

The Tafsīr of Sūrah Qāf (Chapter - 50)

Which was revealed in Makkah

The Beginning of the Mufaṣṣal^[1] Section of the Qur'ān

This Sūrah is the first Sūrah in the Mufaṣṣal section of the Qur'ān, according to the correct view. It is said that the Mufaṣṣal starts with Sūrat Al-Ḥujurāt. Some common people say that the Mufaṣṣal starts with Sūrah 'Amma An-Nabā, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Ḥudhayfah) said; "I asked the Companions of Allāh's Messenger (ﷺ) how they divided the Qur'ān. They said; Three, five, seven, nine, eleven, thirteen, and the Mufaṣṣal section as one.' "

This was recorded by Ibn Mājah and Imām Aḥmad.^[2]

If one counts forty-eight Sūrahs, the next Sūrah will be Sūrah Qāf. The details are as follows: The [first] three Sūrahs are Al-Baqarah (chapter 2), Āl 'Imrān (3), then An-Nisā' (4). The five are Al-Mā'idah (5), Al-An'ām (6), Al-A'rāf (7), Al-Anfāl (8) and Barā'ah (or At-Tawbah) (9). The seven next Sūrahs are Sūrah Yūnus (10), Hūd (11), Yūsuf (12), Ar-Ra'd (13), Ibrāhīm (14), Al-Ḥijr (15) and An-Naḥl (16). The nine next Sūrahs are, Subḥān (or Al-Isrā' (17)), Al-Kahf (18), Maryam (19), Ṭa Ha (20), Al-Anbiyā' (21), Al-Ḥajj (22), Al-Mu'minūn (23), An-Nūr (24) and Al-Furqān (25). The next eleven Sūrahs are Sūrat Ash-Shu'arā (26), An-Naml (27), Al-Qaṣaṣ (28), Al-'Ankabūt (29), Ar-Rūm (30), Luqmān (31), Alif Lām Mīm As-Sajdah (32), Al-Aḥzāb (33), Saba' (34), Fātir (35) and Yā Sīn (36). The next thirteen are Sūrat As-Ṣaffāt (37), Ṣād (38), Az-Zumar (39), Ghāfir (40),

^[1] Mufaṣṣal refers here to the short Surāhs. This starts from Sūrah Qāf to the end of the Qur'ān.

^[2] Abu Dāwud 2:114, Ibn Mājah 1:427 and Aḥmad 4:9. This is part of a weak Ḥadīth which was removed.

Ha Mim As-Sajdah (or *Fussilat*) (41), *Ash-Shūrā* (42), *Az-Zukhruf* (43), *Ad-Dukhān* (44), *Al-Jāthiyah* (45), *Al-Ahqāf* (46), *Al-Qitāl* (or *Muḥammad*) (47), *Al-Fath* (48) and *Al-Hujurāt* (49).

After that comes the *Mufaṣṣal* section, according to the Companions, may Allāh be pleased with them all.

Therefore, *Sūrah Qāf* (chapter 50) is the first of the *Mufaṣṣal*, just as we stated, and all praise is due to Allāh and all favors are from Him.

The Virtues of *Sūrah Qāf*

Imām Aḥmad recorded that ‘Umar bin Al-Khaṭṭāb asked Abu Wāqid Al-Laythi, “What did the Prophet ﷺ recite during the ‘*Īd* Prayer?” Abu Wāqid said, “*Sūrah Qāf* and *Sūrat Iqtarabat* [i.e. *Sūrat Al-Qamar* (54)].” Muslim and the Four Collectors of the *Sunan* collected this *Ḥadīth*.^[1]

Imām Aḥmad recorded that Umm Hishām bint Ḥarithah said, “For around two years, or a year and a part of another year, our oven and the oven of the Prophet ﷺ was one and the same. I memorized *Sūrah*,

﴿قَافٌ وَالْقُرْآنُ الْمَجِيدُ﴾

﴿*Qāf. By the Glorious Qur’ān.*﴾ from the tongue of the Messenger of Allāh ﷺ who used to recite it every Friday while standing on the *Minbar* delivering the Friday sermon to the people.”^[2] Muslim collected this *Ḥadīth*.^[3]

Abu Dāwud also recorded that the daughter of Al-Ḥārith bin An-Nu‘man said, “I only memorized *Sūrah Qāf* from the mouth of the Messenger of Allāh ﷺ who used to recite it in every Friday *Khuṭbah*. Our oven and the oven of the Messenger ﷺ was one and the same.”^[4] Muslim and An-Nasā’ī collected this *Ḥadīth*.^[5]

Therefore, the Messenger of Allāh ﷺ used to recite this *Sūrah* during large gatherings such as the ‘*Īds* and during

[1] Aḥmad 5:217, Muslim 2:607, Abu Dāwud 1:683, *Tuḥfat Al-Aḥwadhī*, An-Nasā’ī in *Al-Kubrā* 3:79, 3:183 and Ibn Mājah 1:408.

[2] Aḥmad 6:435.

[3] Muslim 2:595.

[4] Abu Dāwud 1:660.

[5] Muslim 2:595, An-Nasā’ī in *Al-Kubrā* 3:107.

سُورَةُ الْقَافِ

٥١٨

الْقَافُ

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَبَّ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ يَحْسَبُونَ أَن جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوِ ادْمِنَّا وَكَانُوا أَبَا ذَلِكْ رَجَعُ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِیْظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِیْجٍ ﴿٥﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَلَّغْنَا رِزْقَهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضِ مَدَدْنَاهَا وَالْقِیَاسَ فِيهَا رَوَاسِیَ وَأَنْزَلْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِیْجٍ ﴿٧﴾ تَبْصِرَةٌ وَذِكْرٌ لِّكُلِّ عَبْدٍ مُّتَنِبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لِّمَاطِلَعٍ نُفِیْدٍ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُجٍّ كُلٌّ كَذَّبَ الرَّسُولَ لِحَقِّ وَعِيدِ ﴿١٤﴾ أَفَعِیْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِیدٍ ﴿١٥﴾

Friday sermons. He did so because this Sūrah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allāh), the Reckoning, Paradise, the Fire, Allāh's reward and punishment, lessons of encouragement, and lessons of discouragement. Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قَبَّ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ يَحْسَبُونَ أَن جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوِ ادْمِنَّا وَكَانُوا أَبَا ذَلِكْ رَجَعُ بَعِيدٌ ﴿٣﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِیْظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِیْجٍ ﴿٥﴾

﴿1. Qāf. By the Glorious Qur'ān.﴾

﴿2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"﴾

﴿3. "When we are dead and have become dust. (Shall we be resurrected?) That is a far return."﴾

﴿4. We know that which the earth takes of them, and with Us is a Book preserved.﴾

﴿5. Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.﴾

﴿ق﴾

﴿Qāf﴾ which is one of the letters of the alphabet that are mentioned in the beginning of some *Surahs*, such as,

﴿ص﴾

﴿Ṣād﴾ (38:1)

﴿ن﴾

﴿Nūn﴾ (68:1)

﴿ال﴾

﴿Alif Lām Mīm﴾ (2:1),

﴿ح﴾

﴿Ḥa Mīm﴾ (40:1), and

﴿ط﴾

﴿Ṭa Sīn﴾ (28:1) and etc., Mujāhid and several others said this. We also discussed this in the beginning of the explanation of *Sūrat Al-Baqarah*, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection

Allāh said,

﴿وَالْقُرْآنُ الْمَجِيدُ﴾

﴿By the Glorious Qur'ān﴾ means by the Honorable and Great Qur'ān, which,

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ مُبِينٍ﴾

﴿Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise﴾ (41:42)

The subject of the oath contained in this *Āyah* is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'ān, whose subject is included in the meaning but not by word, such as,

﴿مَسَّ وَالْقُرْآنَ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقِ﴾

﴿Sād. By the Qur'ān full of reminding. Nay, those who disbelieve are in false pride and opposition.﴾ (38:1-2) Allāh said here,

﴿قَالَ وَالْقُرْآنَ الْمَجِيدِ ﴿٢﴾ بَلِ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجَبٍ ﴿٣﴾﴾

﴿Qāf. By the Glorious Qur'ān. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"﴾

They wondered at the wisdom behind sending a Messenger who is a human being. Allāh the Exalted and Most Honored said in another Āyah

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind."﴾ (10:2),

meaning, this is not strange, for Allāh chooses Messengers from angels and humans.

Allāh the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

﴿أَوَلَا يَتَنَبَّأُونَ كُنُوزَهُمْ إِنَّهُمْ مُنْجَرُونَ ﴿١﴾﴾

﴿When we are dead and have become dust. That is a far return.﴾

They said, 'after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

﴿ذَلِكَ رَجَعٌ بَعِيدٌ﴾

﴿That is a far return.﴾ 'it is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allāh the Exalted responded to their statement by saying,

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾

﴿We know that which the earth takes of them.﴾ meaning, 'We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allāh's knowledge.

﴿وَعِنْدَنَا كِتَابٌ حَفِيزٌ﴾

﴿and with Us is a Book preserved,﴾ 'that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-'Awfī narrated that 'Abdullāh bin 'Abbās commented on the statement of Allāh the Exalted,

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾

﴿We know that which the earth takes of them,﴾

"It refers to what the earth consumes of their flesh, skin, bones and hair."^[1] A similar view was recorded from Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and several others.^[2] Allāh, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ﴾

﴿Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.﴾

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. *Marīj* means, in disarray, in a confused state and defying the characteristics of the Truth. Allāh the Exalted said in another *Āyah*,

﴿إِنَّكَ لَیْ قَوْلٍ مُّخْتَلِفٍ ۙ يُؤَلِّكُ عَنْهُ مِنَ الْيَاقِ ۙ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.﴾ (51:8-9)

﴿أَنذَرْتُ بَنِي إِسْرَءِيلَ أَنَا أَعْلَمُ بِمَا فِي قُلُوبِهِمْ فَكَفَّ بَيْنَهُمْ وَرَثَتَهَا وَمَا لَهَا مِنْ فَرْجٍ ۙ وَالْأَرْضُ مَدَدَتْهَا ۙ وَأَلْقَيْنَا فِيهَا رُوسَهُ ۙ وَأَلْقَيْنَا فِيهَا مِنْ كُلِّ دَجٍّ يَهْجِي ۙ وَذَكَرْنِي لِكُلِّ عَدُوٍّ مُّبِينٍ ۙ وَزَلَّلْنَا

[1] Aṭ-Ṭabari 22:328.

[2] Aṭ-Ṭabari 22:329.

مِنَ السَّمَاءِ مَاءً مُّبَرَّكَاً فَالْتَبَسْنَا بِهِ جَنَّاتٍ وَحَمَّ الْخَيْدُ ۖ وَالنَّخْلَ بَايَعَتْهُ لَمَّا ظَلَعَ
فُجَيْدٌ ۖ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْفُرُوجُ ﴿١١﴾

﴿6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furūj in it?﴾

﴿7. And the earth! We have spread it out, and set thereon Rawāsi standing firm, and We planted in it every lovely (Bahīj) pair.﴾

﴿8. An insight and a Reminder for every servant who turns to Allāh in repentance.﴾

﴿9. And We send down blessed water (rain) from the sky, then We produce therewith Jannāt and grain that are reaped.﴾

﴿10. And date palms Bāsiqāt, with arranged clusters.﴾

﴿11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.﴾

Allāh's Power and Ability over what is Greater than Resurrection

Allāh the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

﴿أَفَلَا يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَيَّنَّهَا وَزَيَّنَّهَا﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it,﴾ with lamps;

﴿وَمَا لَهَا مِنْ فُرُوجٍ﴾

﴿and there are no Furūj in it?﴾ i.e., clefts, according to Mujāhid.^[1] Others said that *Furūj* means, rifts, or cracks. All these meanings are close to one another. Allāh the Exalted and Most Honored said,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ ۚ فَاتَّعِجْ الْبَصَرُ هَلْ تَرَى مِنْ
فُطُورٍ ﴿١﴾ ثُمَّ اتَّعِجْ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَائِيسًا وَهُوَ حَسِيرٌ ﴿٢﴾﴾

[1] Aṭ-Ṭabari 22:332.

﴿Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.﴾ (67:2-4)

fatigued, unable to discover any imperfection or shortcomings. The statement of Allāh the Exalted, the Blessed,

﴿وَالْأَرْضَ مَدَدْنَاهَا﴾

﴿And the earth! We have spread it out,﴾ means, 'We made it spacious and spread it out,'

﴿وَأَلْقَيْنَا فِيهَا رَوَاسِيَ﴾

﴿and set thereon Rawāsi standing firm.﴾ which are the mountains to save the earth from shaking along with its inhabitants,

﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّجِيدٍ﴾

﴿and We planted in it every lovely (Bahī) pair.﴾

every kind and species of plant, fruit and vegetation,

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿And of everything We have created pairs that you may reflect.﴾ (51:49)

Allāh's saying 'Bahī', meaning a beautiful scene,

﴿تَبَيُّرًا وَذِكْرًا لِّكُلِّ عَبْدٍ مُّنِيبٍ﴾

﴿An insight and a Reminder for every servant who turns to Allāh in repentance.﴾

Allāh says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allāh feeling fear, in awe of Him. Allāh the Exalted said,

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا﴾

﴿And We send down blessed water from the sky,﴾ meaning beneficial,

﴿فَأَنبَتْنَا بِهِ جَنَّاتٍ﴾

﴿then We produce therewith Jannāt﴾, means special and public parks, gardens, etc.

﴿وَحَبَّ الْمَيْدِ﴾

﴿and grain that are reaped﴾ grains that are harvested for food and for storage for later use,

﴿وَالنَّخْلَ بَاسِقَاتٍ﴾

﴿And date palms Bāsiqāt,﴾ meaning, tall and high, according to the explanation reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and As-Suddi.^[1] Allāh said,

﴿لَمَّا طَلَعَ شَبِيدٌ﴾

﴿with arranged clusters.﴾ producing fruits arranged in clusters,

﴿رِزْقًا لِلْعِبَادِ﴾

﴿A provision for (Allāh's) servants.﴾ for (Allāh's) creation,

﴿وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتَةً﴾

﴿And We give life therewith to a dead land.﴾ this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like – amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allāh resurrects the dead. This sign of Allāh's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allāh the Exalted and Most Honored said in other Āyāt,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind;﴾ (40:57),

﴿وَلَا تَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ يَخْلُقْهُنَّ يَتَدَبَّرُ عَلَيَّ أَنْ يُخْرِقَ السَّحَابَ كُلَّ إِنَّمَا عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٨﴾﴾

^[1] At-Ṭabari 22:335.

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.﴾(46:33) and,

﴿وَمِنْ مَّآثِرِهِ أَنْكَرَ الْأَرْضَ خَبِيئَةً إِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِينَ أَحْيَاهَا لَمُنَجَّى السَّوْفَ إِنَّهُمْ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾(41:39)

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَشُعُوبٌ أُخْرَىٰ وَمَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۚ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ۚ أَفَغَيَّبْنَا بِالْأَوَّلِ بَلَّ مَرٌّ فِي لَيْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾

﴿12. Denied before them the people of Nūḥ, and the Dwellers of Rass, and Thamūd,﴾

﴿13. And 'Ād, and Fir'awn, and the brethren of Lūṭ,﴾

﴿14. And the Dwellers of Al-Aykah, and the people of Tubba'. Everyone of them denied (their) Messengers, so My threat took effect.﴾

﴿15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.﴾

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allāh the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allāh the Exalted punished the people of Nūḥ by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of Ar-Rass, and we mentioned their story before in *Sūrat Al-Furqān*,^[1]

^[1] See volume seven, the *Tafsīr of Sūrat Al-Furqān* (25:38).

﴿ثَمُودَ ۚ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطَ ۚ﴾

﴿...and Thamūd, and 'Ād, and Fir'aun, and the brethren of Lūt,﴾

the people of Sadūm (Sodom) and the surrounding areas, to whom Lūt was sent. Allāh the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

﴿وَأَصْحَابُ الْأَيْكَةِ﴾

﴿And the Dwellers of Al-Aykah﴾, they are the nation of Shu'ayb, peace be upon him,

﴿وَقَوْمُ تَبُكَّ ۚ﴾

﴿and the people of Tubba'﴾, King of Yemen; we explained his story in the *Tafsīr* of Sūrat Ad-Dukhān,^[1] and therefore, we do not need to repeat it here. All praise is due to Allāh.

﴿كُلٌّ كَذَّبَ الرُّسُلَ﴾

﴿Everyone of them denied (their) Messengers,﴾ means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allāh the Exalted and Most Honored said,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

﴿The people of Nūh denied the Messengers.﴾(26:105)

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allāh said,

﴿فَعَمَّ وَعِيدَ﴾

﴿so My threat took effect.﴾ meaning, the promise of torment and punishment that Allāh delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

^[1] See volume eight, the *Tafsīr* of Sūrat Ad-Dukhān [44:37].

Repeating the Creation is Easier than originating It

Allāh the Exalted said,

﴿أَفَعَبْنَا بِالْخَلْقِ الْأَوَّلِ﴾

﴿Were We then tired with the first creation?﴾

meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

﴿بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾

﴿Nay, they are in confused doubt about a new creation.﴾

meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allāh the Exalted and Most Honored said,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

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

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُعِظُمُ وَهَىٰ رَيْبِهِ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾(36:78-79)

We mentioned earlier a Ḥadīth collected in the Ṣaḥīḥ,

«يَقُولُ اللَّهُ تَعَالَىٰ يُؤْذِنُنِي ابْنُ آدَمَ يَقُولُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَىٰ عَلَيَّ مِنْ إِعَادَتِهِ»

«Allāh the Exalted said, "Son of 'Ādam insults Me when he says, 'He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again."»^[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوْهُ بِهِ. نَفْسُهُ وَنَحْنُ أَزْوَاجٌ إِلَيْهِ مِنْ حَلِی الْأَوَّلِ ﴿٧٨﴾ إِذْ بَنَلَّى السَّمَوَاتِیْنَ عَنِ الْبَیِّنِ وَنَحْنُ السَّمَوَاتِیْنَ فَعِیدٌ ﴿٧٩﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَيْبٌ عِیدٌ ﴿٨٠﴾ وَجَاءَتْ سَكْرَةُ

^[1] Faṭḥ Al-Bārī 8:611.

الْوَيْلُ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ بَحِيدًا ۖ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعْدِ ۚ وَهَآءَتْ كُلُّ نَفْسٍ
مَعَهَا سَابِقٌ يُسَبِّحُ ۖ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَٰذَا فَكُنْضًا مَكَ عِلَآءَكَ فَمَرَكُ الْيَوْمِ حَوِيدًا ۝

﴿16. And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.﴾

﴿17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.﴾

﴿18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾

﴿19. And the stupor of death will come in truth: "This is what you have been avoiding!"﴾

﴿20. And the Trumpet will be blown – that will be the Day of the threat.﴾

﴿21. And every person will come forth along with a Sā'iq and a Shahīd.﴾

﴿22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!"﴾

Allāh encompasses and watches all of Man's Activity

Allāh the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allāh the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمِّي مَا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«Verily, Allāh the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.»^[1]

The statement of Allāh the Exalted,

﴿وَمَنْ أَزْرَبَ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

^[1] Most of the scholars do not hold the same view as Ibn Kathīr regarding the usage of "We".

﴿And We are nearer to him than his jugular vein.﴾

means, His angels are nearer to man than his jugular vein. Those who explained 'We' in the *Āyah* to mean 'Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allāh is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this *Āyah* do not need this explanation (that 'We' refers to 'Allāh's knowledge'), for Allāh did not say, 'and I am closer to him than his jugular vein.' Rather, He said,

﴿وَعَنَّا أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

﴿And We are nearer to him than his jugular vein.﴾ just as He said in the case of dying persons,

﴿وَعَنَّا أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ﴾

﴿But We are nearer to him than you, but you see not.﴾ (56:85),

in reference to His angels (who take the souls). Allāh the Exalted the Blessed said,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.﴾ (15:9)

Therefore, the angels brought down the revelation, the Qur'ān, by the leave of Allāh, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allāh.^[1] Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allāh's Prophet ﷺ, who is truthful and was told the truth, told us. Allāh's statement here,

﴿إِذْ بَلَغَى السَّعْيَيْنِ﴾

﴿(Remember) that the two receivers receive,﴾ in reference to the two angels who receive and record the deeds of mankind.

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَائِدٌ﴾

[1] *Faḥ Al-Bārī* 11:557.

«one sitting on the right and one on the left.» means ready to note,

﴿مَا يَلْفُظُ﴾

«whatever he utters», in reference to the human,

﴿مِنْ قَوْلٍ﴾

«of a word», means any word that he or she speaks,

﴿إِلَّا لَدَيْهِ رَيْبٌ عَبْدٌ﴾

«but there is a watcher by him ready.» means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allāh the Exalted said,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَعْمَلُونَ ۝﴾

«But verily, over you (are appointed angels) to watch you, Kirāman (honorable) Kātibīn writing down (your deeds), they know all that you do.» (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Ḥasan and Qatādah.^[1] This is also the apparent meaning of this Āyah.

Imām Aḥmad recorded that Bilāl bin Al-Ḥārith Al-Muzani said, "The Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللَّهُ تَعَالَى عَلَيْهِ بِهَا سَخَطُهُ إِلَى يَوْمٍ يَلْقَاهُ»

«Verily, a man might utter a word that pleases Allāh the Exalted, unaware of how highly it will be regarded, and on its account Allāh the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allāh the Exalted, unaware of how dreadful it will be and on its account Allāh the Exalted decrees for him His anger until the Day he meets Him.»

[1] Aṭ-Ṭabari 22:345.

‘Alqamah used to say, “How many words did I not utter because of the *Ḥadīth* that Bilāl bin Al-Ḥārith narrated.”^[1] At-Tirmidhi, An-Nasā’ī and Ibn Mājah collected this *Ḥadīth*. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2] There is a *Ḥadīth* similar to this in the *Ṣaḥīḥ*.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allāh the Exalted and Most High said,

﴿وَمَآءَةً. سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ يُجِئُ﴾

﴿And the stupor of death will come in truth: “This is what you have been avoiding!”﴾

Allāh the Exalted and Most Honored says, ‘O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,’

﴿ذَلِكَ مَا كُنْتُمْ مِنْهُ يُجِئُ﴾

﴿This is what you have been avoiding!﴾, means, ‘this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.’

In the *Ṣaḥīḥ*, the Prophet ﷺ said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللَّهِ! إِنَّ لِلْمَوْتِ لَسَكْرَاتٍ»

«Glory be to Allāh! Verily, death has its stupor.»^[3]

The Āyah,

﴿ذَلِكَ مَا كُنْتُمْ مِنْهُ يُجِئُ﴾

﴿This is what you have been avoiding!﴾ has two possible meanings. One of them is this: ‘what you have been trying to avert, escape and flee from has come to you and resided in your home!’ The second meaning is, ‘you had no way of escaping or averting this end.’ At-Ṭabarāni collected a *Ḥadīth* in *Al-Mu’jam*

[1] Aḥmad 3:469.

[2] *Tuḥfat Al-Aḥwadhi* 6:610, *Tuḥfat Al-Ashrāf* 2:555 and Ibn Mājah 2:1312.

[3] *Faṭḥ Al-Bārī* 11:369.

Al-Kabīr^[1] from Samurah who said that the Messenger of Allāh ﷺ said,

«مَثَلُ الَّذِي يَتَّقِي مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْنِهِ، فَجَاءَ يَسْعَى حَتَّى إِذَا أُغْيِيَ وَأَسْهَرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ، دَيْنِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَتْ عُنُقُهُ وَمَاتَ»

«The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, 'O fox! Pay my debt!' The fox went out howling and continued until his neck was cut off, (i.e.,) he died.»

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allāh the Exalted the Blessed said,

﴿وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعْدِ﴾

«And the Trumpet will be blown - that will be the Day of the threat.»

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.^[2] We also mentioned that the Messenger of Allāh ﷺ said in a Ḥadīth,

«كَيْفَ أَتَعْمُ وَصَاحِبُ الْقُرْنِ قَدْ التَّمَّ الْقُرْنَ، وَحَتَّى جَبْهَتُهُ، وَانْتَظَرَ أَنْ يُؤَدَّنَ لَهُ»

«How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allāh to blow in it)?»

They said, "O Allāh's Messenger, what should we say?" He ﷺ said,

«قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ»

[1] Aṭ-Ṭabarānī 7:222. This narration is *Mawqūf*, i.e., it is correct from the Companion only.

[2] See volume six, the *Tafsīr* of Sūrah Ṭa Ha (20:102).

«Say, "Allāh is sufficient for us, and He is the best disposer of affairs.»^[1]

The Companions repeated this invocation, saying, "Allāh is sufficient for us, and He is the best disposer of affairs (for us)." Allāh said,

﴿وَمَأْتِ كُلُّ نَفْسٍ مَعَهَا سَاقٍ وَشَاهِدٌ﴾

«And every person will come forth along with a Sā'iḳ and a Shahīd.»

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds. This is the apparent meaning of this honorable Āyah and it is the meaning that Ibn Jarīr preferred.^[2] It was narrated from Yaḥya bin Rāfi', the freed servant of Thaqif, that he heard 'Uthmān bin 'Affān, may Allāh be pleased with him, giving a speech in which he recited this Āyah,

﴿وَمَأْتِ كُلُّ نَفْسٍ مَعَهَا سَاقٍ وَشَاهِدٌ﴾

«And every person will come forth along with a Sā'iḳ and a Shahīd.»

and then said, "A Sā'iḳ to drive every person to Allāh the Exalted, and a Shahīd to witness against him what he has done."^[3]

The statement of Allāh the Exalted,

﴿لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَفَفْنَا عَنْكُمُ غَفْلَكُمْ فَبَصُرْكَ الْيَوْمَ حَدِيدٌ﴾

«Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!»

is directed at humanity. Allāh said,

﴿لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا﴾

«Indeed you were heedless of this.» of this Day,

﴿فَكَفَفْنَا عَنْكُمُ غَفْلَكُمْ فَبَصُرْكَ الْيَوْمَ حَدِيدٌ﴾

«Now We have removed from you, your covering, and sharp is your sight this Day!»

[1] *Tuḥfat Al-Aḥwadhī* 7:117.

[2] *Aṭ-Ṭabari* 22:347.

[3] *Aṭ-Ṭabari* 22:347.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ
 مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يُلْقَى السُّلْقِيَانِ فِي السَّمِيمِ وَعَنِ الْجِبالِ قُعُودٌ
 ﴿١٧﴾ مَا يَلْفُظُونَ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ
 الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ
 يَوْمَ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَقَدْ
 كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَ كُفْرِكَ الْيَوْمَ هَلْ حَدِيدٌ
 ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَرِيدٍ ﴿٢٣﴾ أَلَيْسَ فِي جَهَنَّمَ كُلٌّ كِفَارٍ
 عَرِيدٍ ﴿٢٤﴾ مَتَاعٌ لِلْخَيْرِ مُعْتَدٍ مُرِيبٌ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا
 آخَرَ فَأَلْفَيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطِغَيْتُهُ
 وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا لَدَيْهِ وَقَدْ قَدَّمْتُ
 إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَى وَمَا أَنَا بِظَلَمٍ لِّلْعَرِيدِ ﴿٢٩﴾
 يَوْمَ يَقُولُ لِرَبِّهِمْ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾ وَأَزَلَّتْ
 الْجَنَّةُ لِّلْسَافِينَ غَيْرِ عَرِيدٍ ﴿٣١﴾ هَذَا مَا تُوَعَّدُونَ لِكُلِّ أَوَّابٍ حَفِظٍ
 ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ ﴿٣٣﴾ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٤﴾ ادْخُلُوهَا
 بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٥﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٦﴾

'your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allāh the Exalted said,

﴿أَتَسْمِعُ يَوْمَ يُنْفَخُ الْيَوْمَ ثَوَابُتَا﴾

﴿How clearly will they (disbelievers) see and hear, the Day when they will appear before Us!﴾ (19:38), and,

﴿وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا
 رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا
 وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا
 مُوقِنُونَ﴾ ﴿٣٧﴾

﴿And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty.﴾ (32:12)

﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَرِيدٍ ﴿٣١﴾ أَلَيْسَ فِي جَهَنَّمَ كُلٌّ كِفَارٍ عَرِيدٍ ﴿٣٢﴾ مَتَاعٌ لِلْخَيْرِ مُعْتَدٍ مُرِيبٌ ﴿٣٣﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْفَيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٣٤﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطِغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٣٥﴾ قَالَ لَا تَخْتَصِمُوا لَدَيْهِ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٣٦﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَى وَمَا أَنَا بِظَلَمٍ لِّلْعَرِيدِ ﴿٣٧﴾﴾

﴿23. And his companion (angel) will say: "Here is (his record) ready with me!"﴾

﴿24. (Allāh will say to the angels:) "Both of you throw into

Hell every stubborn disbeliever"﴾

﴿25. "Hinderer of good, transgressor, doubter,"﴾

﴿26. "Who set up another god with Allāh. Then both of you cast him in the severe torment."﴾

﴿27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."﴾

﴿28. (Allāh) will say: "Dispute not in front of Me, I had already in advance sent you the threat."﴾

﴿29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants."﴾

The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire

Allāh the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

﴿هَذَا مَا كُنْتُ عِنْدُ﴾

﴿"Here is (his record) ready with me!"﴾, here it is prepared and completed without addition or deletion. This is when Allāh the Exalted will judge the creation with fairness, saying,

﴿أَلَيْسَ فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَنِدٍ﴾

﴿Both of you throw into Hell every stubborn disbeliever.﴾

It appears that Allāh will say these words to the *Sā'iq* and *Shahīd* angels; the *Sā'iq* drove him to the grounds where Reckoning is held and the *Shahīd* testified. Allāh the Exalted will order them to throw him in the fire of *Jahannam*, and worse it is as a destination,

﴿أَلَيْسَ فِي جَهَنَّمَ كُلُّ كَفَّارٍ عَنِدٍ﴾

﴿Both of you throw into Hell every stubborn disbeliever.﴾

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

﴿مَنَاجِلَ لِلْعَذِيرِ﴾

«*Hinderer of good*,» meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

﴿مُعْتَدٍ﴾

«*transgressor*,» meaning, he transgresses the limits in spending. Qatādah commented, "He is a transgressor in his speech, behavior and affairs."^[1] Allāh said,

﴿مُزَيَّرٍ﴾

«*doubter*,» meaning, he doubts and raises doubts in those who scrutinize his behavior:

﴿الَّذِي جَمَعَ مَعَ اللَّهِ إِلَهًا مَّآخَرًا﴾

«*who set up another god with Allāh*,» meaning, he associated others with Allāh and worshipped others besides Him,

﴿وَالَّذِينَ فِي الْعَذَابِ الشَّدِيدِ﴾

«*Then both of you cast him in the severe torment*.»

Imām Aḥmad recorded that Abu Saʿīd Al-Khudri said that the Prophet ﷺ said,

«يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وَكُنْتُ الْيَوْمَ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَمَنْ جَمَعَ مَعَ اللَّهِ إِلَهًا آخَرَ، وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنْطَوِي عَلَيْهِمْ فَتَقْدِفُهُمْ فِي عَمْرَاتِ جَهَنَّمَ»

«A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allāh, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam.»^[2]

Man and Devil dispute before Allāh

Allāh's saying;

﴿قَالَ قَيْنُهُ﴾

«*His companion will say*», refers to the devil who is entrusted to

[1] Aṭ-Ṭabari 22:356.

[2] Aḥmad 3:40.

every man, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah and several othes.^[1] He will say,

﴿رَبَّنَا مَا أَفْلَحْنَا﴾

﴿Our Lord! I did not push him to transgression,﴾

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

﴿رَبَّنَا مَا أَفْلَحْنَا﴾

﴿Our Lord! I did not push him to transgression﴾

meaning, "I did not lead him astray,"

﴿وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ﴾

﴿but he was himself in error far astray.﴾ meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allāh the Exalted and Most Honored said in another Āyah,

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتَ بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا لَفَّخْتُمْ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allāh. Verily, there is a painful torment for the wrongdoers."﴾
(14:22)

Allāh the Exalted said,

﴿قَالَ لَا تَحْزَنُوا لَدَيَّ﴾

﴿(Allāh) will say: "Dispute not in front of Me."﴾

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before

^[1] Aṭ-Ṭabari 22:357.

Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

﴿رَبَّنَا مَا أَفْتَيْنَا وَلَكِنْ كَانَتْ فِي سَلْبِنَا غَيِّدٌ﴾

﴿Our Lord! I did not push him to transgression, but he was himself in error far astray.﴾

from the path of truth. The Lord, the Exalted and Most Honored will say to them,

﴿لَا تَخْتَصِمُوا لَدَيَّ﴾

﴿Dispute not in front of Me,﴾ or 'before Me,'

﴿وَقَدْ فَدَمْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾

﴿I had already in advance sent you the threat.﴾

'I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

﴿مَا يَنْدُلُ الْقَوْلُ لَدَيَّ﴾

﴿The Sentence that comes from Me cannot be changed,﴾

"I have made My decision," according to the explanation of Mujāhid,^[1]

﴿وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ﴾

﴿And I am not unjust to the servants.﴾

'I will not punish anyone, except on account of their sins after the proof has been established against them.'

﴿يَوْمَ نَقُولُ لِمَنْهُمْ هَلْ أَنْتَ لَا وَنَقُولُ هَلْ مِنْ مَزِيدٍ ۚ وَأَرْسَلْنَا لِلنَّفْعَيْنِ غَيْرَ بَعِيدٍ ۚ هَذَا مَا نُوْعِدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ۚ مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ۚ ادْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ ۚ لَمْ يَأْمُرْ فِيهَا وَلَدَيْنَا مَزِيدٌ ۚ﴾

﴿30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more?"﴾

^[1] At-Ṭabari 22:359.

﴿31. And Paradise will be Uzlifat to those who had Taqwā, not far off.﴾

﴿32. (It will be said): "This is what you were promised – (it is) for those returning in sincere repentance, and Ḥaḥīz "﴾

﴿33. "Who feared Ar-Raḥmān unseen and brought a heart turned in repentance."﴾

﴿34. "Enter you therein in peace and security – this is a Day of eternal life!"﴾

﴿35. There they will have all that they desire – and !Ve have more.﴾

Jahannam and Paradise and their Dwellers

Allāh states that He will say to *Jahannam* on the Day of Resurrection, "Have you had your fill?" Allāh the Most Honored has promised Hell that it will have its fill from the *Jinns* and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, 'Are there any more whom You will provide me with?' This is the apparent meaning of this *Āyah* which is supported by several *Ḥadīths*.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَتَزَوَّى بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ وَكَرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنَهُمُ اللَّهُ تَعَالَى فِي فُضُولِ الْجَنَّةِ»

«The people will be thrown into *Jahannam* and it will say, 'Are there any more?' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!" There will be sufficient empty space in *Paradise* until Allāh creates another creation and He, the Exalted, makes them dwell in the empty parts of *Paradise*.»^[1] Muslim also collected this *Ḥadīth*.^[2]

Al-Bukhārī recorded that Abu Hurayrah narrated that the

[1] Aḥmad 3:234.

[2] Muslim 4:2187 and 2188.

Prophet ﷺ said,

«يَقَالُ لِحَبَّتِهِمْ هَلْ امْتَلَأَتْ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطُّ قَطُّ»

«Jahannam will be asked, "Are you full?" and it will say, "Are there any more?" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!"»^[1]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوْزِئْتُ بِالْمُنْكَبِرِينَ وَالْمُنْجَبِرِينَ. وَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أَعْدَبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا فَتَقُولُ: قَطُّ قَطُّ، فَهِيَ تَمْتَلِئُ وَتَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا آخَرَ»

«Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me?" Allāh the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allāh puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allāh the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allāh the Exalted and Most Honored will create another creation to fill it.»^[2]

Allāh the Exalted said,

﴿وَأَرْسَلْنَا الْجَنَّةَ لِنُفِثَ فِي عِبَادِنَا﴾

[1] Faṭḥ Al-Bārī 8:460.

[2] Faṭḥ Al-Bārī 8:460.

﴿And Paradise will be Uzlifat to those who had Taqwā, not far off.﴾

meaning, Paradise will be brought close and near to the pious, according to Qatādah, Abu Mālik and As-Suddi,^[1]

﴿غَيْرَ بَعِيدٍ﴾

﴿not far off﴾, and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

﴿هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ﴾

﴿This is what you were promised – (it is) for those returning﴾ who go back to Allāh in sincere repentance intending not to repeat sin,

﴿حَافِظٍ﴾

﴿Hafīẓ﴾, who preserve their covenant with Allāh and do not break or betray it,

﴿مَنْ خِئْيَ الرَّحْمَنَ وَالْغَيْبِ﴾

﴿Who feared Ar-Raḥmān unseen﴾ who feared Allāh in secret when only Allāh the Exalted and Most Honored could see him. The Prophet ﷺ said,

﴿وَرَجُلٌ ذَكَرَ اللَّهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاهُ﴾

«And a man who remembered Allāh the Exalted while alone, and his eyes became tearful.»^[2]

Allāh said,

﴿وَمَاءٌ يَنْفَسُ نُصِيبَ﴾

﴿and brought a heart turned in repentance.﴾

meaning, he will meet Allāh, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of Shirk) and humbled to Him,

﴿أَدْخَلُوهَا﴾

^[1] Aṭ-Ṭabari 22:363.

^[2] Faṭḥ Al-Bāri 2:168. That is, one of those under the shade of the Throne.

﴿Enter you therein﴾, meaning Paradise,

﴿يَسْلَمُونَ﴾

﴿in peace and security﴾, they will earn security from the torment of Allāh, the Exalted and Most Honored, and the angels of Allāh will greet them with the *Salām*, according to the explanation of Qatādah.^[1] The statement of Allāh the Exalted and Most Honored:

﴿ذَلِكَ يَوْمُ الْخَالِدِينَ﴾

﴿- this is a Day of eternal life!﴾, meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allāh the All-Mighty,

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا﴾

﴿There they will have all that they desire﴾, means, whatever delights they wish and desire, they will find it brought before them.

Allāh's statement,

﴿وَلَدَيْنَا مَزِيدٌ﴾

﴿and We have more.﴾ is similar to His other statement,

﴿لِّلَّذِينَ أَحْسَنُوا لَسْنَا وَزِيدًا﴾

﴿For those who have done good is the best and even more.﴾(10:26)

In the *Ṣaḥīḥ*, Muslim recorded that Ṣuhayb bin Sinān Ar-Rūmi said that 'more' refers to looking at the Most Honorable Face of Allāh.^[2]

﴿وَكَمْ أَفْلَحَ الَّذِينَ قَالُوا أَنَّهُمْ بَلَّغُوا فِي الْبَلَدِ هَذَا مِنْ عَجْمٍ ۖ إِنَّ فِي ذَلِكَ لَإِبْتِهَارًا ۚ لَمْ يَكُنْ لَهُ قَلْبٌ أَوْ أَلْقَى السَّعْيَ وَهُوَ شَاهِدٌ ۚ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَآلَاذِرَهُ وَمَا يَتَّبِعُهُمَا فِي سِنِّهِ آبَارٌ وَمَا مَسَا مِنْ نُفُوسٍ ۚ فَأَصْبَحَ عَلَىٰ مَا يَقُولُونَ وَسَمِعَ مُحَمَّدٌ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلِ الْغُرُوبِ ۚ وَمِنْ أَلْبَلٍ فَسَمِعَهُ يَدْبُرُ الشُّجُورَ ۚ﴾

[1] Aṭ-Ṭabari 22:366.

[2] Muslim 1:163.

﴿36. And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?﴾

﴿37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴾

﴿38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.﴾

﴿39. So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾

﴿40. And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.﴾

Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience

Allāh the Exalted asks, 'how many We have destroyed before these denying disbelievers?'

﴿يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا هُمْ اَكْثَرُ مِنْكُمْ بَلٰٓغًا﴾

﴿a generation who were stronger in power than they﴾

they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allāh the Exalted,

﴿فَتَقَبَّرُوْا فِي الْاِلْدِ هَلْ مِنْ مَّجِيْصٍ﴾

﴿And they went about the land! Could they find any place of refuge?﴾

Ibn 'Abbās commented, "They left the traces throughout the land,"^[1] Qatādah said, "They traveled throughout the land seeking provisions through trade and business, more than you have."

Allāh's statement,

﴿هَلْ مِنْ مَّجِيْصٍ﴾

﴿Could they find any place of refuge?﴾ means, 'could they find a shelter from Allāh's decision and appointed destiny? Have what

^[1] Aṭ-Ṭabari 22:371.

they collected benefited them or averted Allāh's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment). Allāh the Exalted and Most Honored said,

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا﴾

﴿Verily, therein is indeed a reminder﴾ and a lesson,

﴿لِمَن كَانَ لَمْ قَلْبٌ﴾

﴿for him who has a heart﴾ meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujāhid,

﴿أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

﴿or gives ear while he is heedful.﴾ meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujāhid said that,

﴿أَوْ أَلْقَى السَّمْعَ﴾

﴿or gives ear﴾, means, he does not talk to himself but listens with an attentive heart.^[1] Ad-Daḥḥāk commented, "The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent."^[2] Ath-Thawri and several others said similarly.^[3] The statement of Allāh the Exalted and Most Honored;

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

﴿And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.﴾

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatādah said, "The Jews, may Allāh's curses descend on them, said that Allāh created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allāh the Exalted then sent down denial of their statement

[1] Aṭ-Ṭabari 22:373.

[2] Aṭ-Ṭabari 22:374.

[3] Aṭ-Ṭabari 22:374.

and false opinion.”^[1] Allāh said,

﴿وَمَا مَسَنَا مِنْ لُفُوفٍ﴾

﴿and nothing of fatigue touched Us.﴾ indicating that no sleep, exhaustion or weariness affects Him. Allāh the Exalted the Blessed said in other Āyāt,

﴿أَرَأَيْتُمْ بَرَأَ أَنْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِخَلْقِهِنَّ يُعْذِرْ عَلَى أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.﴾(46:33),

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind.﴾(40:57) and,

﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ أَلَمْ تَلَوْا ۝﴾

﴿Are you more difficult to create or is the heaven that He constructed?﴾(79:27)

Allāh the Exalted and Most Honored said,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿So bear with patience all that they say,﴾ in reference to those who deny the Prophet ﷺ, ordering him to be patient with them and turn away from them in a good way,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

﴿and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾

There were two ordained prayers prior to the *Isrā'* journey. One before the rising of the sun at dawn and the other before sunset in the evening. *Qiyām Al-Layl*, prayer at night, was a command for the Prophet ﷺ and his followers for sometime but it was later abrogated for the *Ummah*. Later, during the *Isrā'* journey, Allāh abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of

^[1] At-Ṭabari 22:376.

Fajr before sunrise, and *Aṣr* in the late afternoon. Imām Aḥmad recorded that Jarīr bin ‘Abdullāh said, “When we were sitting with the Prophet ﷺ, he looked at the full moon and said,

«أَنَا إِنِّكُمْ سَتَعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِيهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

«Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.»

He then recited Allāh’s statement,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

«and glorify the praises of your Lord, before the rising of the sun and before (its) setting.»^[1]

The Two *Ṣaḥīḥs* and the rest of the Group collected this *Ḥadīth* through the chain of Ismā‘īl.^[2]

Allāh the Exalted said,

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ﴾

«And during a part of the night glorify His praises», meaning pray to Him. Allāh said *Āyah*,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ عَنَّا أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

«And in some parts of the night offer the *Ṣalāh* with it, as an additional prayer for you. It may be that your Lord will raise you to *Maqām Maḥmūd*.» (17:79)

Ibn Abi Najīḥ reported that Mujāhid said that Ibn ‘Abbās said that,

﴿وَأَذْبَرَ الْجُودِ﴾

«and after the prostrations.» refers to *Tasbīḥ*, i.e. glorifying Allāh’s

^[1] Aḥmad 4:365.

^[2] *Faṭḥ Al-Bārī* 8:462, *Muslim* 1:439, *Abu Dāwud* 5:97, *Tuḥfat Al-Aḥwadhi* 7:265, *An-Nasā’ī in Al-Kubrā*, 6:469 and *Ibn Mājah* 1:63.

praises, after the prayers.^[1] There is a *Ḥadīth* collected in the Two *Ṣaḥīḥs* that supports this meaning. Abu Hurayrah said, "Some poor migrants came and said, 'O Allāh's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.' The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«Why is that?» They said,

'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet ﷺ said,

«أَفَلَا أَعْلَمُكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْتُمْ؟ تُسَبِّحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

'Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you, and nobody would be better than you except those who would do the same? Say, 'Subhān Allāh, Alḥamdulillāh and Allāhu Akbar,' thirty-three times each after every prayer.'

Later, they came back and said, 'O Allāh's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet ﷺ said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

'This is a favor and grace of Allāh, and He grants it to whom He wills.'^[2]

There is another way of explaining the *Āyah*. It is that Allāh's statement,

﴿وَأَذِّنْ لِلشُّعُرِ﴾

«and after the prostrations.» refers to the two *Rak'ahs* after the *Maghrib* prayer. This was reported from 'Umar bin Al-Khaṭṭāb, 'Alī bin Abi Ṭālib and his son Al-Ḥasan, 'Abdullāh bin 'Abbās, Abu Hurayrah and Abu Umāmah, may Allāh be pleased with them. This is also the saying of Mujāhid, 'Ikrimah, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣrī, Qatādah, and others.

[1] Aṭ-Ṭabari 22:381.

[2] *Faṭḥ Al-Bārī* 2:378.

تِلْكَ

٥٢٠

الْأَنفُسُ

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي
 الْبِلَادِ هَلْ مِنْ مَحِيصٍ ﴿٤١﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ
 لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٤٢﴾ وَلَقَدْ خَلَقْنَا
 السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا
 مِنْ لُغُوبٍ ﴿٤٣﴾ فَأَصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
 قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٤٤﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ
 وَأَدْبَرَ الْفُجُودِ ﴿٤٥﴾ وَاسْتَعِذْ يَوْمَ يُنَادِ السَّاعِدُ مِنْ مَكَانٍ قَرِيبٍ
 ﴿٤٦﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٧﴾ إِنَّا
 نَحْنُ نُحْيِي وَنُيِّتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٨﴾ يَوْمَ نَشْفُقُ الْأَرْضَ
 عَنْهُمْ يِرَاعًا ذَلِكَ حَشْرٌ عَلَيْهِمْ يُسَيِّرُ ﴿٤٩﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
 وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدَ ﴿٥٠﴾

سُورَةُ الذَّارِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرَوْا ﴿١﴾ فَالْحَمْدُ لَكَ وَفَرَا ﴿٢﴾ فَالْجَنَّةُ يَسْرُ ﴿٣﴾
 فَالْقِسْمُ أَمْرًا ﴿٤﴾ إِنَّمَا نَعِدُّونَ لَصَادِقٍ ﴿٥﴾ وَإِنَّ الَّذِينَ لَوْعَ ﴿٦﴾

﴿وَاسْتَعِذْ يَوْمَ يُنَادِ السَّاعِدُ مِنْ مَكَانٍ
 قَرِيبٍ ﴿٤٦﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ
 بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٧﴾ إِنَّا
 نَحْنُ نُحْيِي وَنُيِّتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٨﴾
 يَوْمَ نَشْفُقُ الْأَرْضَ عَنْهُمْ يِرَاعًا ذَلِكَ
 حَشْرٌ عَلَيْهِمْ يُسَيِّرُ ﴿٤٩﴾ نَحْنُ أَعْلَمُ بِمَا
 يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ
 بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدَ ﴿٥٠﴾﴾

41. And listen on the Day when the caller will call from a near place.﴾

42. The Day when they will hear As-Sayhah in truth, that will be the Day of coming out.﴾

43. Verily, it is We Who give life and cause death; and to Us is the final return.﴾

44. On the Day when the earth shall be cleft,

from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.﴾

45. We know best what they say. And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.﴾

Admonition from Some Scenes of the Day of Resurrection

Allāh the Exalted said,

﴿وَاسْتَعِذْ﴾

﴿And listen﴾ 'O Muḥammad,'

﴿يَوْمَ يُنَادِ السَّاعِدُ مِنْ مَكَانٍ قَرِيبٍ﴾

﴿on the Day when the caller will call from a near place.﴾

to the gathering for the Day of Judgement,

﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ﴾

﴿The Day when they will hear Aṣ-Ṣayḥah in truth,﴾

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

﴿وَالَّذِي يَوْمَ الْفُرُوجِ﴾

﴿that will be the Day of coming out.﴾ from the graves,

﴿إِنَّا عَنْ نَحْنِ. وَنُبِئْتُ وَإِلَيْنَا الْمَصِيرُ﴾

﴿Verily, it is We Who give life and cause death; and to Us is the final return.﴾

Allāh is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allāh the Exalted said,

﴿يَوْمَ تَشَقُّ الْأَرْضُ عَنْهُمْ يَرَاءُ﴾

﴿On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.﴾

Allāh the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allāh the Exalted will command angel Isrāfīl and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Isrāfīl blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allāh the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allāh the Exalted and Most Honored,

﴿مُهَاطِبِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ﴾

﴿Hastening towards the caller. The disbelievers will say: "This is a hard Day."﴾ (54:8), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِنْ لَيْتُمْ إِلَّا قَلِيلًا﴾

﴿On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾ (17:52)

In the *Ṣaḥīḥ*, it is recorded that Anas said that the Messenger of Allāh ﷺ said,

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ»

«The earth will open up first around me.»^[1]

Allāh the Exalted and Most Honored said,

﴿ذَلِكَ خُفُّ عَيْنَا يُبِيرُ﴾

﴿That will be a gathering, quite easy for Us.﴾ 'bringing them back to life is easy for Us and effortless.' Allāh the Exalted and Most Honored said,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50), and,

﴿مَا خَلَقَكُمْ وَلَا يَعْنَكُمُ إِلَّا كَنَفٍ وَجِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿The creation of you all and the resurrection of you all are only as of a single person. Verily, Allāh is All-Hearer, All-Seer.﴾ (31:28)

Comforting the Prophet ﷺ

The statement of Allāh the Exalted and Most High,

﴿نَحْنُ أَكْبَرُ بِمَا يَقُولُونَ﴾

﴿We know best what they say.﴾ means, 'Our knowledge is all encompassing of the denial that the idolators are confronting

[1] Muslim 4:1782.

you with, so do not be concerned.' In similar Āyāt, Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٧٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٧٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٧٩﴾﴾

﴿Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).﴾ (15:97) Allāh's statement,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ﴾

﴿And you are not the one to force them.﴾ says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allāh the Exalted and Most Honored said,

﴿فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾

﴿But warn by the Qur'ān; him who fears My threat.﴾

meaning, 'convey the Message of your Lord, for only those who fear Allāh and dread His torment, and hope in His promise will remember and heed,'

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿Your duty is only to convey (the Message) and on Us is the reckoning.﴾ (13:40),

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٨٨﴾ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٨٩﴾﴾

﴿So remind them – you are only one who reminds. You are not a dictator over them.﴾ (88:21-22)

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾ (2:272) and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills.﴾ (28:56) Allāh's statement here,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ﴾

﴿And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.﴾

Qatādah used to invoke Allāh by saying, "O Allāh! Make us among those who fear Your threat and hope for Your promise, O Bārr (Subtle, Kind, Courteous, and Generous), O Raḥīm (the Most Merciful)."^[1]

This is the end of the *Tafsīr* of *Sūrah Qāf*. All praise is due to Allāh, He is for us, the most excellent Trustee.

^[1] Al-Qurṭubī 17:29.