid said, “*‘Ishār* are (pregnant she-) camels.”^[2] Mujāhid said, “*‘Uṭṭilat* means abandoned and left.”^[3] Ubayy bin Ka’b and Aḍ-Ḍaḥḥāk both said, “Their owners will neglect them.”^[4] Ar-Rabī’ bin Khuthaym said, “They will not be milked or tied up. Their masters will leave them abandoned.”^[5] Aḍ-Ḍaḥḥāk said, “They will be left with no one to tend to them.”^[6] And the meaning of all of these statements is similar.

What is intended is that the *‘Ishār* is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of

[1] Aṭ-Ṭabari 24 :237.

[2] Aṭ-Ṭabari 24 :240.

[3] Aṭ-Ṭabari 24 :240.

[4] Aṭ-Ṭabari 24 :240.

[5] Aṭ-Ṭabari 24 :240.

[6] Aṭ-Ṭabari 24 :240.

their pregnancies. One of them is singularly referred to as 'Usharā', and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

﴿وَلَمَّا الْوُحُوشُ حُشِرَتْ ۝١٩﴾

﴿And when the wild beasts are gathered together.﴾

meaning, gathered. This is as Allāh says,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئَتْ أُمَّةٌ مِمَّا قَرَّبْنَا فِي الْكِتَابِ مِنْ تَفْوَئِهِمْ إِنَّ رَبَّهُمْ يُحْشِرُونَ ۝٢٠﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.﴾ (6:38)

Ibn 'Abbās said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Hātim.^[1] Allāh also says,

﴿وَالطَّيْرَ حُشِرَتْ ۝٢١﴾

﴿And (so did) the birds assembled.﴾ [38:19] meaning, gathered.

The Blazing of the Seas

Allāh says,

﴿وَلَمَّا الْبَحَارُ سُجِّرَتْ ۝٢٢﴾

﴿And when the seas become as blazing fire.﴾ Ibn Jarīr recorded from Sa'īd bin Al-Muṣayyib that 'Alī said to a Jewish man, "Where is the Hell?" The man said, "The sea." 'Alī then said, "I think he is truthful, as Allāh says

﴿وَالْبَحْرُ السَّجُورُ ۝٢٣﴾

^[1] Al-Qurtūbi 19:229.

﴿And by the seas kindled (Masjūr).﴾ (52:6)

and;

﴿وَإِذَا الْبَحَارُ سُجِّرَتْ ۝١﴾

﴿And when the seas become as blazing fire.﴾^[1]

This has already been discussed previously with the explanation of Allāh's statement,

﴿وَالْبَحْرِ الْمَسْجُورِ ۝١﴾

﴿And by the seas kindled (Masjūr).﴾ (52:6)^[2]

Joining the Souls

Concerning Allāh's statement,

﴿وَإِذَا النُّفُوسُ رُوِّجَتْ ۝٧﴾

﴿And when the souls are joined with their mates.﴾ meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allāh says,

﴿اٰخِزُّوا الَّذِيْنَ ظَلَمُوْا وَاٰزِدْهُمْ ۝٧﴾

﴿It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).﴾ (37:22)

Ibn Abi Ḥātim recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

﴿وَإِذَا النُّفُوسُ رُوِّجَتْ ۝٧﴾ الضَّرْبَاءُ: كُلُّ رَجُلٍ مَعَ كُلِّ قَوْمٍ كَانُوا يَعْمَلُونَ عَمَلَهُ وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝٧﴾ فَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ۝٨﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۝٩﴾ وَالسَّيِّئُونَ السَّيِّئُونَ ۝١٠﴾ هُمْ الضَّرْبَاءُ،

«﴿And When the souls are joined with their mates.﴾ Those who are alike. Every man will be with every group of people who performed the same deeds that he did. This is because Allāh says, ﴿And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those

[1] At-Ṭabari 24:242.

[2] See volume nine, the Tafsīr of Sūrat At-Ṭūr (52:6).

on the Left Hand!» (56:7-10) They are those who are alike.»^[1]

Questioning the Female Infant Who was buried Alive

Allāh says,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ﴾

«And when the female infant (Al-Maw'udah) buried alive is questioned: For what sin was she killed?»

The majority have recited it as *Su'ilat* (she is questioned), as it is here. *Al-Maw'udah* is the female infant that the people of the pre-Islāmic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused her to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then? 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ﴾

«And when the female infant (Al-Maw'udah) buried alive *Su'ilat*:»

"This means that she will ask." Abu Aḍ-Ḍuḥā made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood."^[2] The same has been reported from As-Suddi and Qatādah.

Hadīths have been reported concerning the *Maw'udah*. Imām Aḥmad recorded from 'Ā'ishah, who reported from Judāmah bint Wahb, the sister of 'Ukkāshah, that she said, "I was in the presence of the Messenger of Allāh ﷺ when he was with some people, and he said,

«لَقَدْ مَمَمْتُ أَنْ أَنْتَهَى عَنِ الْغِيلَةِ فَتَطَرْتُ فِي الرُّومِ وَقَارِسَ، فَإِذَا هُمْ يُعِيلُونَ
أُولَادَهُمْ، وَلَا يَضُرُّ أُولَادَهُمْ ذَلِكَ شَيْئًا»

[1] Aṭ-Ṭabari 24:245. The chain for this narration is not authentic. Prior to this narration, Aṭ-Ṭabari recorded an authentic chain with much the same wording from 'Umar, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 24:246.

«I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.»

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذَلِكَ الرَّأْدُ الْخَفِيُّ، وَهُوَ الْمَوْرَدَةُ سِيلَتْ»

«That is the minor infanticide and it is the female infant buried alive (Maw'ūdah) that will be questioned.»^[1]

Muslim, Ibn Mājah, Abu Dāwud, At-Tirmidhi and An-Nasā'i, all recorded this Ḥadīth as well.^[2]

The Atonement for burying Infant Girls Alive

'Abdur-Razzāq said that Isrā'īl informed them from Simāk bin Ḥarb, from An-Nu'mān bin Bashīr, who reported from 'Umar bin Al-Khaṭṭāb that he said concerning Allāh's statement,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ﴾

«And when the female infant buried alive is questioned.»

«Qays bin 'Āṣim came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! Verily, I buried some daughters of mine alive in the period of pre-Islāmic ignorance.' The Messenger of Allāh ﷺ said,

«أَغْنِ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَةً»

«Free a slave for each one of them.»

Then Qays said, 'O Messenger of Allāh! Verily, I am an owner of camels.' The Prophet ﷺ said,

«فَانَحِرْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

«Then sacrifice a camel for each one of them.»^[3]

[1] Aḥmad 6:434.

[2] Muslim 2:1066, 1067, Ibn Mājah 1:648, Abu Dāwud 3:211, Tuhfat Al-Aḥwadhī 6:249, and An-Nasā'i in Al-Kubrā 6:106.

[3] 'Abdur-Razzāq 3:351.

The Distribution of the Pages

Allāh says,

﴿وَإِذَا الشُّطُوءُ يُثْرَتَ﴾

﴿And when the pages are laid open.﴾ Ad-Ḍaḥḥāk said, "Every person will be given his paper in his right hand or in his left hand." Qatādah said, "O Son of Ādam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."^[1]

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allāh says,

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

﴿And when the heaven is Kushīṭat;﴾ Mujāhid said, "It draws away."^[2] As-Suddi said, "Stripped off." Concerning Allāh's statement,

﴿وَإِذَا الْجَحِيمُ سُعِرَتْ﴾

﴿And when Hell is Su'irat.﴾ As-Suddi said, "It is heated." In reference to Allāh's statement,

﴿وَإِذَا نَارُ الْجَهَنَّمَ أُتْلِفَتْ﴾

﴿And when Paradise is brought near.﴾ Ad-Ḍaḥḥāk, Abu Mālik, Qatādah, and Ar-Rabī' bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement

Concerning Allāh's statement,

﴿عَلِمَتْ نَفْسٌ مَّا أُخْفِيَ عَنْهَا﴾

﴿Every person will know what he has brought.﴾

This is the conclusive response of the previous statements,

[1] Aṭ-Ṭabari 24:249.

[2] Aṭ-Ṭabari 24:249.

سُورَةُ التَّكْوِيْرِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ
سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾
وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا
الْمَوْتُ دُفِّنَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾
وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَنَّةُ بُعِثَتْ ﴿١٢﴾ وَإِذَا
الْأَفْقُ انْفَلَتَ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ فَلَا أَقِيمُ بِالْخَنَسِ ﴿١٥﴾
لِلْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَالْأَيْلُ إِذَا عَمَّسَ ﴿١٧﴾ وَالضُّعْجُ إِذَا نَفَسَ ﴿١٨﴾
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ
ثُمَّ آمِينَ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَحْجُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمَيِّينِ ﴿٢٣﴾
وَمَا هُوَ عَلَى الْغَيْبِ بِضَلِيلٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾
فَأَن تَذَهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾
وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

سُورَةُ الْاِنْفِطَارِ

meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allāh says,

﴿يَوْمَ تَعْدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ
مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ
شُورٍ قَوْدًا لَّوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
بَعِيدًا﴾

﴿On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.﴾
(3:30)

Allāh also says,

﴿يَوْمَ الْاِشْرَاقِ يَوْمَ يَقْدَمُ
وَالْفَرَارِ﴾

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

﴿فَلَا أَقِيمُ بِالْخَنَسِ ﴿١٥﴾ لِلْجَوَارِ الْكُنَّسِ ﴿١٦﴾ وَالْأَيْلُ إِذَا عَمَّسَ ﴿١٧﴾ وَالضُّعْجُ إِذَا نَفَسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ
رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثُمَّ آمِينَ ﴿٢١﴾ وَمَا صَاحِبُكُمْ بِمَحْجُونٍ ﴿٢٢﴾
وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمَيِّينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَلِيلٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾
فَأَن تَذَهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

﴿15. But nay! I swear by Al-Khunnas.﴾

﴿16. Al-Jawār Al-Kunnas.﴾

﴿17. And by the night when it 'As'as.﴾

- ﴿18. And by the day when it Tanaffas.﴾
 ﴿19. Verily, this is the Word a most honorable messenger.﴾
 ﴿20. Dhi Quwwah, with the Lord of the Throne – Makīn,﴾
 ﴿21. Obeyed there, trustworthy.﴾
 ﴿22. And your companion is not a madman.﴾
 ﴿23. And indeed he saw him in the clear horizon.﴾
 ﴿24. And he withholds not a knowledge of the Unseen.﴾
 ﴿25. And it is not the word of the outcast Shaytān.﴾
 ﴿26. Then where are you going?﴾
 ﴿27. Verily, this is no less than a Reminder for the creatures.﴾
 ﴿28. To whomsoever among you who wills to walk straight.﴾
 ﴿29. And you cannot will unless that Allāh wills – the Lord of all that exists.﴾

The Explanation of the Words Al-Khunnas and Al-Kunnas

Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his Book of *Tafsīr*, in explaining this *Āyah*, from 'Amr bin Ḥurayth that he said, "I prayed the Morning prayer behind the Prophet ﷺ, and I heard him reciting,

﴿لَا أُقْسِمُ بِالْخُنَّسِ ۖ الْجَوَارِ الْكُنَّسِ ۖ وَاللَّيْلِ إِذَا عَمَصَ ۖ وَالنَّجْمِ إِذَا تَوَسَّسَ﴾

﴿But nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas, and by the night when it 'As'as, and by the day when it Tanaffas.﴾^[1]

Ibn Jarīr recorded from Khālid bin 'Ar'arah that he heard 'Alī being asked about the *Āyah*;

(لَا أُقْسِمُ بِالْخُنَّسِ . الْجَوَارِ الْكُنَّسِ)

(Nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas.)

and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night."^[2]

Concerning Allāh's statement,

[1] Muslim 1 :336, and An-Nasā'ī in *Al-Kubrā* 6 :507.

[2] Aṭ-Ṭabari 24 :251.

﴿وَاللَّيْلِ إِذَا عَمَسَ﴾

﴿And by the night when it 'As'as.﴾ There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujāhid said, "It means its darkening." Sa'īd bin Jubayr said, "When it begins." Al-Ḥasan Al-Baṣrī said, "When it covers the people."^[1] This was also said by 'Āṭiyah Al-'Awfī.^[2] 'Alī bin Abī Ṭalḥah and Al-'Awfī both reported from Ibn 'Abbās:

﴿إِذَا عَمَسَ﴾

﴿when it 'As'as﴾ "This means when it goes away."^[3] Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk, all said the same.^[4] Zayd bin Aslam and his son 'Abdur-Raḥmān also made a similar statement, when they said,

﴿إِذَا عَمَسَ﴾

﴿when it 'As'as﴾ "This means when it leaves, and thus it turns away."^[5]

I believe that the intent in Allāh's saying,

﴿إِذَا عَمَسَ﴾

﴿when it 'As'as﴾ is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allāh is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allāh says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

﴿By the night as it envelops. By the day as it appears in brightness﴾ (92:1-2)

and He also says,

﴿وَالشَّمْسِ وَاللَّيْلِ إِذَا سَجَىٰ﴾

[1] At-Ṭabari 24 :256.

[2] At-Ṭabari 24 :256.

[3] At-Ṭabari 24 :255.

[4] At-Ṭabari 24 :256.

[5] At-Ṭabari 24 :256.

﴿By the forenoon. By the night when it darkens.﴾ (93:1-2)

Allāh also says,

﴿فَإِذَا الْيَصْبَحُ رَجَعَلَ الْيَلَّ سَكَا﴾

﴿Cleaver of the daybreak. He has appointed night for resting.﴾
(6:96)

And there are other similar *Āyāt* that mention this. Many of the scholars of the fundamentals of language have said that the word 'As'as is used to mean advancing and retreating, with both meanings sharing the same word.

Therefore, it is correct that the intent could be both of them, and Allāh knows best.

Concerning Allāh's statement,

﴿وَالضُّحَىٰ إِذَا تَنَفَّسَ﴾

﴿And by the day when it Tanaffas.﴾

Aḍ-Ḍaḥḥāk said, "When it rises." Qatādah said, "When it brightens and advances."^[1]

Jibrīl descended with the Qur'ān and it is not the Result of Insanity

Concerning Allāh's statement,

﴿إِنَّمَا نَقُولُ رَسُولًا كَرِيمًا﴾

﴿Verily, this is the Word of a most honorable messenger.﴾

meaning, indeed this Qur'ān is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibrīl.

Ibn 'Abbās, Ash-Sha'bi, Maymūn bin Mihrān, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and others have said this.^[2]

﴿ذِي قُوَّةٍ﴾

﴿Dhi Quwwah﴾ This is similar to Allāh's statement,

﴿عَلَّمَهُ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ﴾

[1] Aṭ-Ṭabari 24:258.

[2] Al-Qurṭubī 19:240 *Ad-Durr Al-Manthūr* 8:433.

﴿He has been taught by one mighty in power, Dhu Mirrah.﴾
(53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

﴿عِنْدَ ذِي الْمَرْثِ مَكِينٍ﴾

﴿with the Lord of the Throne - Makīn,﴾ meaning, he has high status and lofty rank with Allāh.

﴿مُطَّلَعٍ نَّهْمٍ﴾

﴿Obeyed there,﴾ meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatādah said,

﴿مُطَّلَعٍ نَّهْمٍ﴾

﴿Obeyed there﴾ "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message."

Allāh then says,

﴿أَمِينٍ﴾

﴿trustworthy.﴾ This is a description of Jibrīl as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibrīl, just as He has commended His servant and human Messenger, Muḥammad ﷺ by His statement,

﴿وَمَا صَاحِبُكَ بِجُنُونٍ﴾

﴿And your companion is not a madman.﴾ Ash-Sha'bi, Maymūn bin Mihrān, Abu Ṣāliḥ and others who have been previously mentioned, all said, "This refers to Muḥammad ﷺ."^[1]
Allāh said,

﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ﴾

﴿And indeed he saw him in the clear horizon.﴾ meaning, indeed Muḥammad ﷺ saw Jibrīl, who brought him the Message from Allāh, in the form that Allāh created him in (i.e., his true

[1] Aṭ-Ṭabari 24:259, and Ad-Durr Al-Manthūr 8:434.

form), and he had six hundred wings.

﴿بِالْأَفْقِ الثَّانِي﴾

﴿in the clear horizon.﴾ meaning, clear. This refers to the first sighting which occurred at Al-Baṭḥā' (Makkah). This incident is mentioned in Allāh's statement,

﴿عَلَّمَهُ شَدِيدُ الْقُوَى ﴿١﴾ ذُو مِرْرَةٍ قَامَسَتْ ﴿٢﴾ ذُو مِرْرَةٍ قَامَسَتْ ﴿٣﴾ وَهُوَ بِالْأَفْقِ الْأَعْلَى ﴿٤﴾ ثُمَّ دَنَا فَتَدَلَّى ﴿٥﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٦﴾ فَأَوْجَى إِلَى عَبْدِهِ مَا أَوْجَى ﴿٧﴾﴾

﴿He has been taught by one mighty in power (Jibrīl). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allāh) revealed to His servant what He revealed.﴾ (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibrīl. It seems apparent – and Allāh knows best – that this Sūrah (At-Takwīr) was revealed before the Night Journey (Al-Isrā'), because nothing has been mentioned in it except this sighting (of Jibrīl), and it is the first sighting. The second sighting has been mentioned in Allāh's statement,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَى ﴿٢﴾ عِنْدَ مَا جَنَّتُ الظُّلُمَاتِ ﴿٣﴾ إِذْ يَنْفَعُ الْبَشَرَ مَا يَنْفَعُ ﴿٤﴾﴾

﴿And indeed he saw him (Jibrīl) at a second descent. Near Sidrah Al-Muntahā. Near it is the Paradise of Abode. When that covered the lote tree which did cover it !﴾ (53:13-16)

And these Āyāt have only been mentioned in Sūrat An-Najm, which was revealed after Sūrat Al-Isrā' (The Night Journey).

The Prophet ﷺ is not Stingy in conveying the Revelation

(وَمَا هُوَ عَلَى الْغَيْبِ بِظَنٍّ)

(He is not Zanīn over the Unseen)^[1]

[1] Ibn Kathīr presents this recitation of the Āyah, and refers to the version of Ḥafṣ; "Some recite it..."

meaning Muḥammad ﷺ is not following false conjecture about what Allāh revealed. Others have recited this Āyah with the 'Dād' in the word *Ḍanīn*, which means that he is not stingy, but rather he conveys it to everyone.

Sufyān bin 'Uyaynah said, "*Ḍanīn* and *Ḍanīn* both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The *Ḍanīn* is one who follows false supposition, and the *Ḍanīn* is one who is stingy."

^[1]

Qatādah said, "The Qur'ān was unseen and Allāh revealed it to Muḥammad ﷺ, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it."^[2] Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarīr preferred the recitation *Ḍanīn*.^[3] I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of Shayṭān

Allāh says,

﴿وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ﴾

﴿And it is not the word of the outcast Shayṭān.﴾

meaning, this Qur'ān is not the statement of an outcast *Shayṭān*. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allāh says,

﴿وَمَا تَنَزَّلُ بِهِ إِلَّا فَلْيُطِئُوا ۖ وَمَا يَنْصُرُ لَهُمْ ۖ وَمَا يَنْصُرُهُمْ إِلَّا اللَّهُ ۚ﴾

﴿لَعَزُزُوا ۖ﴾

﴿And it is not the Shayṭān who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.﴾ (26:210-212)

Then Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْكِتَابَ حَتَّى يُتْلَىٰ عَلَيْهِ﴾

[1] Aṭ-Ṭabari 24:261.

[2] Aṭ-Ṭabari 24:261.

[3] Aṭ-Ṭabari 24:260, 261, and Ad-Durr Al-Manthūr 8:435.

﴿Then where are you going?﴾ meaning, where has your reason gone, in rejecting this Qur'ān, while it is manifest, clear, and evident that it is the truth from Allāh. This is as Abu Bakr Aṣ-Ṣiddīq said to the delegation of Bani Ḥanīfah when they came to him as Muslims and he commanded them to recite (something from the Qur'ān). So they recited something to him from the so called Qur'ān of Mūsaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone? By Allāh, this speech did not come from a god." Qatādah said,

﴿فَأَيْنَ تَذْهَبُونَ﴾

﴿Then where are you going?﴾ meaning, from the Book of Allāh and His obedience.

Then Allāh says,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

﴿Verily, this is no less than a Reminder to the creatures.﴾

meaning, this Qur'ān is a reminder for all of mankind. They are reminded by it and receive admonition from it.

﴿لَئِنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

﴿To whomsoever among you who wills to walk straight.﴾

meaning, whoever seeks guidance, then he must adhere to this Qur'ān, for verily it is his salvation and guidance. There is no guidance in other than it.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿And you cannot will unless (it be) that Allāh wills – the Lord of all that exists.﴾

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allāh the Exalted, and He is the Lord of all that exists.

It is reported from Sulaymān bin Mūsā that when this Āyah was revealed,

﴿لَئِنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

﴿To whomsoever among you who wills to walk straight.﴾

Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allāh revealed,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿And you cannot will unless (it be) that Allāh wills – the Lord of the all that exists.﴾^[1]

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

[1] At-Ṭabari 24 :264. This is a *Mursal* narration .