

(which non can avert) meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allah says,

(مِّنَ اللَّهِ ذِي الْمَعَارِجِ)

(From Allah, the Lord of the ways of ascent (Al-Ma`arij).)

The Tafsir of 'Lord of the ways of ascent

Ali bin Abi Talhah reported from Ibn `Abbas, "Lord of the ways of ascent means loftiness and abundance." Mujahid said, "Lord of the ways of ascent means the ways of ascension into the heavens." Concerning Allah's statement,

(تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ)

(The angels and the Ruh Ta`ruju to Him) `Abdur-Razzaq reported from Ma`mar from Qatadah that Ta`ruju means to ascend. In reference to the Ruh, Abu Salih said, "They are creatures from the creation of Allah that resemble humans but they are not humans." It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Arwah) of the Children of Adam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Hadith of Al-Bara' proves.

The Meaning of "a Day the measure whereof is fifty thousand years

Concerning Allah's statement,

(فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) This refers to the Day of Judgement. Ibn Abi Hatim recorded from Ibn `Abbas that he said concerning the Ayah,

(فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) "It is the Day of Judgement." The chain of narration of this report (to Ibn `Abbas) is authentic. Ath-Thawri reported from Smak bin Harb from `Ikrimah that he said concerning this verse, "It is the Day of Judgement." Ad-Dahhak and Ibn Zayd both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah,

(تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ)

(The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.)
"It is the Day of Judgement that Allah has made to be the measure of fifty thousand years for
the disbelievers. " Many Hadiths have been reported with this same meaning. Imam Ahmad
recorded from Abu `Umar Al-Ghudani that he said, "I was with Abu Hurayrah when a man from
Bani `Amir bin Sa`sa`ah passed and it was said: `This man is the wealthiest man of Bani
`Amir.' So Abu Hurayrah said, `Bring him back to me.' So they brought the man back to Abu
Hurayrah. Then Abu Hurayrah said, `I have been informed that you are a man of great wealth.'
The man from Bani `Amir replied, `Yes, by Allah. I have one hundred red-colored camels, one
hundred brown-colored camels...' and so on he counted numerous colored camels, the races of
the slaves and the types of fetters for his horses that he owned. So Abu Hurayrah said, `Beware
of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that
to him until the color of the man began to change. Then the man said, `O Abu Hurayrah what is
this' Abu Hurayrah replied, `I heard the Messenger of Allah say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا
وَرَسُولِهَا»

(Whoever has camels and does not give their due (Zakah) in their Najdah and their Risl...) We
interrupted saying, `O Messenger of Allah! What is their Najdah and Risl' He said,

«فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ
كَأَغْدٍ مَا كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِهِ وَأَشْرَهُ، ثُمَّ يُبْطَحُ
لَهَا بِقَاعٍ قَرَقَرٍ فَتَطْوُهُ بِأَخْقَافِهَا، فَإِذَا جَاوَزَتْهُ
أَخْرَاهَا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى
سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي
نَجْدَتِهَا وَرَسُولِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْدٍ مَا
كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِهِ وَأَشْرَهُ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ

قَرَقَرٍ، فَتَطَوَّهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ
 ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا
 عَضْبَاءٌ، إِذَا جَاوَزَتْهُ أَخْرَاهَا أُعِيدَتْ عَلَيْهِ
 أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ
 حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ
 لَهُ غَنَمٌ لَا يُعْطَى حَقُّهَا فِي نَجْدَتِهَا وَرَسْلِهَا فَإِنَّهَا
 تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْدٍ مَّا كَانَتْ وَأُسْمَنِهِ وَأَشْرِهِ
 حَتَّى يُبْطَحَ لَهَا بِقَاعٍ قَرَقَرٍ فَتَطَوَّهُ كُلُّ ذَاتِ ظِلْفٍ
 بِظِلْفِهَا وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا
 عَقْصَاءٌ وَلَا عَضْبَاءٌ إِذَا جَاوَزَتْهُ أَخْرَاهَا أُعِيدَتْ
 عَلَيْهِ أُولَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ
 سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ»

(It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakah in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakah in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him

with its hooves, and every one of them has a horn. But he will butt him with his horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell.) Then, the man from Bani `Amir said, `What is the due of the camel, O Abu Hurayrah' Abu Hurayrah said, `It is that you give (in your Zakah payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'" This Hadith was also recorded by Abu Dawud and An-Nasa'i.

A Different Version of this Hadith

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهَتُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

(There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allah judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.) Then he (Abu Hurayrah) mentions the rest of the Hadith about the sheep and camels just as mentioned before. In this narration (of Ahmad) the Prophet also added,

«الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ»

(The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.) And the Hadith continues. Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it. The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ»

(Until Allah judges between His servants on a day whose measurement is fifty thousand years.)

Instructing the Prophet to have Patience Then

Allah says,

(فَاصْبِرْ صَبْرًا جَمِيلًا)

(So be patient, with a good patience.) meaning, 'be patient, O Muhammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allah says in another Ayah,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.) (42: 18) Thus, Allah says,

(إِنَّهُمْ يَرَوْنَهُ بَعِيدًا)

(Verily, they see it (the torment) afar off.) meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "Ba'id" here means that which is impossible to occur.

(وَنَرَاهُ قَرِيبًا)

(But We see it (quite) near.) meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

(يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ - وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ - وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا - يُبْصَرُونَهُمْ

يَوْمَ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِنَبِيهِ -
 وَصَحْبَتِهِ وَأَخِيهِ - وَقَصِيذَاتِهِ الَّتِي تُؤِيهِ - وَمَنْ
 فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ - كَلَّا إِنَّهَا لَأُظَى -
 نَزَّاعَةً لِلشَّوَى - تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ
 فَأَوْعَى)

(8. The Day that the sky will be like the Al-Muhl.) (9. And the mountains will be like `lhn.) (10. And no friend will ask a friend,) (11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.) (12. And his wife and his brother,) (13. And his Fasilah who sheltered him,) (14. And all that are in the earth, so that it might save him.) (15. By no means! Verily, it will be the fire of Hell,) (16. Nazza` ah the Shawa!) (17. Calling (all) such as turn their backs and turn away their faces.) (18. And collect (wealth) and hide it (from spending it in the cause of Allah).)

Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

(يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ)

(The Day that the sky will be like the Al-Muhl.) Ibn `Abbas, Mujahid, `Ata, Sa`id bin Jubayr, `Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ)

(And the mountains will be like `lhn.) meaning, like fluffed wool. This was said by Mujahid, Qatadah and As-Suddi. This Ayah is similar to Allah's statement,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ)

(And the mountains will be like carded wool.) (101:5) Concerning Allah's statement,

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيماً يُبْصَرُونَهُمْ)

(And no friend will ask a friend, though they shall be made to see one another.) Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others. Al-`Awfi

reported from Ibn `Abbas, "Some of them will know others and they will flee from each other. Then, they will flee from each other after that, as Allah says,

(لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ)

(Every man that Day will have enough to make him careless of others.)" (80:37) This honorable Ayah is similar to Allah's statement,

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَآخِشُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَن وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allah is true.) (31:33) and He also says,

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ)

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.) (35:18) and He says,

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (23:101) and similarly He says,

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ - وَصَحْبَتِهِ وَبَنِيهِ - لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ)

(That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.) (80:34-37) Then Allah's saying here

(يُبْصِرُونَهُمْ يَوْمَذِ الْمَجْزَمِ لَوْ يَقْتَدِي مِنْ عَذَابِ
يَوْمِذِ بَنِيهِ - وَصَحْبَتِهِ وَأَخِيهِ - وَقَصِيْلَتِهِ الَّتِي
تُؤْيِيهِ - وَمَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ كَلَّا)

(the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasilah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!) means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujahid and As-Suddi both said,

(وَقَصِيْلَتِهِ)

(and his Fasilah) "This means his tribe and his kin." `Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Malik that he said, "His Fasilah is his mother." Allah said,

(إِنَّهَا لَطِي)

(Verily, it will be the fire of Hell,) Here He is describing the Hell- fire and the severity of its heat.

(نَزَّاعَةً لِّلشَّوَى)

(Nazza`ah the Shawa!) Ibn `Abbas and Mujahid both said, "It is the skin of the head." Al-Hasan Al-Basri and Thabit Al-Bunani both said,

(نَزَّاعَةً لِّلشَّوَى)

(Nazza`ah the Shawa!) "This means respectable parts of the face." Qatadah said,

(نَزَّاعَةً لِّلشَّوَى)

(Nazza`ah the Shawa!) "This means removing his important organs, and the respectable parts of his face, his creation and his limbs." Ad-Dahhak said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining." Ibn Zayd said, "The Shawa is the marrow of the bones." As for,

(Nazza` ah) Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form." Concerning Allah's statement,

(تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ فَأَوْعَى)

(Calling (all) such as turn their backs and turn away their faces. And collect and hide it.) meaning, the Fire will call out to its children whom Allah created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allah said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

(وَجَمَعَ فَأَوْعَى)

(And collect and hide it.) meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the Zakah. It has been recorded in a Hadith that the Prophet said,

«لَا تُوعِي قِيُوعِي اللَّهِ عَلَيْكَ»

(Do not hold back (your wealth) or else Allah will hold back from you.)

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا - إِذَا مَسَّهُ الشَّرُّ جَزُوعًا - وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا - إِلَّا الْمُصَلِّينَ - الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ - وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِلسَّائِلِ وَالْمَحْرُومِ - وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ - وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ - إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ - وَالَّذِينَ هُمْ لِأُفْـُـوَجِهِمْ حَافِظُونَ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ

ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ
لَأَمَنَتِهِمْ وَعَهْدِهِمْ رَعُونَ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ
قَائِمُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ)

(19. Verily, man was created very impatient;) (20. Apprehensive when evil touches him;) (21. And suppressive when good touches him.) (22. Except those who are devoted to Salah.) (23. Those who with their Salah are Da'imun;) (24. And those in whose wealth there is a recognized right.) (25. For the one who asks, and for the deprived.) (26. And those who believe in the Day of Recompense.) (27. And those who fear the torment of their Lord.) (28. Verily, the torment of their Lord is that before which none can feel secure.) (29. And those who guard their private part (chastity).) (30. Except from their wives or their right hand possessions -- for (then) they are not blameworthy.) (31. But whosoever seeks beyond that, then it is those who are trespassers.) (32. And those who keep their trusts and covenants.) (33. And those who stand firm in their testimonies.) (34. And those who are with their Salah, Yuhafizun.) (35. Such shall dwell in the Gardens, honored)

Man is Impatient Allah informs about man and his inclination to corrupt his behavior.

Allah says,

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا)

(Verily, man was created very impatient;) Then, Allah explains this statement by saying,

(إِذَا مَسَّهُ الشَّرُّ جَزُوعًا)

(Apprehensive when evil touches him;) meaning, whenever any harm touches him he is fearful, worried and completely taken back due to the severity of his terror and his despair that he will receive any good after it.

(وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا)

(And suppressive when good touches him.) meaning, if he attains any blessing from Allah, he is stingy with it, not sharing it with others. He will withhold the right of Allah with that blessing. Imam Ahmad said that Abu `Abdur-Rahman informed them that Musa bin `Ali bin Rabah told them that he heard his father narrating from `Abdul-`Aziz bin Marwan bin Al-Hakim that he heard Abu Hurayrah saying, "The Messenger of Allah said,

«شَرُّ مَا فِي رَجُلٍ: شُحُّ هَالِعٍ وَجُبْنٌ خَالِعٌ»

(The worst thing that can be in a man is greedy impatience and unrestrained cowardice.) Abu Dawud recorded this Hadith from `Abdullah bin Al-Jarrah on the authority of Abu `Abdur-Rahman Al-Muqri', and this is the only Hadith through `Abdul-`Aziz with him.

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allah says,

(إِلَّا الْمُصَلِّينَ)

(Except those who are devoted to Salah.) meaning, man is described with blameworthy characteristics except for He whom Allah protects, helps and guides to good, making its means easy for him -- and these are those people who perform Salah.

(الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ)

(Those who with their Salah are Da'imun;) It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn Mas'ud, Masruq and Ibrahim An-Nakha'i. It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allah's statement,

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ)

(Successful indeed are the believers. Those who with their Salah are Khashi'un.) (23:1-2) This was said by `Uqbah bin `Amir. From its meanings is the same terminology used to describe standing (still) water (Al-Ma' Ad-Da'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Da'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer. It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Hadith that has been recorded in the Sahih on the authority of `Aishah that the Messenger of Allah said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ»

(The most beloved deeds to Allah are those that are most consistent, even if they are few.) Then Allah says,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِّلسَّائِلِ
وَالْمَحْرُومِ)

(And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.) meaning, in their wealth is a determined portion for those who are in need. Concerning Allah's statement,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ)

(And those who believe in the Day of Recompense.) meaning, they are sure of the Final Return (to Allah), the Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allah says,

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ)

(And those who fear the torment of their Lord.) meaning, they are fearful and dreadful.

(إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ)

(Verily, the torment of their Lord is that before which none can feel secure.) meaning, no one is safe from it (Allah's torment) of those who understand the command from Allah, except by the security of Allah Himself. Then Allah says,

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ)

(And those who guard their private part (chastity).) meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allah has allowed them to be in. This is why Allah says,

(إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ)

(Except from their wives or their right hand possessions) meaning, from their female slaves.

(إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْعَادُونَ)

(for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) The explanation of this has already preceded at the beginning of Surat Al-Mu'minun, and therefore does not need to be repeated here. Allah said,

(وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ)

(And those who keep their trusts and covenants.) meaning, if they are given a trust they do not deceit and when they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Hadith,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).) In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.) Concerning Allah's statement,

(وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ)

(And those who stand firm in their testimonies.) This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allah says in another Ayah,

(وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَاتِمٌ قَلْبُهُ)

(Who hides it, surely, his heart is sinful.) (2:283) Then Allah says,

(وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(And those who are with their Salah, Yuhafizun.) meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allah begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Surat Al-Mu'minun. It is exactly the same discussion. This is why Allah says there (in Al-Mu'minun),

(أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ)

(These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.) (23:10-11) And He says here,

(أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ)

(Such shall dwell in the Gardens, honored.) meaning, they will be honored with various types of pleasures and delights.

(قَمَالِ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ - عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ - أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ - كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ - فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ - عَلَى أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ قَدَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ)

(36. So, what is the matter with those disbelievers, before you Muht'in) (37. On the right and on the left, 'Izin.) (38. Does every man of them hope to enter the Paradise of Delight) (39. But no! Verily, We have created them out of that which they know!) (40. But no! I swear by the Lord of the easts and the wests that surely We are Able) (41. To replace them by (others) better than them; and We are not to be outrun.) (42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.) (43. The Day when they will come out of the graves quickly as racing to a Nusb,) (44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!)

The Rebuke of the Disbelievers and the Threat against Them

Allah rebukes the disbelievers who, in the time of the Prophet , saw him and the guidance Allah sent him with. They witnessed the magnificent miracles Allah aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allah says,

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ)

(Then what is wrong with them that they run away from admonition As if they were (frightened) wild donkeys. Fleeing from a beast of prey.) (74:49-51) This is the example of disbeliever. And this Ayah is similar. As Allah says,

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ)

(So what is the matter with those disbelievers, before you Muhti`in) meaning, `what is wrong with these disbelievers who are with you, O Muhammad Why are they Muhti`in, meaning hastily running away from you' This is as Al-Hasan Al-Basri said, "Muhti`in means departing."

(عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ)

(On the right and on the left, `Izin.) The singular of `Izin is `Izah, which means separating. meaning in their separating and their differing. Al-`Awfi reported from Ibn `Abbas about the Ayah;

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ)

(So what is the matter with those disbelievers, before you Muhti`in.) "They are looking in your direction." Then the Ayah;

(عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ)

(On the right and on the left, `Izin.) he (Ibn `Abbas) said, "Al-`Izin is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet) and mocking him." Jabir bin Samurah narrated that the Messenger of Allah came out to them while they were sitting in circles. So the Messenger of Allah said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

(Why do I see you all `Izin (in groups).) Ahmad, Muslim, Abu Dawud, An-Nasa'i and Ibn Jarir all recorded this Hadith. Then, concerning Allah's statement,

(أَيُّطَمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ
كَلَّا)

(Does every man of them hope to enter the Paradise of Delight But no!) meaning, is this their wish, yet they flee from the Messenger in aversion to the truth Are they hoping that they will be admitted into the Gardens of Delight Nay, rather their abode is Hell. Then Allah affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allah mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allah says,

(إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ)

(Verily, We have created them out of that which they know!) meaning, from despised semen. This is as Allah says,

(أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ)

(Did We not create you from a despised water (semen)) (77:20) Allah also says,

(فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ - خُلِقَ مِنْ مَّاءٍ دَافِقٍ -
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ - إِنَّهُ عَلَى
رَجْعِهِ لَقَادِرٌ - يَوْمَ تُبْلَى السَّرَائِرُ - فَمَا لَهُ مِنْ
قُوَّةٍ وَلَا نَاصِرٍ)

(So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.) (86:5-10) Then Allah says,

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ)

(But no! I swear by the Lord of the easts and the wests) meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no

final return, no reckoning, no resurrection, no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

(الْخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) (40:57) Allah also says,

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْى بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Do they not see that Allah, 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) Allah says in another Ayah,

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"-- and it is!) (36:81,82) So here He says,

(فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَدِيرُونَ عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ)

(But no! I swear by the Lord of the easts and the wests that surely We are Able --to replace them by (others) better than them..) meaning, `on the Day of Judgement We will bring them

back (to life) in bodies that are better than these bodies they have now.' For verily, Allah's power is suitable (able) to do that.

(وَمَا نَحْنُ بِمَسْبُوقِينَ)

(and We are not to be outrun.) meaning, `We are not unable.' This is as Allah says,

(أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ - بَلَى
قَدَرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ)

(Does man think that We shall not assemble his bones Yes, We are able to put together in perfect order the tips of his fingers.) (75:3,4) Allah also says,

(نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ -
عَلَى أَنْ تُبَدَّلَ أَمْثَلُكُمْ وَتُتَشَبَّهَ فِي مَا لَا تَعْلَمُونَ
(

(We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.) (56:60,61) Ibn Jarir preferred the meaning to be: `a nation who will obey Us and not disobey Us.' He (Ibn Jarir) interpreted it in the same way as Allah's statements,

(عَلَى أَنْ تُبَدَّلَ خَيْرًا مِنْهُمْ)

(To replace them by (others) better than them..) and:

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبَدِّلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be like you.) (47:38) However, the first interpretation is more obvious since the other Ayat support that, and Allah the Most High knows best. Then Allah says,

(قَدَرَهُمْ)

(So leave them) meaning, `O Muhammad!'

(يَخُوضُوا وَيَلْعَبُوا)

(to plunge in vain talk and play about,) meaning, leave them in their denial, disbelief and obstinance.

(حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ)

(until they meet their Day which they are promised.) meaning, they are going to know the outcome of that and taste its evil consequences.

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ)

(The Day when they will come out of the graves quickly as racing to a Nusb.) meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn `Abbas, Mujahid and Ad-Dahhak, all said, "As if they were rushing towards a flag." Abu `Aliyah and Yahya bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Nasb" (instead of Nusub) with a Fathah over the letter Nun and a Sukun over the letter Sad. This (Nasb) is a verbal noun meaning something that is erected. Al-Hasan Al-Basri recited it as "Nusub" with a Dammah over both the letter Nun and Sad. This (Nusub) means an idol. With this recitation the Ayah means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujahid, Yahya bin Abi Kathir, Muslim Al-Batin, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, Abu Salih, `Asim bin Bahdalah, Ibn Zayd and others. Concerning Allah's statement,

(خَشِيعَةً أَبْصَرُهُمْ)

(With their eyes lowered in fear) meaning humbled.

(تَرَهَقَهُمْ ذِلَّةٌ)

(covering them with humility.) meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allah).

(ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ)

(That is the Day which they were promised!) This is the end of the Tafsir of Surah Sa'ala Sa'il. And all praise and thanks are due to Allah.

The Tafsir of Surah Nuh

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ
قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّي لَكُمْ
نَذِيرٌ مُّبِينٌ - أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا -
يَعْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ)

(1. Verily, We sent Nuh to his people (saying): "Warn your people before there comes to them a painful torment.") (2. He said: "O my people! Verily, I am a plain warner to you,") (3. "That you should worship Allah, and have Taqwa of Him, and obey me,") (4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but know.")

Nuh's Invitation to His People

Allah says concerning Nuh that He sent him to his people commanding him to warn them of the punishment of Allah before it befell them. He was to tell them that if they would repent and turn to Allah, then the punishment would be lifted from them. Due to this Allah says,

(إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ
قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّي لَكُمْ
نَذِيرٌ مُّبِينٌ)

("Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you.") meaning, clarity of the warning, making the matter apparent and clear.

(أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ)

(That you should worship Allah, and have Taqwa of Him,) meaning, 'abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

(وَاطِيعُونَ)

(and obey me,) 'In that which I command you to do and that which I forbid you from.'

(يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He will forgive you of your sins) meaning, 'if you do what I command you to do and you believe in what I have been sent with to you, then Allah will forgive you for your sins.'

(وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(and respite you to an appointed term.) meaning, 'He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This Ayah is used as proof by those who say that obedience (to Allah), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Hadith,

«صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»

(Maintaining the family ties increases the life span.) Concerning Allah's statement,

(إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ)

(Verily, the term of Allah when it comes, cannot be delayed, if you but know.) means, hasten to the obedience (of Allah) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

(قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا - فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا - وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْصِعَهُمْ فِي ءَادِنِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرَوْا وَاسْتَكْبَرُوا وَاسْتَكْبَرُوا - ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا - ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ

لَهُمْ إِسْرَارٌ - فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ
غَفَّاراً - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مُمْدِرَاراً - وَيُمْدِدْكُمْ
بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ لَكُمْ
أَنْهَاراً - مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَاراً - وَقَدْ
خَلَقَكُمْ أَطْوَاراً - أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ
سَمَوَاتٍ طِبَاقاً - وَجَعَلَ الْقَمَرَ فِيهِنَّ نُوراً وَجَعَلَ
الشَّمْسَ سِرَاجاً - وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتاً -
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً - وَاللَّهُ جَعَلَ
لَكُمْ الْأَرْضَ بِسَاطاً - لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجاً)

(5. He said: O my Lord! Verily, I have called to my people night and day,) (6. But all my calling added nothing but to (their) flight.) (7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride.) (8. Then verily, I called to them openly (aloud).) (9. Then verily, I proclaimed to them in public, and I have appealed to them in private.) (10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) (11. He will send rain to you Midrar,) (12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) (13. What is the matter with you, that you do not hope for any Waqar from Allah) (14. While He has created you (in) Atwar (stages).) (15. See you not how Allah has created the seven heavens in tiers) (16. And has made the moon a light therein, and made the sun a lamp) (17. And Allah has brought you forth from the (dust of) earth) (18. Afterwards He will return you into it (the earth), and bring you forth.) (19. And Allah has made for you the earth a wide expanse.) (20. That you may go about therein in broad roads.)

Nuh complains about his Encounter with His People

Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

(رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلاً وَنَهَاراً)

(O my Lord! Verily, I have called to my people night and day,) meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

(فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا)

(But all my calling added nothing but to (their) flight.) meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

(وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْبِعَهُمْ فِيَ آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ)

(And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,) meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh.

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ)

(And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.") (41:26)

(وَاسْتَغْشَوْا ثِيَابَهُمْ)

(covered themselves up with their garments.) Ibn Jarir recorded from Ibn `Abbas that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa`id bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

(وَأَصْرَوْا)

(and persisted,) meaning, they continued in what they were upon of associating partners with Allah and great disbelief.

(وَاسْتَكْبَرُوا اسْتِكْبَارًا)

(and magnified themselves in pride.) meaning, they were turned away from following the truth and submitting to it.

(ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَرًا)

(Then verily, I called to them openly.) meaning, openly among the people.

(ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ)

(Then verily, I proclaimed to them in public,) meaning, with open speech and a raised voice.

(وَأَسْرَرْتُ لَهُمْ إِسْرَارًا)

(and I have appealed to them in private.) meaning, in discussions with them. So he tried various types of propagation to be more effective with them.

What Nuh said when He called His People to Allah

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) meaning, `return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مُمْرَارًا)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,) meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, `Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مُمْرَارًا)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar, disbelievers of the Quraysh. Qu ?s???A ?Nuh complains about his Encounter with His People Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this

long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

(رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا)

(O my Lord! Verily, I have called to my people night and day,) meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

(فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا)

(But all my calling added nothing but to (their) flight.) meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

(وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبَعَهُمْ
فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ)

(And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,) meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh. n?A h complains about his Encounter with His People Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said, NnA ? What Nuh said when He called His People to Allah

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا)

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السَّمَاءَ عَلَيْكُمْ مُمْدِرَارًا)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,) meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, `Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

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السَّمَاءَ عَلَيْكُمْ مُمْدِرَاراً)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you (Midrar,) Then he (Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn `Abbas and others have said, "It (Midrar) means some of it (rain) following others." Concerning Allah's statement,

(وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ
وَيَجْعَلْ لَكُمْ أَنْهَاراً)

(And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) meaning, `if you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

(مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَاراً)

(What is the matter with you, that you do not hope for any Waqar from Allah) meaning, great majesty. This has been said by Ibn `Abbas, Mujahid and Ad-Dahhak. Ibn `Abbas said, "That you all do not magnify Allah in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."

(وَقَدْ خَلَقَكُمْ أَطْوَاراً)

(While He has created you (in) Atwar (stages).) It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn `Abbas, `Ikrimah, Qatadah, Yahya bin Rafi`, As-Suddi and Ibn Zayd, all said this. Concerning Allah's statement,

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقاً)

(See you not how Allah has created the seven heavens in tiers) meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allah

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا -
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا)

(Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp) meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allah said,

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ)

(It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.) (10:5) Concerning Allah's statement,

(وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا)

(And Allah has brought you forth from the (dust of) earth) This (Nabat) is a verbal noun (for emphasis) and its usage here is most excellent.

(ثُمَّ يُعِيدُكُمْ فِيهَا)

(Afterwards He will return you into it (the earth),) (71:18) meaning, when you die.

(وَيُخْرِجُكُمْ إِخْرَاجًا)

(And bring you forth.) meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

(وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا)

(And Allah made for you the earth a wide expanse.) meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

(اَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا)

(That you may go about therein in broad roads.) meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nuh informed them of concerning Allah's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

(قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا - وَمَكْرُوهًا مَكْرًا كُبَّارًا - وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا - وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا)

(21. Nuh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.") (22. "And they have plotted a mighty plot.") (23. "And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya'uq and Nasr.' ") (24. "And indeed they have led many astray. And (O Allah): `Grant no increase to the wrongdoers save error."")

Nuh complains to His Lord about His People's Response

Allah says that Nuh turned to Allah to inform Allah - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allah and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allah says,

(وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا)

(and followed one whose wealth and children give him no increase but loss.) The meaning of Allah's statement,

(وَمَكْرُؤٌ كُبَّارٌ)

(And they have plotted a mighty plot.) is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

(بَلْ مَكْرُؤٌ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَاداً)

(Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!) (34:33) For this reason He says here,

The Idols of the People of Nuh and what happened to Him

(وَمَكْرُؤٌ كُبَّارٌ - وَقَالُوا لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا)

(And they have plotted a mighty plot. And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.') These are the names of their idols which they used to worship besides Allah. Al-Bukhari recorded from Ibn `Abbas that he said, "The idols that were among the people of Nuh wound up among the Arabs afterwards. In reference to Wadd, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. Suwa` became the idol of the people of Hudhayl. Yaghuth became the idol of the people of Murad, then the people of Bani Ghutayf at Al-Juruf in the area of Saba' worshipped it after them. Ya`uq became the idol of the people of Hamdan. Nasr became the idol of the people of Himyar for the family of Dhu Kala`. These idols were all named after righteous men from the people of Nuh. Then when these men died, Shaytan inspired his (Nuh's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as Shaytan suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped." This has also been similarly reported from `Ikrimah, Ad-Dahhak, Qatadah and Ibn Ishaq. `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "These are statues that were worshipped in the time of Nuh." Ibn Jarir recorded from Muhammad bin Qays that he said concerning Yaghuth, Ya`uq and Nasr, "They were righteous people between the time of Adam and Nuh, and they had followers who used to adhere to their guidance. Then, when they died, their companions who used to follow them said, `If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those

people died and other people came after them, Iblis approached them and said, "They (your predecessors) used to worship these statues and they were granted rain by their worship of them." Thus, they (the latter people) worshipped them."

The Supplication of Nuh against His People and for whoever believed in Him

Allah then says,

(وَقَدْ أَضَلُّوا كَثِيرًا)

(And indeed they have led many astray.) meaning, by the idols that they took for worship, they misled a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Adam. Al-Khalil (Prophet Ibrahim) said in his supplication,

(وَاجْبُنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ)

(And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind..." (14:35,36) Allah then says,

(وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا)

(Grant no increase to the wrongdoers save error.) This is a supplication from him (Nuh) against his people due to their rebellion, disbelief and obstinacy. This is just as Musa supplicated against Fir`awn and his chiefs in his statement,

(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.) (10:88) Verily, Allah responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had come with.

(مَّمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا - وَقَالَ نُوحٌ رَبِّ لَا

تَذَرُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّاراً - إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا - رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَاراً)

(25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah.) (26. And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") (27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.") (28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!") Allah says,

(مَّمَّا خَطِيئَتِهِمْ)

(Because of their sins) It also has been recited as; (خَطَايَاهُمْ) (their errors.)

(أُغْرِقُوا)

(they were drowned,) meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

(أُغْرِقُوا فَأَدْخِلُوا نَاراً)

(they were drowned, then were made to enter the Fire.) meaning, they will be carried from the flood of the seas to the heat of the Fire.

(قَلَمَ يَجِدُوا لَهُمْ مِّن دُونِ اللَّهِ أَنْصَاراً)

(And they found none to help them instead of Allah.) meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allah. This is similar to Allah's statement,

(لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ)

(This day there is no savior from the decree of Allah except him on whom He has mercy.) (11:43)

(وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ
الْكَافِرِينَ دَيَّارًا)

(And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Ad-Dahhak said, "Dayyar means one." As-Suddi said, "Dayyar is the one who stays in the home." So Allah answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allah) even destroyed Nuh's (biological) son from his own loins, who separated himself from his father (Nuh). He (Nuh's son) said,

(سَأْوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ)

(I will betake myself to some mountain, it will save me from the water. Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.) (11:43) Allah saved the people of the ship who believed with Nuh, and they were those whom Allah commanded Nuh to carry with him. Allah said,

(إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ)

(If You leave them, they will mislead Your servants,) meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

(وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا)

(and they will beget none but wicked disbelievers.) meaning, wicked in their deeds and disbelieving in their hearts. He (Nuh) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

(رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا)

(My Lord! Forgive me, and my parents, and him who enters my home as a believer,) Ad-Dahhak said, "This means, my Masjid." However, there is no harm in understanding the Ayah according to its apparent meaning, which would be that he (Nuh) supplicated for every person who entered his house who was a believer. Then he said,

(وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)

(and all the believing men and women.) He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nuh, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

(وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا)

(And to the wrongdoers, grant You no increase but destruction!) As-Suddi said, "But destruction." Mujahid said, "But loss." This means in both this life and in the Hereafter. This is the end of the Tafsir of Surat Nuh. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Jinn

(Chapter - 72)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا - يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا
بِهِ وَلَنُشْرِكَ بِرَبِّنَا أَحَدًا - وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا
مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا - وَأَنَّهُ كَانَ يَقُولُ
سَفِيهُنَا عَلَى اللَّهِ شَطَطًا - وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ
الْإِنسُ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا - وَأَنَّهُ كَانَ رِجَالُ
مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ

رَهَقًا - وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ
أَحَدًا)

(1. Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation!") (2. `It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.') (3. `And He, exalted be the Jadd of our Lord has taken neither a wife nor a son.') (4. `And that the foolish among us used to utter against Allah that which was an enormity in falsehood.') (5. `And verily, we thought that men and Jinn would not utter a lie against Allah.') (6. `And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.') (7. `And they thought as you thought, that Allah will not send any Messenger.')

The Jinns listening to the Qur'an and Their Belief in It

Allah commands His Messenger to inform his people that the Jinns listened to the Qur'an, believed in it, affirmed its truthfulness and adhered to it. So Allah says,

(قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ)

(Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation! It guides to the right path") meaning, to what is correct and success.

(فَأَمَّا بِهِ وَلَن تُشْرِكَ بِرَبِّنَا أَحَدًا)

(and we have believed therein, and we shall never join anything with our Lord.) This position (that they took) is similar to what Allah said,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْءَانَ)

(And when We sent towards you a group of the Jinns listening to the Qur'an.) (46:29) We have already presented the Hadiths that have been narrated concerning this, so there is no need to repeat them here. Concerning Allah's statement,

(وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا)

(And He, exalted be the Jadd of our Lord,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

(جَدُّ رَبَّنَا)

(the Jadd of our Lord,) "This means, His actions, His commands and His power." Ad-Dahhak reported from Ibn `Abbas that he said, "Allah's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujahid and `Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatadah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Darda', Mujahid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

The Jinns Affirmation that Allah does not have a Wife and Children

Allah says,

(مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا)

(He has taken neither a wife nor a son.) meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islam and believed in the Qur'an they professed Allah's magnificence above having taken a spouse and a child (or a son). Then they said,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا)

(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.) Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

(سَفِيهُنَا)

(the foolish among us) "They were referring to Iblis."

(شَطَطًا)

(that which was an enormity in falsehood.) As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا)

(And that the foolish among us used to utter) meaning, and He, eeA ? The Jinns Affirmation that Allah does not have a Wife and Children Allah says,

(مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا)

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(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا)

(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.) Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

(سَفِيهُنَا)

(the foolish among us) "They were referring to Iblis."

(شَطَطًا)

(that which was an enormity in falsehood.) As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا)

(And that the foolish among us used to utter) meaning, before his acceptance of Islam.

(عَلَى اللَّهِ شَطَطًا)

(against Allah that which was an enormity in falsehood.) meaning, falsehood and a lie. Thus, Allah says,

(وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا)

(And verily, we thought that men and Jinn would not utter a lie against Allah.) meaning, `we did not think that humans and Jinns would join each other in lying about Allah by attributing a spouse and a son to Him. So when we heard this Qur'an we believed in it and we knew that they (Jinns and men) had been lying about Allah in this matter.'

Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allah says,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا)

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, `we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them. Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in Rahaq which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatadah said concerning this Ayah,

(فَزَادُوهُمْ رَهَقًا)

(but they increased them in Rahaq.) means, "the Jinns were courageous and increased in insolence against them." As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, `I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that." Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, `We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, `We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا)

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

(رَهَقًا)

(in Rahaq) "This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

(وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا)

(And they thought as you thought,) means, "the Jinns were courageous and increased in insolence against them." As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that." Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, 'We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا)

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

(رَهَقًا)

(in Rahaq) "This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

(وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا)

(And they thought as you thought, that Allah will not send any Messenger.) meaning, Allah would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarir.

(وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا - وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا - وَأَنَا لَا نَذَرُ

أَشْرُّ أُرِيدَ يَمَنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ
رَشْدًا)

(8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.')(9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.')(10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.')

The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'an). This is why the Jinns said,

(وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلَيَّتٌ حَرَسًا شَدِيدًا
وَشُهْبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا)

(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.) meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

(وَأَنَّا لَا نَدْرِي أَشْرُّ أُرِيدَ يَمَنَ فِي الْأَرْضِ أَمْ
أَرَادَ بِهِمْ رَبُّهُمْ رَشْدًا)

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.) meaning, 'we do not know if this -- the matter which has occurred in the sky -- is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech,

because evil is not attributed to You (Allah.) It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadith of Ibn `Abbas when he said, "While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

(And evil is not attributed to You (Allah.) It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadith of Ibn `Abbas when he said, "While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

«مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟»

(What did you all used to say about this) We replied, "We used to say that a great person has been born and a great person has died." The Prophet said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللَّهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ»

(This is not so, rather whenever Allah decrees a matter in the heaven...) and then he went on to narrate the rest of the Hadith which we have already mentioned in its entirety in Surah Saba'. This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah reciting (the Qur'an) while leading his Companions in prayer. Thus, they knew that this Qur'an was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Hadith of Ibn `Abbas concerning Allah's statement in Surat Al-Ahqaf,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ)

(And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur'an.) (46:29) There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth." So the devils before the time of Muhammad had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ta'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So `Abd Yalayl bin `Amr bin `Umayr said to them and he was referred to for judgement among them "Woe to you O people of Ta'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has

happened because of Ibn Abi Kabshah (-- meaning Muhammad). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed." So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblis and informed him of what happened to them. So he (Iblis) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allah standing in prayer in Al-Masjid Al-Haram while reciting the Qur'an. They drew near to him eager to hear the Qur'an, until their chests almost pressed against him. Then they accepted Islam and Allah revealed their matter to His Messenger . We have mentioned this chapter in its entirety in the first section of the Kitab As-Sirah with lengthy discussion. Allah knows best and unto Him is all praise and blessings.

(وَأَنَا مِنَ الصَّالِحِينَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ
قِدْدًا - وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَنْ نُعْجِزَهُ هَرَبًا - وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا
بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا -
وَأَنَا مِنَ الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ
قَاُولِيكَ تَحَرَّوْا رَشَدًا - وَأَمَّا الْقَاسِطُونَ فَكَانُوا
لِجَهَنَّمَ حَطَبًا - وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ
لَأَسْقَيْنَهُمْ مَاءً غَدَقًا - لَنَقْتَنَّهُمْ فِيهِ وَمَنْ يُعْرِضْ
عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا)

(11. `There are among us some that are righteous, and some the contrary; we are groups having different ways.') (12. `And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.') (13. `And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.') (14. `And of us some are Muslims, and of us some are Al-Qasitun. And whosoever has embraced Islam, then such have sought the right path.' ") (15. And as for the Qasitun, they shall be firewood for Hell.) (16. If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance.) (17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.)

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allah says that the Jinns said about themselves,

(وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ)

(There are among us some that are righteous, and some the contrary;) meaning, other than that.

(كُنَّا طَرَائِقَ قِدَدًا)

(We are groups having different ways.) meaning, on numerous differing paths and having different thoughts and opinions. Ibn `Abbas, Mujahid and others have said,

(كُنَّا طَرَائِقَ قِدَدًا)

(We are groups having different ways.) "This means among us are believers and among us are disbelievers." Ahmad bin Sulayman An-Najjad reported in his (book of) Amali that he heard Al-A`mash saying, "A Jinn came to us, so I said to him, `What is the most beloved food to your kind' He replied, `Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, `Do you have these desires (religious innovations) among your kind as we have among ours' He replied, `Yes.' Then I said, `Who are the Rafidah among you' He said, `They are the worst of us.'" I presented this chain of narration to our Shaykh, Al-Hafiz Abi Al-Hajjaj Al-Mizzi and he said its chain is authentic to Al-A`mash.

The Jinns confess to Allah's Perfect Power

Concerning Allah's statement,

(وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُّعْجِزَهُ هَرَبًا)

(And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.) meaning, `we know that the power of Allah is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

(وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ)

(And indeed when we heard the Guidance, we believed therein,) They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

(فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا)

(and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.) Ibn ` Abbas, Qatadah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his sins." This is as Allah says,

(فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا)

(Then he will have no fear of injustice, nor of any curtailment.) (20:112)

(وَأَنَا مِنْ الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ)

(And of us some are Muslims, and of us some are Al-Qasitun.) meaning, 'among us there is the Muslim and the Qasit.' The Qasit is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsit, the one who is just.

(فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا)

(And whosoever has embraced Islam, then such have sought the right path.) meaning, they sought salvation for themselves.

(وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا)

(And as for the Qasitun, they shall be firewood for Hell.) meaning, fuel, for they will be used to kindle it (the Fire). Concerning Allah's statement,

(وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا لِنَقْتَنَهُمْ فِيهِ)

(If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.) The commentators have differed over the explanation of this. There are two views concerning it. The First View That if the deviant ones would stand firmly upon the path of Islam, being just upon it and remaining upon it,

(لَأَسْقَيْنَهُمْ مَاءً غَدَقًا)

(We would surely have bestowed on them water in abundance, a lot. The meaning behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allah's statement,

(لِنَقْتَنَّهُمْ فِيهِ)

(That We might try them thereby.) is that, 'We will test them.' As Malik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

Mentioning Those Who held this View

Al-`Awfi reported similar to this from Ibn `Abbas, and likewise said Mujahid, Sa`id bin Jubayr, Sa`id bin Al-Musayyib, `Ata, As-Suddi, Muhammad bin Ka`b Al-Qurazi, Qatadah and Ad-Dahhak. Muqatil said, "This Ayah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years." The Second View

(وَأَلَّوْا اسْتَقَمُوا عَلَى الطَّرِيقَةِ)

(If they had believed in Allah, and went on the way,) meaning, of misguidance.

(لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا)

(We would surely have bestowed on them water in abundance.) meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allah says,

(فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ)

(So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.) (6:44) Allah also says,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that they are in wealth and childrened them. We hasten unto them with good things. Nay, but they perceive not.) (23:55,56) This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Humayd. For verily, he (Ibn Humayd) said concerning Allah's statement,

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ)

(If they had believed in Allah, and went on the way,) "This means the path of misguidance." Ibn Jarir and Ibn Abi Hatim both recorded this. Al-Baghawi also mentioned it from Ar-Rabi` bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysan. It seems that he (Al-Baghawi) took this position. And it is supported by Allah's saying, "That We might try them thereby." Concerning Allah's statement,

وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَدًا)

(And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.) meaning, a harsh, severe, agonizing and painful punishment. Ibn `Abbas, Mujahid, `Ikrimah, Qatadah and Ibn Zayd, all said,

(عَذَاباً صَعَدًا)

(in a Sa`ad torment.) "This means harsh having no relaxation in it." It has also been reported from Ibn `Abbas that he said, "It is a mountain in Hell." It has been related from Sa`id bin Jubayr that he said, "It is a well in Hell."

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا - وَأَنَّهُ
لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا -
قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا - قُلْ إِنِّي
لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا - قُلْ إِنِّي لَنْ
يُحِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا -
إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا -

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْجُدُونَ مَن
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا)

(18. And the Masjids are for Allah, so invoke not anyone along with Allah.) (19. And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) (20. Say: "I invoke only my Lord, and I associate none as partners along with Him.") (21. Say: "It is not in my power to cause you harm, or to bring you to the right path.") (22. Say: "None can protect me from Allah's punishment, nor can I find refuge except in Him.") (23. "(Mine is) but conveyance from Allah and His Messages, and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.") (24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.)

The Command to worship Allah Alone and shun Shirk

Allah commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatadah said concerning Allah's statement,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا)

(And the Masjids are for Allah, so invoke not anyone along with Allah.) "Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship." Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning this verse,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا)

(And the Masjids are for Allah, so invoke not anyone along with Allah.) "The Jinns said to the Prophet of Allah , `How can we come to the Masjid while we are distant - meaning very far away - from you And how can we be present for the prayer while we are far away from you' So Allah revealed this Ayah,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا)

(And the Masjids are for Allah, so invoke not anyone along with Allah.)" The Jinns crowding together to hear the Qur'an Allah said,

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا)

(And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) Al-`Awfi reported from Ibn `Abbas, "When they heard the Prophet reciting the Qur'an they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'an they drew very near to him. He was unaware of them until the messenger (i.e., Jibril) came to him and made him recite,

(قُلْ أَوْحَىٰ إِلَىٰ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ)

(Say: "It has been revealed to me that a group of Jinn listened.") (72:1) They were listening to the Qur'an." This is one opinion and it has been reported from Az-Zubayr bin Al-`Awwam. Ibn Jarir recorded from Ibn `Abbas that he said, "The Jinns said to their people,

(لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا)

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)) This is the second view and it has also been reported from Sa`id bin Jubayr. Al-Hasan said, "When the Messenger of Allah stood up and said none has the right to be worshipped except Allah, and he called the people to their Lord, the Arabs almost crowded over him together (against him)." Qatadah said concerning Allah's statement,

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ
لِبَدًا)

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) "Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allah insisted upon helping it, supporting it and making it victorious over those who opposed it." This is the third view and it has also been reported from Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarir. This view seems to be the most apparent meaning of the Ayah due to Allah's statement which follows it,

(قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا)

(Say: "I invoke only my Lord, and I associate none as partners along with Him.") meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger said to them

(إِنَّمَا أَدْعُو رَبِّي)

(I invoke only my Lord,) meaning, `I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.'

(وَلَا أُشْرِكُ بِهِ أَحَدًا)

(and I associate none as partners along with Him.)

The Messenger does not have Power to harm or give Guidance

Concerning Allah's statement,

(قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا)

(Say: "It is not in my power to cause you harm, or to bring you to the right path.") meaning, 'say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allah.' Then he (the Prophet) says about himself that no one can save him from Allah either. This means, 'if I disobey Allah, then no one would be able to rescue me from His punishment.'

(وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا)

(and nor can I find refuge except in Him.) Mujahid, Qatadah and As-Suddi all said, "No place to escape to."

It is only obligatory upon the Messenger to convey the Message

Concerning Allah's statement,

(إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ)

((Mine is) but conveyance from Allah and His Messages,) This is an exception related to the previous statement,

(لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ)

(None can protect me from Allah's punishment,) meaning, 'nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allah says,

(يَا أَيُّهَا الرِّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.) (5:67) Then Allah says,

(وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا)

(and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.) meaning, 'I will convey unto you all the Messages of Allah, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allah says,

(حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا)

(Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.) meaning, until these idolators from the Jinns and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number -- them or the believers who worship Allah alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allah.

(قُلْ إِنْ أَدْرَىٰ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا - عِلْمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا - إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا - لَيَعْلَمَ أَنْ قَدْ

أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى
كُلَّ شَيْءٍ عَدَدًا (

(25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term.") (26. "The All-Knower of the Unseen, and He reveals to none His Unseen.") (27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) (28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)

The Messenger of Allah does not know when the Hour will be

Allah commands His Messenger to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

(قُلْ إِنِّي أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ
رَبِّي أَمَدًا)

(Say: "I know not whether which you are promised is near or whether my Lord will appoint for it a distant term.") meaning, a long period of time. In this noble Ayah is an evidence that the Hadith that many of the ignorant people often circulate, which says that the Prophet will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of Hadith). Verily, the Messenger of Allah was asked about the time of the Hour and he would not respond. When Jibril appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muhammad! Tell me about the Hour" So the Prophet replied,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.) On another occasion when a bedouin Arab called out to the Prophet in a loud voice saying, "O Muhammad! When will be the Hour" The Prophet said,

«وَيْحَكَ إِنَّهَا كَأَنَّهُ، فَمَا أُعِدَّتَ لَهَا؟»

(Woe unto you. Verily, it will occur so what have you prepared for it) The man replied, "I have not prepared much for it of prayers and fasting, but I love Allah and His Messenger." The Prophet then replied,

«فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»

(Then you will be with whomever you love.) Anas said, "The Muslims were not happier with anything like they were upon (hearing) this Hadith." Concerning Allah's statement,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger) This is similar to Allah's statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never compass any thing of His knowledge except that which He wills.) (2:255) Similarly, Allah says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allah allows him to have. Thus, Allah says,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,) This includes the angelic Messenger and the human Messenger. Then Allah says,

(فَإِنَّهُ يَسْأَلُكُم مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا)

(and then He makes a band of watching guards to march before him and behind him.) meaning, He particularly gives him additional guardian angels who protect him by the command of Allah and they accompany him with that which is with him of Allah's revelation. Thus, Allah says,

(لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا)

(Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.) The pronoun `he' which is in His statement,

(لِّيَعْلَمَ)

(Till he knows) refers to the Prophet . Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning the Ayah,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) "These are four guardians among the angels along with Jibril,

(لِيَعْلَمَ)

(Till he knows) This means Muhammad ,

(أَنْ قَدْ أُبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا)

(that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)" This was recorded by Ibn Abi Hatim. It has also been reported by Ad-Dahhak, As-Suddi and Yazid bin Abi Habib. `Abdur-Razzaq reported from Ma`mar, from Qatadah,

(لِيَعْلَمَ أَنْ قَدْ أُبْلَغُوا رَسُولَ رَبِّهِمْ)

(Till he knows that they have conveyed the Messages of their Lord.) "So that the Prophet of Allah would know that the Messengers had conveyed their Messages from Allah and that the angels have protected them and defended them." This has also been reported by Sa`id bin Abi `Arubah from Qatadah, and Ibn Jarir preferred this interpretation. Al-Baghawi said, "Ya`qub recited it as, (لِيَعْلَمَ) (in order to be known) this means, so that the people may know that the Messengers had conveyed the Message." It also could carry the meaning that the pronoun refers to Allah (i.e., So that He (Allah) may know). This opinion has been mentioned by Ibn Al-Jawzi in Zad Al-Masir. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord. This is like His statement,

(وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ)

(And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.) (2:143) Allah also said,

(وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ)

(Verily, Allah knows those who believe, and that He knows the hypocrites.) (29:11) It should be added to these examples that from Allah's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

(وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(And He surrounds all that which is with them, and He keeps count of all things.) This is the end of the Tafsir of Surat Al-Jinn, and all praises and thanks are due to Allah.

The Tafsir of Surat Al-Muzzammil

(Chapter - 73)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(يَا أَيُّهَا الْمُزَّمِّلُ - فَمِ اللَّيْلِ إِلَّا قَلِيلًا - نُصَفَّهُ أَوْ
انْقُصْ مِنْهُ قَلِيلًا - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ
تَرْتِيلًا - إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا - إِنَّ نَاشِئَةَ
الَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا - إِنَّ لَكَ فِي النَّهَارِ
سَبْحًا طَوِيلًا - وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا
(

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكِيلًا)

(1. O you wrapped up!) (2. Stand (to pray) all night, except a little.) (3. Half of it or less than that, a little.) (4. Or a little more. And Rattil the Qur'an Tartil.) (5. Verily, We shall send down to you a Word Tha qil.) (6. Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) (7. Verily, for you in the day is lengthy Sabh.) (8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.) (9. Lord of the east and the west; La ilaha illa Huwa, so take Him as a trustee.)

The Command to stand at Night (in Prayer)

Allah commands His Messenger to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allah says,

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (32:16) Thus, the Prophet did as Allah ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allah said,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) Here Allah explains how much prayer he should perform. Allah says,

(يَا أَيُّهَا الْمُزَّمِّلُ - فَمِ اللَّيْلِ إِلَّا قَلِيلًا)

(O you wrapped up! Stand all night, except a little.) Ibn `Abbas, Ad-Dahhak and As-Suddi all said,

(يَا أَيُّهَا الْمُزَّمِّلُ)

(O you wrapped up!) "This means, O you who are asleep." Qatadah said, "The one who is wrapped up in his garments." Concerning Allah's statement,

(نُصْفَهُ)

(Half of it) means, instead of the whole night.

(أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ)

(A little less than that, or a little more.) meaning, `We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur'an

Concerning Allah's statement,

(وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا)

(And Rattil the Qur'an Tartil.) meaning, recite it slowly, for that will help in understanding the Qur'an and contemplating it. This is how the Prophet used to recite. `Aishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it." In Sahih Al-Bukhari, it is recorded from Anas that he was asked about the recitation of the Messenger of Allah , so he replied, "He used to elongate the letters." Then he (Anas) recited,

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.) (1:1) and he elongated "In the Name of Allah," and he elongated "The Most Gracious," and he elongated "The Most Merciful." Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allah , so she said, "He used to pause in his recitation, verse by verse.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ)

(In the Name of Allah, the Most Gracious, the Most Merciful. All praise is Allah's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

(Beautify the Qur'an with your voices.) and the Hadith,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

(He is not of us who does not chant nicely with the recitation of the Qur'an.) and the Hadith,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(Verily, he has been given this windpipe from the windpipes of the family of Dawud.) Referring to Abu Musa. Abu Musa replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ud that he said, "Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi. Al-Bukhari recorded from Abi Wa'il that he said, "A man came to Ibn Mas'ud and said, 'I read the Mufasssal chapters (from Qaf to An-Nas) last night in one unit of prayer.' Ibn Mas'ud said, 'This is rushing like the haste of reciting poetry. the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

(Beautify the Qur'an with your voices.) and the Hadith,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

(He is not of us who does not chant nicely with the recitation of the Qur'an.) and the Hadith,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

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The Magnificence of the Qur'an

Allah then said,

(إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا)

(Verily, We shall send down to you a Word Thaql.) Al-Hasan and Qatadah both said, "The actions with it." It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thabit said. He said, "The Messenger of

Allah received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it." Imam Ahmad recorded from `Abdullah bin `Amr that he said, "I asked the Prophet , `O Messenger of Allah! Do you feel anything when revelation comes (to you)' The Messenger of Allah replied,

«أَسْمَعُ صَلَاصِلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ
مَرَّةٍ يُوحَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تُقْبَضُ»

(I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).)" Ahmad was alone in narrating this. In the beginning of Sahih Al-Bukhari, it is recorded from `A'ishah that Al-Harith bin Hisham asked the Messenger of Allah , "How does the revelation come to you" The Prophet replied,

«أَحْيَانًا يَأْتِي فِي مِثْلِ صَلَاصَةِ الْجَرَسِ وَهُوَ
أَشَدُّ عَلَيَّ، فَيُقْصَمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ،
وَأَحْيَانًا يَتِمُّ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا
يَقُولُ»

(Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.) `A'ishah added, "Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended." This is the wording recorded by Al-Bukhari. Imam Ahmad recorded from `A'ishah that she said, "If the Messenger of Allah received any revelation while he was on his riding animal, it would begin moving its Jiran intensely." The Jiran is the bottom of the neck. Ibn Jarir chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as `Abdur-Rahman bin Zayd bin Aslam said, "Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales."

The Virtue of standing at Night for Prayer

Allah says,

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً)

(Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) `Umar, Ibn `Abbas and Ibn Zubayr, all said, "The entire night is Nashi'ah." Mujahid and others said the same. It is said "Nasha'a" when a person stands at night to pray. In one narration from Mujahid he said, "(It is) after `Isha' (prayer)." This was also said by Abu Mijlaz,

Qatadah, Salim, Abu Hazim and Muhammad bin Al-Munkadir. The point is that Nashi'ah of the night refers to its hours and its times, every hour of it is called Nashi'ah, so it refers to the periods of time. The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allah says,

(هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً)

(is better for understanding and more suitable for speech (recitation).) meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively. Al-Hafiz Abu Ya'la Al-Mawsili said, "Ibrahim bin Sa'id Al-Jawhari told us that Abu Usamah told us that Al-A'mash informed us that Anas bin Malik recited this Ayah as: (قِيلاً وَأَصُوبُ أَشَدُّ هِيَ اللَّيْلُ نَاشِئَةٌ إِنَّ) ('Verily, rising at night is better for understanding and more correct for the speech.') So a man said to him, 'We recite it;

(وَأَقْوَمُ قِيلاً)

(more suitable for speech).' So Anas said to him, 'Most correct (Aswab), most suitable (Aqwam), the best for preparation (Ahyia) and similar words are all the same (in meaning).'" Thus, Allah continues saying,

(إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا)

(Verily, for you in the day is lengthy Sabh.) Ibn `Abbas, `Ikrimah and "Ata' bin Abi Muslim, all said, "Leisure time and sleep." Abu Al-`Aliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi' bin Anas and Sufyan Ath-Thawri, all said, "A long amount of leisure time." Qatadah said, "Leisure, aspirations and activities." `Abdur-Rahman bin Zayd bin Aslam said concerning the statement,

(إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا)

(Verily, for you in the day is lengthy Sabh.) "This means for your needs. Therefore, leave the night open for your religious devotion. Allah said this when the (voluntary) night prayer was obligatory. Then, Allah blessed His servants, lightened the matter and removed its obligation." Then he recited,

(قُمْ اللَّيْلَ إِلَّا قَلِيلًا)

(Stand (to pray) all night, except a little.) to the end of the Ayah, then he recited,

(إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ)

(Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.) (73:20) until he reached,

(مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite of it what is easy.) (73:20) and Allah says,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(And Tahajjud in some parts of the night (also offer the Salah with it), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) In fact, this is as true as what he (Abdur-Rahman) said, The proof for this view is what Imam Ahmad recorded in his Musnad, that Sa'id bin Hisham divorced his wife and then traveled to Al-Madinah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for Jihad against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allah, upon which he said,

«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ حَسَنَةٌ؟»

(Is there not for you all an excellent example in me) So he forbade them from that and made them testify that they would take their wives back. Then he (Sa'id) returned to us and informed us that he went to Ibn `Abbas and asked him about the Witr (prayer). Ibn `Abbas said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the Witr prayer of the Messenger of Allah " He said, "Yes." Ibn `Abbas then said, "Go to `Aishah and ask her, then return to me and inform me of what she tells you." He said, "Then I went to Hakim bin Aflah and requested him to go with me to her. But he said, "I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of `Ali and Mu'awiyah), but she refused and continued being involved with them (in their conflict)." So I adjured him by Allah, so he came with me and we entered upon her (in her house)." So she said, "Is this the Hakim that I know" He (Hakim) said, "Yes." Then she said, "Who is this that is with you" He said, "Sa'id bin Hisham." She said, "Who is Hisham" He said, "He is Ibn `Amir." She then asked Allah to have mercy upon him (Amir). Then she said, "Yes, `Amir was a true man." Then I (Sa'id) said, "O Mother of the believers! Inform me about the character of the Messenger of Allah ." She replied, "Have you not read the Qur'an" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allah was the Qur'an." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allah . I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allah ." She said, "Have you not read the Surah,

(يَا أَيُّهَا الْمُزَّمِّلُ)

(O you wrapped up.) I said, "Of course." She then said, "Verily, Allah made standing at night (for prayer) obligatory at the beginning of this Surah. So the Messenger of Allah and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allah held back the revelation of the end of this Surah for twelve months. Then, Allah revealed the

lightening of this burden at the end of this Surah. Then, the standing for night prayer became voluntary after it used to be obligatory." I was about to leave when I remembered to ask her about the Witr prayer of the Messenger of Allah . So I said, "O Mother of the believers! Inform me about the Witr prayer of the Messenger of Allah ." She said, "We used to prepare his Siwak (toothstick) for him and his ablution water, and Allah would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the Siwak and perform ablution. Then, he would pray eight (Rak'ahs) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (Taslim). He would then pray a ninth unit of prayer and then sit. He would remember Allah Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform Witr prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allah used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allah's Prophet ever reciting the entire Qur'an in one night before morning nor did he fast an entire month other than the month of Ramadan." So I went to Ibn `Abbas and told him what she had said. Ibn `Abbas then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving." This is how Imam Ahmad recorded this narration in its entirety. Muslim also recorded similarly in his Sahih. Ibn Jarir recorded from Abu `Abdur-Rahman that he said, "When the Ayah

(يَا أَيُّهَا الْمُزَّمِّلُ)

(O you wrapped.) (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allah revealed,

(مَا تَيَسَّرَ مِنْهُ وَأَقِمُوا)

(So recite of it what is easy.) (73:20) Then the people relaxed." Al-Hasan Al-Basri and As-Suddi both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

(فَمِ الْإِيلَ إِلَّا قَلِيلًا - نَّصَفَهُ أَوْ انْقُصَ مِنْهُ قَلِيلًا)

(Stand (to pray) all night, except a little. Half of it or less than that, a little.) (73:2,3) "This became difficult on the believers. Then Allah lightened the matter for them and had mercy on them when He revealed after this,

(أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ)

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty.) until Allah says,

(مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا)

(So, recite you of the Qur'an as much as may be easy for you.) (73:20) So Allah made the matter easy - and unto Him is due all praise - and he did not make matters difficult." Then Allah says,

(وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا)

(And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.) meaning, make much remembrance (Dhikr) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allah says,

(فَإِذَا فَرَغْتَ فَانصَبْ)

(So when you have finished (your occupation), devote yourself for Allah's worship.) (94:7) meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning. Ibn `Abbas, Mujahid, Abu Salih, `Atiyah, Ad-Dahhak and As-Suddi, all said,

(وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا)

(And (Tabattal) devote yourself to Him with complete devotion.) "This means, make your worship solely for Him alone." Al-Hasan said, "Strive and devote yourself to Him." Ibn Jarir said, "A devout worshipper is called Mutabattil. An example of this is the reported Hadith that he (the Prophet) forbade At-Tabattul, which means total devotion to worship while avoiding getting married." Allah said,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا)

(Lord of the east and the west; La ilaha illa Huwa. So take Him a trustee.) meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allah says in another Ayah,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (Alone) we worship, and you (Alone) we ask for help.) (1:5) The Ayat with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allah, and to rely solely upon Him.

(وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا - وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا - إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا - وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا - يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا - إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا - فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا - فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَنَ شَبَابًا - السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا)

(10. And be patient with what they say, and keep away from them in a good way.) (11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.) (12. Verily, with Us are Ankal, and Jahim.) (13. And a food that chokes, and a painful torment.) (14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.) (15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir`awn.) (16. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.) (17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed) (18. Whereon the heaven will be cleft asunder His promise is certainly to be accomplished.)

**The Command to be Patient with the Harms of the Disbelievers and
a Discussion of what They will receive because of it**

Allah commands His Messenger to be patient with the foolish who reject him among his people say. Allah also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allah says to him, as a threat and a warning to his people - and He (Allah) is the Most Great, Whose anger nothing can stand before,

(وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ)

(And leave Me alone to deal with the deniers, those who are in possession of good things of life.) meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

(وَمَهْلَهُمْ قَلِيلًا)

(And give them respite for a little.) meaning, for a little while. This is as Allah says,

(نُتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

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

(إِنَّ لَدَيْنَا أَنْكَالًا)

(Verily, with Us are Ankal,) and these are fetters. Ibn `Abbas, `Ikrimah, Tawus, Muhammad bin Ka`b, `Abdullah bin Buraydah, Abu `Imran Al-Jawni, Abu Mijlaz, Ad-Dahhak, Hammad bin Abi Sulayman, Qatadah, As-Suddi, Ibn Al-Mubarak, Ath-Thawri and others have all said this.

(وَجَحِيمًا)

(and Jahim.) This is a blazing fire.

(وَطَعَامًا ذَا غُصَّةٍ)

(And a food that chokes,) Ibn `Abbas said, "This means it will get stuck in the throat and it will not enter or come out."

(وَعَذَابًا أَلِيمًا يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ)

(and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,) meaning, they will quake.

(وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا)

(And the mountains will be a heap of sand poured out.) meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger is like the Messenger to Fir`awn, and You know what happened to Fir`awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

(إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ)

(Verily, We have sent to you a Messenger to be a witness over you,) meaning, witnessing your deeds.

(إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا - فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا)

(as We did send a Messenger to Fir`awn. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)

(أَخْذًا وَبِيلًا)

(severe punishment) Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said that this means severe. This means, `you should beware of denying this Messenger, lest you be afflicted by that which befell Fir`awn. Allah seized him with the seizing of One Mighty and Powerful.' This is as Allah says,

(فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ)

(So Allah seized him with punishment for his last and first transgression.) (79:25) `Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Musa, the son of `Imran.' This has been reported from Ibn `Abbas and Mujahid.

The Threat of the Day of Judgement

Allah says,

(فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا)

(Then how can you protect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed) Ibn Jarir quoted in the recitation of Ibn Mas'ud: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allah and do not testify to Him" So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allah knows best. The meaning of Allah's statement,

(يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا)

(On a Day that will make the children gray-headed) is that this will happen due to the severity of its horrors, its earth- quakes and its distur- bing confusion. This is when Allah will say to Adam, "Send a group to the Fire." Adam will say, "How many" Allah will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allah says,

(السَّمَاءُ مُنْفَطِرٌ بِهِ)

(Whereon the heaven will be cleft asunder) Al-Hasan and Qatadah both said, "This means, because of it (the Day of Judge- ment), due to its severity and its horror." Then Allah says,

(كَانَ وَعْدُهُ مَفْعُولًا)

(His promise is certainly to be accomplished.) meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

(إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا -
إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ
الَّيْلَ وَالنَّهَارَ عَلِيمٌ أَلَّنْ نُّحْصُوهُ قَتَابَ عَلَيْكُمْ
فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِيمٌ أَن سَيَكُونُ

مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ يُقْتَلُونَ فِي
سَبِيلِ اللَّهِ فَأَقْرَأُوا مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا
تُقَدِّمُوا لَأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ

(19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!)

(20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause. So recite as much of the Qur'an as may be easy,

This is a Surah that Men of Sound Understanding receive Admonition from

Allah says,

(إِنَّ هَذِهِ)

(Verily, this) meaning, this Surah.

(تَذَكُّرَةً)

(an admonition,) meaning, men of understanding receive admonition from it. Thus, Allah says,

(فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)

(therefore whosoever wills, let him take a path to His Lord.) meaning, from those whom Allah wills that they be guided. This is similar to the stipulation that Allah mentions in another Surah,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(But you cannot will, unless Allah wills. Verily Allah is Ever All-Knowing, Al-Wise.) (76:30)

Abrogation of the Obligation to offer the Night Prayer and a Mention of its Valid Excuses

Then Allah says,

(إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِّ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ)

(Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.) meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allah has commanded you, because it is difficult for you. Thus, Allah says,

(وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ)

(And Allah measures the night and the day.) meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

(عَلِمَ أَنْ تُحْصُوهُ فَتَابَ)

(He knows that you are unable to pray the whole night,) meaning, the obligation which He prescribed for you.

(مَا تَيْسَّرَ مِنَ الْقُرْآنِ عَلِمَ)

(So, recite you of the Qur'an as much as may be easy.) meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allah uses the term recitation (Qira'ah) to mean prayer (Salah). This is as Allah says in Surah Subhan (Al-Isra'),

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

(And offer your Salah neither aloud) (17:110) meaning, your recitation.

(وَلَا تُخَافِتْ بِهَا)

(Nor in low voice.) (17:110) Then Allah says,

(أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ
فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا)

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause.) meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allah in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allah. This Ayah, rather, this entire Surah was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allah says,

(مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite as much of the Qur'an as may be easy,) meaning, stand and pray at night whatever is easy for you to do of it. Allah said;

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ)

(and perform Salah and give Zakah,) meaning, establish your obligatory prayers and pay your obligatory Zakah. This is a proof for those who say that Zakah was made obligatory in Makkah, but the various amounts of Nisab and how much was to be given was clarified in Al-Madinah. And Allah knows best. Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan, Qatadah and others from the Salaf have said, "Verily, this Ayah abrogated the standing for prayer at night that Allah previously made obligatory for the Muslims." It has been confirmed in the Two Sahihs that the Messenger of Allah said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

(Five obligatory prayers during a day and a night (are obligatory).)" The man said, "Is there anything other than this (of prayer) that is obligatory upon me" The Messenger of Allah replied,

«لَا، إِلَّا أَنْ تَطَوَّعَ»

(No, except what you may do voluntarily.)

The Command to give Charity and do Good Deeds

Allah says,

(اللَّهُ قَرْضًا حَسَنًا وَمَا)

(and lend to Allah a handsome loan.) meaning, from charitable donations. For verily, Allah will reward for this the best and most abundant of rewards. This is as Allah says,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ أَضْعَافًا كَثِيرَةً)

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times)
(2:245) Then Allah says,

(تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا)

(And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward.) meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hafiz Abu Ya'la Al-Mawsili reported from Al-Harith bin Suwayd, from `Abdullah that Messenger of Allah said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالٍ وَارَثِهِ؟»

(Which of you hold his wealth to be more beloved to him than the wealth of his heir) rThey said, "O Messenger of Allah! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allah then said,

«اعْلَمُوا مَا تَقُولُونَ»

(Know what you are saying!) They replied, "What do we know other than this, O Messenger of Allah" He then said,

«إِنَّمَا مَالٌ أَحَدِكُمْ مَا قَدَّمَ، وَمَالٌ وَارَثِهِ مَا أَخَّرَ»

(The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.) Al-Bukhari also recorded this Hadith. Then Allah says,

(وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.) meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness. This is the end of the Tafsir of Surat Al-Muzzammil, and all praise and blessings are due to Allah.

The Tafsir of Surat Al-Muddaththir

(Chapter - 74)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَا أَيُّهَا الْمُدَّثِّرُ - فُمْ فَأَنْذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ
فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُنْ تَسْتَكْثِرُ -
وَلِرَبِّكَ فَاصْبِرْ - فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ
يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(1. O you enveloped in garments!) (2. Arise and warn!) (3. And magnify your Lord!) (4. And purify your garments!) (5. And keep away from Ar-Rujz!) (6. And give not a thing in order to have more.) (7. And be patient for the sake of your Lord!) (8. Then, when the Naqur is sounded.) (9. Truly, that Day will be a Hard Day.) (10. Far from easy for the disbelievers.)

The First Ayat to be revealed after `Read!

It has been confirmed in the Sahih Al-Bukhari and Sahih Muslim on the authority of Abu Salamah that Jabir bin `Abdullah informed him that he heard the Messenger of Allah speaking about the time period (of the pause in) revelation. The Prophet said,

«قَبِينَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ
فَرَفَعْتُ بَصْرِي قَبْلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي
جَاءَنِي بِحِرَاءٍ، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ

وَالْأَرْضُ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ،
فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي
فَزَمِّلُونِي. فَأَنْزَلَ (اللَّهُ تَعَالَى):
(يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ)

عَلَّ

(فَأَفْجُرْ)

ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

(While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hira'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, `Wrap me up, wrap me up. So, they wrapped me up! So Allah revealed, (O you wrapped up! Arise and warn!) until (And keep away) )Here, Abu Salamah added, `Ar-Rujz means idols.'(After this, the revelation started coming strongly and frequently in succession.) This is the wording of Al-Bukhari. The way this Hadith is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«فَإِذَا الْمَلِكُ الَّذِي جَاءَنِي بِحِرَاءَ»

(The same angel who had come to me at the cave of Hira'.)" That angel was Jibril, who had come to him with Allah's statement,

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ
عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ -
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:1-5) After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again. Imam Ahmad recorded from Abu Salamah bin `Abdur-Rahman that Jabir bin `Abdullah informed him that he heard the Messenger of Allah saying,

«ثُمَّ قَتَرَ الْوَحْيُ عَلَيَّ قَتْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى:

(يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ)

ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ»

(Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, `Wrap me up, wrap me up! So, they wrapped me up! Then Allah revealed, (O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!)(After this, the revelation started coming strongly and frequently in succession.) They both (Al-Bukhari and Muslim) recorded this Hadith by way of Az-Zuhri. At-Tabarani recorded from Ibn `Abbas that he said, "Verily, Al-Walid bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said, `What do you have to say about this man' Some of them said, `He is a magician.' Others said, `He is not a magician.' Then some of them said, `He is a soothsayer.' But others said, `He is not a soothsayer.' Some of them said, `He is a poet.' But others said, `He is not a poet.' Some of them said, `This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet , he became grieved, covered his head and wrapped himself up. This is when Allah revealed,

(يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُن تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ)

(O you enveloped in garments! Arise and warn! Magnify your Lord (Allah)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allah)!) Concerning Allah's statement,

(قُمْ فَأَنْذِرْ)

(Arise and warn!) means, prepare to go forth with zeal and warn the people. With this the Prophet attained messengership just as he attained prophethood with the first revelation.

(وَرَبَّكَ فَكَبِّرْ)

(And magnify your Lord!) to declare the greatness of Him. Al-`Awfi reported from Ibn `Abbas;

(وَتِيَابَكَ فَطَهِّرْ)

(And purify your garments!) "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience." Muhammad bin Srin said,

(وَتِيَابَكَ فَطَهِّرْ)

(And purify your garments!) "This means clean them with water." Ibn Zayd said, "The idolators would not clean themselves, so Allah commanded him to clean himself and his garments." This view was preferred by Ibn Jarir. Sa`id bin Jubayr said,

(وَتِيَابَكَ فَطَهِّرْ)

(And purify your garments!) "This means purify your heart and your intentions." Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri both said, "And beautify your character." Concerning Allah's statement,

(وَالرُّجْزَ فَاهْجُرْ)

(And keep away from Ar-Rujz!) `Ali bin Abi Talhah reported from Ibn `Abbas, "Ar-Rujz are idols, so keep away from them." Similar to this was said by Mujahid, `Ikrimah, Qatadah, Az-Zuhri and Ibn Zayd, "Verily, it is the idols." This is like Allah's statement,

(يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ)

(O Prophet! have Taqwa of Allah, and obey not the disbelievers.) (33:1) and Allah's statement,

(وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ)

(And Musa said to his brother Harun: "Replace me among my people, act well and follow not way of the corrupters.") (7:142) Then Allah says,

(وَلَا تَمْنُنْ تَسْتَكْثِرُ)

(And give not a thing in order to have more.) Ibn `Abbas said, "Do not give any gift seeking to get (back in return) more than it." Khusayf reported from Mujahid;

(وَلَا تَمْنُنْ تَسْتَكْثِرُ)

(And give not a thing (Tamnun) in order to have more.) "Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak." Concerning Allah's statement,

(وَلِرَبِّكَ فَاصْبِرْ)

(And be patient for the sake of your Lord!) meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujahid. Ibrahim An-Nakha'i said, "Be patient in your giving for the sake of Allah, the Mighty and Majestic."

Reminding of the Day of Judgement

Concerning Allah's statement,

(فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers) Ibn `Abbas, Mujahid, Ash-Sha`bi, Zayd bin Aslam, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Ibn Zayd, all said,

(النَّاقُورِ)

(Naqur) "It is the Trumpet." Mujahid said, "It is the shape of a horn." Ibn Abi Hatim narrated that Abu Sa'id Al-Ashaj told them that Asbat bin Muhammad related to them from Mutarrif, from `Atiyah Al-`Awfi, from Ibn `Abbas,

(فَإِذَا نُقِرَ فِي النَّاقُورِ)

(Then, when the Trumpet is sounded.) The Messenger of Allah said,

«كَيْفَ أُنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ
وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟»

(How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow) The Companions of the Messenger of Allah said, "What do you command us, O Messenger of Allah" He replied,

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ
تَوَكَّلْنَا»

(Say: "Allah is sufficient for us, and what an excellent Trustee He is. We put our trust in Allah.") It has been recorded like this by Imam Ahmad on the authority of Asbat. Concerning Allah's statement,

(فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ)

(Truly, that Day will be a Hard Day.) meaning, severe.

(عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Far from easy for the disbelievers.) meaning, it will not be easy for them. This is as Allah says,

(يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(The disbelievers will say: "This a Hard Day.") (54:8) We have reported from Zurarah bin Awfa, the judge of Al-Basrah, that he lead the people in the morning prayer and he recited this Surah. Then, when he reached Allah's statement,

(فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ يَوْمٌ يَوْمٌ عَسِيرٌ -
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers.) he made a moaning sound and then he fell down dead. May Allah have mercy on him.

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا
مَمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -
سَأَرْهُقُهُ صَعُودًا - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتِلَ كَيْفَ
قَدَّرَ - ثُمَّ قَتِلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ
وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا
سِحْرٌ يُؤْتَرُ - إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ - سَأُصْلِيهِ
سَقَرًا - وَمَا أُدْرَاكَ مَا سَقَرُ - لَا تُبْقَى وَلَا تُدْرُ)

لَوَاحَةٌ لِلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ -)

(11. Leave Me alone (to deal) with whom I created lonely.) (12. And then granted him resources in abundance.) (13. And children attending.) (14. And made life smooth and comfortable for him.) (15. After all that he desires that I should give more.) (16. Nay! Verily, he has been opposing Our Ayat.) (17. I shall force him to Sa' ud!) (18. Verily, he thought and plotted.) (19. So let him be cursed, how he plotted!) (20. And once more let him be cursed, how he plotted!) (21. Then he thought.) (22. Then he frowned and he looked in a bad tempered way;) (23. Then he turned back, and was proud.) (24. Then he said: "This is nothing but magic from that of old,) (25. "This is nothing but the word of a human being!") (26. I will cast him into Saqar.) (27. And what will make you know (exactly) what Saqar is) (28. It spares not, nor does it leave (anything)!) (29. Scorching for the humans!) (30. Over it are nineteen.)

A Threat for Whoever claims that the Qur'an is Magic

Allah threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allah and he meets them with disbelief (in Allah) and rejection of His Ayat. He invents lies against Allah's Ayat and claims that they are the words of a man. Allah recounts to him His favors upon him when He says,

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً)

(Leave Me alone (to deal) with whom I created lonely.) meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allah provided him with

(مَالاً مَّمْدُوداً)

(resources in abundance.) meaning, vast and abundant. Allah then made for him,

(وَبَنِينَ شُهُوداً)

(And children attending.) Mujahid said, "They are not absent." This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

(وَمَهَّدْتُ لَهُ تَمْهِيداً)

(And made life smooth and comfortable for him.) meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

(ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِأَيْتِنَا عَنِيداً)

(After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat.) meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allah says,

(سَأَرْهُقُهُ صَعُوداً)

(I shall force him to Sa`ud!) Qatadah reported from Ibn `Abbas that he said, "Sa`ud is a rock in Hell that the disbeliever will be dragged across on his face." As-Suddi said, "Sa`ud is a slippery rock in Hell that he will be forced to climb." Mujahid said,

(سَأَرْهُقُهُ صَعُوداً)

(I shall force him to Sa`ud!) "This is a harsh portion of the torment." Qatadah said, "It is a torment that contains no relaxation (break for relief)." Concerning Allah's statement,

(إِنَّهُ فَكَّرَ وَقَدَّرَ)

(Verily, he thought and plotted.) meaning, 'We only caused him to face the grievous torment of Sa`ud, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'an when he was asked about it. So he deliberated over what statement he should invent against it.

(وَقَدَّرَ)

(and plotted.) meaning, he contemplated.

(فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ)

(So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!) This is a supplication against him.

(ثُمَّ نَظَرَ)

(Then he thought.) meaning, he thought again and deliberated.

(ثُمَّ عَبَسَ)

(Then he frowned) meaning, he contracted his eyebrows together and frowned.

(وَبَسَرَ)

(and he looked in a bad tempered way.) meaning, he scowled and was disgusted. Concerning Allah's statement,

(ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ)

(Then he turned back, and was proud.) meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'an.

(فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُوتَرُ)

(Then he said: "This is nothing but magic from that of old.") meaning, 'this is magic that Muhammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

(إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ)

(This is nothing but the word of a human being!) meaning, it is not the Words of Allah. The person who is mentioned in this discussion is Al-Walid bin Al-Mughirah Al-Makhzumi. He was one of the chiefs of the Quraysh -- may Allah curse him. Among the narrations about this is what was reported by Al-`Awfi from Ibn `Abbas. He (Ibn `Abbas) said, "Al-Walid bin Al-Mughirah entered the house of Abu Bakr bin Abi Quhafah and asked him about the Qur'an. When Abu Bakr informed him about it, he left and went to the Quraysh saying, `What a great thing this is that Ibn Abi Kabshah is saying. I swear by Allah that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allah!' So when a group of the Quraysh heard this they gathered and said, `By Allah, if Al-Walid converts (to Islam) all of the Quraysh will convert.' When Abu Jahl bin Hisham heard this he said, `By Allah, I will deal with him for you.' So he went to Al-Walid's house and entered upon him. He said to Al-Walid, `Don't you see that your people are collecting charity for you' Al-Walid replied, `Don't I have more wealth and children than they do' Abu Jahl answered, `They are saying that you only went to Ibn Abi Quhafah's house so that you can get some of his food.' Al-Walid then said, `Is this what my tribe is saying Nay, by Allah, I am not seeking to be close to Ibn Abi Quhafah, nor `Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allah revealed to His Messenger ,

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا)

(Leave me alone with whom I created lonely.) until His statement,

(لَا يُبْقِي وَلَا تَذَرُ)

(It spares not, nor does it leave (anything)!)" Qatadah said, "They claim that he (Al-Walid) said, `By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

(فَقُتِلَ كَيْفَ قَدَّرَ)

(So let him be cursed, how he plotted!)

(ثُمَّ عَبَسَ وَبَسَرَ)

(Then he frowned and he looked in a bad tempered way.) He contracted his eyes together and scowled." Allah says,

(سَأُصْلِيهِ سَقَرَ)

(I will cast him into Saqar.) meaning, `I will engulf him in it from all his sides.' Then Allah says,

(وَمَا أَذْرَاكَ مَا سَقَرُ)

(And what will make you know (exactly) what Saqar is) This is to give fright and emphasis to its matter. Then Allah explains this by His saying,

(وَمَا أَذْرَاكَ مَا سَقَرُ)

(It spares not, nor does it leave (anything)!) meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Snan and others. Concerning Allah's statement,

(لَوَّاحَةٌ لِلْبَشَرِ)

(Scorching for the humans!) Mujahid said, "This means for the skin." Qatadah said,

(لَوَّاحَةٌ لِلْبَشَرِ)

(Scorching for the humans!) "This means burning the skin." Ibn ` Abbas said, "Burning the skin of man." Concerning Allah's statement,

(عَلَيْهَا تِسْعَةَ عَشَرَ)

(Over it are nineteen.) meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى

لِلْبَشَرِ - كَلَّا وَالْقَمَرِ - وَاللَّيْلِ إِذْ أَدْبَرَ - وَالصُّبْحِ
 إِذَا أَصْفَرَ - إِنَّهَا لِإِحْدَى الْكُبَرِ - نَذِيرًا لِلْبَشَرِ -
 لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ)

(31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.) (32. Nay! And by the moon.) (33. And by the night when it withdraws.) (34. And by the dawn when it brightens.) (35. Verily, it is but one of the greatest (signs).) (36. A warning to mankind) (37. To any of you that chooses to go forward, or to remain behind.)

The Number of Guardians of Hell and what the Disbelievers said about that

Allah says,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ)

(And We have set none as (Ashab) guardians of the Fire) meaning, its guardians.

(إِلَّا مَلَائِكَةً)

(but angels.) Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them" So Allah said,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً)

(And We have set none but angels as guardians of the Fire.) meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him. Concerning Allah's statement,

(وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا)

(And We have fixed their number only as a trial for the disbelievers,) meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

(لَيْسَتَيْنِ الَّذِينَ أُوتُوا الْكِتَابَ)

(In order that the People of the Scripture may arrive at a certainty) meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allah's statement,

(وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا)

(and that the believers may increase in faith.) meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muhammad .

(وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease) meaning, among the hypocrites.

(وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا)

(and the disbelievers may say: "What does Allah intend by this example") meaning, they say, "What is the wisdom in mentioning this here" Allah says,

(كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ)

(Thus Allah leads astray whom He wills and guides whom He wills.) meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof. None knows the Soldiers of Allah except Him Allah says,

(وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

(And none can know the hosts of your Lord but He.) meaning, none knows their number and their count except Allah. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the Hadith concerning Al-Isra' that is reported in the Two Sahihs and other collections, that the Messenger of Allah said in describing the Frequented House (Al-Bayt Al-Ma`mur), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

(Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).) Concerning Allah's statement,

(وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ)

(And this is nothing but a reminder to mankind.) Mujahid and others said,

(وَمَا هِيَ)

(And this is not.) "This means the Hellfire which has been described."

(إِلَّا ذِكْرَى لِلْبَشَرِ)

(but a reminder to mankind.) Then Allah says,

(كَلَّا وَالْقَمَرَ - وَالَّيْلَ إِذَا أَذْبَرَ)

(Nay! And by the moon. And by the night when it withdraws.) meaning, when it withdraws.

(وَالصُّبْحَ إِذَا أَصْفَرَ)

(And by the dawn when it brightens.) meaning, when it shines.

(إِنَّهَا لِإِحْدَى الْكُبَرِ)

(Verily, it is but one of the greatest (signs).) meaning, the great things. This refers to the Hellfire. Ibn ` Abbas, Mujahid, Qatadah, Ad-Dahhak and others of the Salaf, all said this.

(نَذِيرًا لِلْبَشَرِ - لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ)

(A warning to mankind -- to any of you that chooses to go forward, or to remain behind.) meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ
الْيَمِينِ - فِي جَنَّتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ -
مَا سَلَكَكُمْ فِي سَقَرٍ - قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ -
وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ - وَكُنَّا نَخُوضُ مَعَ
الْخَائِضِينَ - وَكُنَّا نُكَذِّبُ بَيَّومَ الدِّينِ - حَتَّى أَتَانَا
الْيَقِينُ - فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ - فَمَا لَهُمْ
عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ -
فَرَّتْ مِنْ قَسْوَرَةٍ - بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ
يُؤْتَى صُحُفًا مُّنشَرَّةً - كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ
- كَلَّا إِنَّهُ تَذْكِرَةٌ - فَمَنْ شَاءَ ذَكَرْهُ - وَمَا
يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ
الْمَعْفِرَةِ)

(38. Every person is a pledge for what he has earned,) (39. Except those on the Right.) (40. In Gardens they will ask one another,) (41. About criminals (and they will say to them):) (42. "What has caused you to enter Hell") (43. They will say: "We were not of those who used to offer the Salah,") (44. "Nor did we feed the poor;") (45. "And we used to speak falsehood with vain speakers.") (46. "And we used to deny the Day of Recompense,") (47. "Until Al-Yaqin came to us.") (48. So no intercession of intercessors will be of any use to them.) (49. Then what is wrong with them that they turn away from admonition) (50. As if they were wild donkeys.) (51. Fleeing from a Qaswarah.) (52. Nay, everyone of them desires that he should be given pages spread out.) (53. Nay! But they fear not the Hereafter.) (54. Nay, verily, this is an admonition.) (55. So, whosoever wills receives admonition from it!) (56. And they will not receive admonition unless Allah wills; He is the One, deserving of the Taqwa and He is the One Who forgives.)

**What will take place in the Discussion between the People of
Paradise and the People of the Hellfire**

Allah informs that,

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ)

(Every person is a pledge for what he has earned,) meaning, bound to his deed on the Day of Judgement. Ibn ` Abbas and others have said this.

(إِلَّا أَصْحَابَ الْيَمِينِ)

(Except those on the Right.) For verily, they will be

(فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ)

(In Gardens they will ask one another, about criminals (and they will say to them)) meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

(مَا سَلَكَكُمْ فِي سَقَرٍ - قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ -
وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ)

("What has caused you to enter Hell" They will say: "We were not of those who used to offer the Salah, nor did we feed the poor.") meaning, `we did not worship Allah, nor did we do good to His creatures of our own species (i.e., other people).'

(وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ)

(And we used to speak falsehood with vain speakers.) meaning, `we used to speak about what we had no knowledge of.' Qatadah said, "It means that every time someone went astray we would go astray with them."

(وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ - حَتَّىٰ أَتَانَا الْيَقِينُ)

(And we used to deny the Day of Recompense, until the certainty (Al-Yaqin) came to us.) meaning, death. This is as Allah says,

(وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ)

(And worship your Lord until there comes unto you the certainty.) (15:99) The Messenger of Allah said,

«أَمَّا هُوَ يَعْنِي عَثْمَانَ بْنَ مِطْعُونٍ فَقَدْ جَاءَهُ
الْيَقِينُ مِنْ رَبِّهِ»

(Concerning him verily, Al-Yaqin (death) came to him from his Lord.)" Allah then says,

(فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ)

(So no intercession of intercessors will be of any use to them.) meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allah as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allah says,

(فَمَا لَهُمْ عَنِ الذِّكْرِ مُعْرِضِينَ)

(Then what is wrong with them that they turn away from admonition) meaning, `what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of'

(كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ)

(As if they were wild donkeys. Fleeing from a Qaswarah.) meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah. Hammad bin Salamah reported from `Ali bin Zayd who reported from Yusuf bin Mihran who narrated that Ibn `Abbas said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabtiyyah (Nabatean) language." Concerning Allah's statement,

(بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا
مُّنَشَّرَةً)

(Nay, everyone of them desires that he should be given pages spread out.) meaning, each one of these idolators wants to have a book revealed to him as Allah revealed to the Prophet . Mujahid and others have said this. This is similar to Allah's statement,

(وَإِذَا جَاءَتْهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message.) (6:124) It is reported in a narration from Qatadah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds." Then Allah says,

(كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ)

(Nay! But they fear not the Hereafter.) meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

The Qur'an is a Reminder

Then Allah says,

(كَلَّا إِنَّهُ تَذَكُّرَةٌ)

(Nay, verily, this is an admonition.) meaning, truly the Qur'an is a reminder.

(فَمَنْ شَاءَ ذَكَرْهُ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;) This is similar to Allah's statement,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And you cannot will unless Allah wills.) (81:29) Concerning Allah's statement,

(هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْفِرَةِ)

(He is the One, deserving the Taqwa and He is the One Who forgives.) This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah. This is the end of the Tafsir of Surat Al-Muddaththir, all praise and thanks are due to Allah. ffer the Salah, nor did we feed the poor.") meaning, `we did not worship Allah, nor did we do good to His creatures of our own species (i.e., other people).'

(وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ)

(And we used to speak falsehood with vain speakers. peakersieA ۞ The Qur'an is a Reminder
Then Allah says,

(كَلَّا إِنَّهُ تَذَكُّرَةٌ)

(Nay, verily, this is an admonition.) meaning, truly the Qur'an is a reminder.

(فَمَنْ شَاءَ ذَكَرْهُ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;) This is similar to Allah's statement,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And you cannot will unless Allah wills.) (81:29) Concerning Allah's statement,

(هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْفِرَةِ)

(He is the One, deserving the Taqwa and He is the One Who forgives.) This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah. This is the end of the Tafsir of Surat Al-Muddaththir, all praise and thanks are due to Allah.

The Tafsir of Surat Al-Qiyamah

(Chapter - 75)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ - وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ
- أَيْحَسِبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ - بَلَى

قَدَرِينَ عَلَى أَنْ تُسَوَّى بَنَانُهُ - بَلْ يُرِيدُ الْإِنْسَنُ
لِيَفْجُرَ أَمَامَهُ - يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ - فَإِذَا بَرَقَ
الْبَصَرُ - وَخَسَفَ الْقَمَرُ - وَجُمِعَ الشَّمْسُ وَالْقَمَرُ
- يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ - كَلَّا لَا وَزَرَ -
إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ - يُنَبِّأُ الْإِنْسَنُ يَوْمَئِذٍ بِمَا
قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَنُ عَلَى نَفْسِهِ بَصِيرَةٌ -
وَلَوْ أَلْقَى مَعَاذِيرَهُ)

(1. Nay! I swear by the Day of Resurrection.) (2. And nay! I swear by An-Nafs Al-Lawwamah.) (3. Does man think that We shall not assemble his bones) (4. Yes, We are able to put together in perfect order the tips of his fingers.) (5. Nay! Man desires to break out ahead of himself.) (6. He asks: "When will be this Day of Resurrection") (7. So, when Bariqa the sight.) (8. And the moon will be eclipsed.) (9. And the sun and moon will be joined together.) (10. On that Day man will say: "Where (is the refuge) to flee") (11. No! There is no refuge!) (12. Unto your Lord will be the place of rest that Day.) (13. On that Day man will be informed of what he sent forward, and what he left behind.) (14. Nay! Man will be well informed about himself,) (15. Though he may put forth his

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

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

(لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ - وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ)
(

(Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwamah.) Qatadah said, "This means, I swear by both of these things." This has also been reported from Ibn `Abbas and Sa`id bin Jubayr. Concerning the Day of Judgement, it is well known what it is. In reference to An-Nafs Al-Lawwamah, Qurrah bin Khalid reported from Al-Hasan Al-Basri that he said about this Ayah, "Verily, by Allah, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement What did I intend by my eating What did I intend in what I said to myself' However, the sinner proceeds ahead and he does not

blame himself." Ibn Jarir recorded from Sa'id bin Jubayr that he said concerning Allah's statement,

(وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ)

(And nay! I swear by An-Nafs Al-Lawwamah) "He criticizes himself in good and bad." Similar has been reported from `Ikrimah. Ibn Abi Najih reported from Mujahid: "He is sorry for what he missed (of good deeds) and he blames himself for it." Allah said;

(أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ)

(Does man think that We shall not assemble his bones) meaning, `on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places'

(بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ)

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

(بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ)

(Nay! Man desires to break out ahead of himself.) Sa'id reported from Ibn `Abbas that he said, "This means to proceed forward." Mujahid said about,

(لِيَفْجُرَ أَمَامَهُ)

(to break out ahead of himself.) "This means that he wants to proceed ahead following his own whims." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "This refers to the disbeliever who denies the Day of Reckoning." Ibn Zayd said the same thing. Thus, Allah says after this,

(يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ)

(He asks: "When will be this Day of Resurrection") meaning, he says when will the Day of Judgement be His question is only a question of denying its occurrence, and rejecting its existence. This is as Allah says,

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُل لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ)

(And they say: "When is this promise if you are truthful" Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.") (34:29-30) Here Allah says,

(فَإِذَا بَرِقَ الْبَصَرُ)

(So, when Bariqa the sight.) Abu `Amr bin Al-`Ala' recited this Ayah as Bariqa with a Kasrah under the letter Ra, which means to be diminished. That which he (Abu `Amr) has said resembles the statement of Allah,

(لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ)

(Their gaze returning not towards them.) (14:43) meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day. Others recited it as Baraqa with a Fathah over the letter Ra, and its meaning is close to the first recitation (Bariqa). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allah's statement,

(وَخَسَفَ الْقَمَرُ)

(And the moon will be eclipsed.) meaning, its light will go away.

(وَجُمِعَ الشَّمْسُ وَالْقَمَرُ)

(And the sun and moon will be joined together.) Mujahid said, "They will be rolled up." In explaining this Ayah, Ibn Zayd recited the following Ayat,

(إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انْكَدَرَتْ)

(When the sun is wound round and its light is lost and is overthrown, and when the stars fall.) (81:1,2) It has been reported from Ibn Mas`ud that he recited the Ayah as, (والقمر الشمس بين جمع) (and the sun and the moon will be joined between each other.) Allah said,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ)

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

(كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(No! There is no refuge! Unto your Lord will be the place of rest that Day.) Ibn Mas`ud, Ibn `Abbas, Sa`id bin Jubayr and several others of the Salaf said, "There will be no salvation." This Ayah is similar to Allah's statement,

(مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ)

(You will have no refuge on that Day nor there will be for you any denying.) (42:47) meaning, 'there will be no place for you to hide.' This is like what Allah says here,

(لَا وَزَرَ)

(There is no refuge.) meaning, 'there will be no place for you to seek shelter.' Thus, Allah says,

(إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(Unto your Lord will be the place of rest that Day.) meaning, the place of return and the final destination. The Deeds of Man will be placed before Him on the Day of Judgement Then Allah says,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allah says,

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

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

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Nay! Man will be well informed about himself, though he may put forth his excuses.) meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allah says,

(اقْرَأْ كَتَبَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا)

((It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day.") `Ali bin Abi Talhah reported that Ibn `Abbas said,

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ)

(Nay! Man will be well informed about himself.) "His hearing, his sight, his two hands, his two legs and his limbs." Qatadah said, "This means he is a witness against himself." In another narration from Qatadah he said, "By Allah! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of his own sins." It used to be said, "Verily, it is written in the Injil: `O Son of Adam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it'" Mujahid said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "This means, even though he argues in defense of it, he is a witness against it." Qatadah said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "Even though he will try to make false excuses on that Day, they will not be accepted from him." As-Suddi said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "This means his argument." This is as Allah says,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا
مُشْرِكِينَ)

(There will then be no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") (6:23) Allah also says,

(يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!) (58:18) Al-`Awfi reported from Ibn `Abbas:

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "This is apologizing. Haven't you heard that Allah said,

(لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers.) (40:52) and He says,

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ)

(And they will offer submission to Allah on that Day.) (16:87) and He says,

(فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ)

(Then they will (falsely) submit: "We used not to do any evil.") (16:28) and their statement,

(وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah.) (6:23)"

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْءَانَهُ - فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْءَانَهُ - ثُمَّ إِنَّ عَلَيْنَا
بَيَانَهُ - كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الْآخِرَةَ

- وَجُوهٌ يَوْمَئِذٍ تَّاسِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ -
وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ - تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ)

(16. Move not your tongue concerning to make haste therewith.) (17. It is for Us to collect it and that it be recited.) (18. And when We have recited it to you, then follow its recitation.) (19. Then it is for Us to make it clear.) (20. But no! Rather you love the present life of this world,) (21. And neglect the Hereafter.) (22. Some faces that Day shall be Nadirah.) (23. Looking at their Lord.) (24. And some faces that Day will be Basirah,) (25. Thinking that some calamity is about to fall on them.)

How the Prophet received the Revelation

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

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ)

(Move not your tongue concerning to make haste therewith.) meaning, with the Qur'an. This is as Allah says,

(وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا)

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

(إِنَّ عَلَيْنَا جَمْعَهُ)

(It is for Us to collect it) meaning, `in your chest.'

(وَقُرْءَانَهُ)

(and that it be recited.) meaning, `that you recite it.'

(فَإِذَا قَرَأَهُ)

(And when We have recited it to you,) meaning, 'when the angel has recited it to you from Allah,'

(فَاتَّبِعْ قُرْءَانَهُ)

(then follow its recitation.) meaning, 'listen to it then recite it as he taught you to recite it.'

(ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Then it is for Us to make it clear.) meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.' Imam Ahmad recorded from Ibn `Abbas that he said that the Messenger of Allah used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, 'I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa`id said to me, 'I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْءَانَهُ)

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.) Ibn `Abbas said, "This means He will collect it in his chest to recite it."

(فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْءَانَهُ)

(And when We have recited it to you, then follow its recitation.) meaning, listen to it and pay attention.

(ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Then it is for Us to make it clear (to you).) So after this, when Jibril would leave, he would recite it as Jibril had taught him to recite it." This has also been recorded by Al-Bukhari and Muslim. Al-Bukhari's wording says, "So whenever Jibril would come to him he would be silent, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him."

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

Concerning Allah's statement,

(كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الْآخِرَةَ)

(But no! Rather you love the present life of this world. And neglect the Hereafter.) meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter. nt, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him." sed to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, `I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa`id said to me, `I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْءَانَهُ)

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited. rec?kA ? The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter Concerning Allah's statement,

(كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الْآخِرَةَ)

(But no! Rather you love the present life of this world. And neglect the Hereafter.) meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allah in the Hereafter

Then Allah says,

(وُجُوهٌُ يَوْمَئِذٍ نَّاضِرَةٌ)

(Some faces that Day shall be Nadirah.) which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness.

(إِلَىٰ رَبِّهَا نَاظِرَةٌ)

(Looking at their Lord.) meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَيَانًا»

(Verily, you all will see your Lord with your own eyes.) The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the Day of Judgement" The Prophet said,

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

(Are you harmed by seeing the sun and the moon when there are no clouds beneath them) They replied, "No." The Prophet then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

(Then you will surely see your Lord like that.) In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said,

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

(Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (ʿAsr prayer) then do so.)" Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ نُدْخِلْنَا الْجَنَّةَ وَنُنَجِّنَا مِنَ النَّارِ؟ قَالَ:

فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ
مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

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

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best and extra (Ziyadah).) (10:26) Also among the Hadiths, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet said,

«إِنَّ اللَّهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَكُ»

(Verily, Allah will appear before the believers while He is laughing.) This will take place on the open plains of the Resurrection place. In some of these Hadiths, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise. If it were not due to fear of taking up a lot of space, we would present all of these Hadiths with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsir, and Allah is the Giver of success. This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allah. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

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

Allah says,

(وَوُجُوهُ يَوْمَئِذٍ بِأَسْرَةٍ - تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ)
(

(And some faces that Day will be Basirah. Thinking that some calamity is about to fall on them.) These are the faces of the sinners that will be Basirah on the Day of Judgement. Qatadah said, "This means gloomy." As-Suddi said, "Their (the faces) color will change."

(تَظُنُّ)

(Thinking) meaning, they will be certain.

(أَنْ يُفْعَلَ بِهَا فَاقِرَّةٌ)

(that some calamity is about to fall on them.) Mujahid said, "A disaster." Qatadah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allah's statement,

(يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ)

(On the Day when some faces will become white and some faces will become black.) (3:106)
Similarly Allah says,

(وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ -
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ -
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ)

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

(وُجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى
نَارًا حَامِيَةً)

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

(وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لِّسَعْيِهَا رَاضِيَةٌ فِي جَنَّةٍ
عَالِيَةٍ)

((Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.) (88:8-10)
And there are other similar Ayat and discussions (in the Qur'an).