



The Light

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Syllabus: Thafseer As-Sa'di (English)

Chapters : Sura Tariq to Sura Amma

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78.
Soorat an-Naba'
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿عَمَّ يَتَسَاءَلُونَ﴾ (١) عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ كَلَّا ﴿٥﴾
(سورة النبا: ١-٥)

- 78:1. What are they asking one another about?
78:2. About the great tidings,
78:3. concerning which they differ.
78:4. Nay; they will come to know.
78:5. Again, nay; they will come to know.
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That is, what are those who disbelieve in the signs of Allah asking one another about? Then Allah explains what they are asking one another about, as He says:

﴿About the great tidings, concerning which they differ﴾ that is, about the great news concerning which they differed for a long time, and their attitude of rejecting it and believing it to be very unlikely became well known, although it is tidings that are not subject to

doubt. But those who disbelieve in the meeting with their Lord will not believe, even if all signs were to come to them, until they see the painful punishment.

Hence Allah says: ﴿Nay; they will come to know. Again, nay; they will come to know﴾ that is, they will come to know, when the punishment and what they used to deny befalls them, when they are shoved forcibly towards the fire of hell (52: 13) and it is said to them, ﴿...This is the fire which you used to deny.﴾ (at-*Toor* 52: 14)

Then Allah (ﷻ) explains the blessings and the proof that confirms the truthfulness of what the Messengers brought:



﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۖ ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ۖ ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ۖ ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۖ ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ۖ ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۖ ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۖ ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ۖ ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۖ ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۖ ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ۖ ﴿١٦﴾﴾ (سورة النبا: ٦-١٦)

78:6. Have We not spread out the earth,

78:7. and made the mountains as pegs,

78:8. and created you in pairs,

78:9. and made your sleep for rest,

78:10. and made the night a covering,

78:11. and made the day for earning a livelihood,

78:12. and built above you seven firmaments,

78:13. and placed therein a blazing lamp,

78:14. and sent down from the rainclouds water in torrents,

78:15. so that We may bring forth thereby grains and vegetation,

78:16. and gardens dense with foliage?

That is, have We not bestowed upon you immense blessings, for We have ﴿spread out the earth﴾ and made it ready for you to make use of it, by cultivating it, building dwellings on it and taking routes through it.

﴿and made the mountains as pegs﴾ to hold the earth firm lest it shake and shift.

﴿and created you in pairs﴾ that is, male and female, from one race, so that each may find comfort in the other, and there will be love and compassion, and they will produce offspring together. This includes sexual pleasure.

﴿and made your sleep for rest﴾ that is, so that you may cease your work which, if you did not stop, would cause you physical harm. So Allah has caused the night and sleep to overtake people, so that their harmful physical activities may cease and they may attain some needed rest.

﴿and built above you seven firmaments﴾ that is, seven heavens, which are very strong, solid and firm.

Allah holds them by His might and has made them a roof for the earth, and there are many benefits in them. Hence He mentions among their benefits the sun, as He says:

﴿and placed therein a blazing lamp﴾. It is referred to as a lamp so as to highlight the blessing of its light, which is something necessary for people. And it is described as blazing, which is indicative of its heat and the benefits thereof.

﴿and sent down from the rainclouds water in torrents﴾ that is, abundant and plentiful

﴿so that We may bring forth thereby grains﴾ such as wheat, barley, corn, rice and other things that humans eat

﴿and vegetation﴾ this includes all vegetation that Allah has made as fodder for their livestock.

﴿and gardens dense with foliage﴾ That is, gardens dense with trees, in which there are all kinds of delicious fruits.

How could you disbelieve in the One Who has bestowed these great inestimable and innumerable blessings upon you, and deny what He has told you about the resurrection? Or how could you use His blessings to disobey Him and deny them?



﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُفْعَلُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتْ
السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
لِلطَّغْيِينِ مَنَابًا ﴿٢٢﴾ لَيْثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا
وَعَسَاقًا ﴿٢٥﴾ جَرَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا
كَذَّابًا ﴿٢٨﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

(سورة النبا: ١٧-٣٠)

- 78:17. Verily the Day of Judgement is a time appointed,
78:18. the day when the Trumpet will be blown and you will come forth in crowds,
78:19. and the heaven will be opened and will become gateways,
78:20. and the mountains will be made to vanish, as if they had been a mirage.
78:21. Verily hell is lying in wait,
78:22. for the transgressors a destination
78:23. in which they will remain for countless aeons,
78:24. during which they will not taste any coolness nor any drink,
78:25. except scalding water and pus,
78:26. a fitting recompense.
78:27. Indeed they did not fear a reckoning,

78:28. and they rejected Our revelations outright.

78:29. We have kept an account of all things in a Book.

78:30. So taste [the punishment]; We shall not increase you in aught but torment.

Here Allah (ﷻ) mentions what will happen on the Day of Resurrection, about which the disbelievers ask one another and which the stubborn deny. It will be a momentous day, which Allah has made ﴿a time appointed﴾ for all creatures, ﴿the day when the Trumpet will be blown and you will come forth in crowds﴾, and there will occur such troubles and turmoil that will turn children's hair grey and cause great distress.

The mountains will be moved from their places, until they become like scattered dust, and the heavens will be rent asunder until they become like gateways. Allah will judge between all creatures, according to His rule which is never unfair. The fire of hell, which Allah has prepared for the evildoers and has made it a destination for them, will be lit, and they will remain therein for countless aeons. According to many commentators, the word *ḥaqāb* (pl. *aḥqāb*, translated here as ﴿aeons﴾), refers to a period of eighty years.

When they come to the fire, ﴿they will not taste any coolness nor any drink﴾ that is, they will find nothing to cool their skin or to ward off their thirst

﴿except scalding water﴾ that is, hot water that will scald their faces and pierce their bowels

﴿and pus﴾ – this is the pus of the people of hell, which has an extremely foul stench and horrible taste.

They will deserve these frightening punishments as a fitting recompense for what they did of deeds that brought them to it. Allah will not wrong them; rather they will have wronged themselves. Therefore Allah mentions their deeds for which they will deserve this punishment, as He says:

﴿Indeed they did not fear a reckoning﴾ that is, they did not believe in the resurrection, and they did not believe that Allah would requite people for both good and evil, so they failed to strive for the hereafter.

﴿and they rejected Our revelations outright﴾ that is, they rejected them clearly and blatantly, and when clear proofs came to them, they stubbornly denied them.

﴿We have kept an account of all things﴾ small and great, good and evil,

﴿in a Book﴾ that is, We have recorded it in al-Lawḥ al-Maḥfoodh, so the evildoers should not be concerned that We will punish them for sins that they never did, or think that any of their deeds will go to waste or that even an atom's weight of them will be forgotten.

This is like the verse in which Allah (ﷻ) says:

﴿And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.﴾ (al-Kahf 18: 49)

﴿So taste﴾, O disbelievers, this painful punishment and eternal requital,

﴿We shall not increase you in aught but torment﴾ and at all times and every moment their punishment will increase.

This verse is the sternest of those verses that describe the severity of the punishment for the people of hell; may Allah protect us from it.



﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسَادٍ هَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ ﴿٣٥﴾ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٦﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٧﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ﴿٣٨﴾ الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٩﴾﴾ (سورة النبا: ٣١-٣٧)

- 78:31. Verily for the righteous there will be salvation,
 78:32. gardens and vineyards,
 78:33. and youthful [companions], of equal age,
 78:34. and a cup that is full.
 78:35. They will not hear therein any vain talk or lies –
 78:36. a recompense from your Lord, a generous gift
 78:37. [from] the Lord of the heavens and the earth and all that is
 between them, the Most Gracious, Whom they will have no
 power to address.

Having described the situation of the evildoers, Allah now describes the destination of the righteous, as He says:

﴿Verily for the righteous there will be salvation﴾ that is, for those who feared the wrath of their Lord by consistently obeying Him and refraining from that which He dislikes, there will be salvation and they will be kept far away from the fire.

By virtue of that salvation, they will have ﴿gardens﴾ containing all kinds of trees, colourful and bearing fruit, through which rivers run. Vineyards or grapevines are singled out for mention because of their high quality and abundance in those gardens.

And there they will have wives as they would like, ﴿youthful [companions], of equal age﴾ that is, all close in age. Usually people who are close in age get along and are in harmony. The age in question is thirty-three years, which is the prime of youth.

﴿and a cup that is full﴾ that is, full of nectar that is delicious for those who drink it.

﴿They will not hear therein any vain talk﴾ that is, talk in which there is no benefit

﴿or lies﴾ that is, sin. This is like the verse in which Allah (ﷻ) says:

﴿They will not hear therein any vain talk or sinful speech, but only the salutation: Peace, peace.﴾ (*al-Wâqi'ah* 56: 25-26)

Rather Allah will give them this great reward by His grace and bounty, as ﴿a recompense from your Lord﴾ to them, ﴿a generous gift﴾ that is, because of the good deeds that Allah enabled them to do and which He made the price of admittance to paradise and its delights.

The One Who will bestow these gifts upon them is their Lord, ﴿the Lord of the heavens and the earth and all that is between them﴾ that is, the One Who created them and controls them, ﴿the Most Gracious﴾ Whose mercy encompasses all things. So He took care of them, had mercy on them and showed kindness to them until they attained what they attained.



﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾
 ﴿ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا﴾ ﴿٣٨﴾ ﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ﴾
 ﴿يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلْبَسْنِي كُنتُ تُرَابًا﴾ ﴿٤٠﴾ (سورة النبا: ٣٨-٤٠)

78:38. On the day when the Spirit [Jibreel] and the angels stand in rows, none will speak except those to whom the Most Gracious gives permission, and they will say only what is right.

78:39. That day is sure to come. So let him who will seek a way back to his Lord.

78:40. Verily We have warned you of a punishment that is approaching, the day when a man will see what his hands had wrought, and the disbeliever will say: Would that I were mere dust!

Then Allah mentions His greatness and mighty power on the Day of Resurrection, and tells us that on that day, all creatures will be silent and will not speak: ﴿none will speak except those to whom the Most Gracious gives permission, and they will say only what is right﴾. So

no one will speak unless he meets these two conditions: that Allah has given him permission to speak, and that what he says is right.

That is because ﴿That day﴾ is true and ﴿is sure to come﴾; it is a day on which falsehood will never prosper and lying will be of no benefit.

On that day, ﴿the Spirit﴾ namely Jibreel (جبرئيل), who is the noblest of the angels,

﴿and the angels﴾ will ﴿stand in rows﴾, submitting to Allah ﴿none will speak﴾ any words except what Allah gives them permission to say.

After offering encouragement to strive for paradise and mentioning frightening news of hell, after giving glad tidings and warnings, Allah says:

﴿So let him who will seek a way back to his Lord﴾ that is, let him do righteous deeds, so that he may return with that on the Day of Resurrection.

﴿Verily We have warned you of a punishment that is approaching﴾ – the word translated here as ﴿approaching﴾ literally means near, for everything that is approaching is near.

﴿the day when a man will see what his hands had wrought﴾ that is, this is what will concern him and alarm him, so let him think about that in this world. This is like the verse in which Allah (ﷻ) says:

﴿O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow.³² And fear Allah, for verily Allah is well aware of all that you do.﴾ (*al-Hashr 59: 18*)

If he finds that his deeds are good, then let him praise Allah, but if he finds otherwise, let him blame no one but himself. Hence the disbelievers will wish for death because of the intensity of their regret and remorse.

³² This is urging all people to reflect on their deeds and what the outcome thereof may be on the Day of Judgement.

We ask Allah to keep us safe from disbelief and all evil, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat an-Naba'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



79.
Soorat an-Nâzi'ât



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالنَّازِعَاتِ غَرْقًا ﴿١﴾ وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾ وَالسَّيِّحَاتِ سَبًا ﴿٣﴾ فَالسَّيِّغَاتِ سَبًا ﴿٤﴾ فَالْمُدْبِرَاتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾ تَتَّبِعُهَا الرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَرُهَا خَشِيعَةٌ ﴿٩﴾ يَقُولُونَ أَيْنَا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَيْنَا كُنَّا عِظْمًا نَّخْرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾﴾ (سورة النازعات: ١-١٤)

- 79:1. By those who wrest violently,
79:2. and by those who draw out gently,
79:3. and by those who glide swiftly,
79:4. those who press forward as in a race,
79:5. and who carry out the command [of Allah],
79:6. on the day when the earth is shaken violently [by the first Trumpet blast],
79:7. followed by the second Trumpet blast,
79:8. on that day hearts will be pounding

79:9. and eyes will be downcast.

79:10. They say: Will we really be restored to our former state,

79:11. even after we have turned into crumbling bones?

79:12. They say: Then [if that is true] we would indeed be losers!

79:13. It will be but a single blast [of the Trumpet],

79:14. then immediately they will be back above ground.

These oaths are sworn by the noble angels and their deeds which are indicative of their perfect submission to the command of Allah and their hastening to carry out His commands. It may be that what is attested to is the requital and the resurrection, based on the fact that they are followed by a description of the resurrection.

It may be that what is attested to and what is sworn by is one and the same, and that Allah swears by the angels because belief in them is one of the six pillars of faith.

Moreover, mention of their deeds here refers to the requital, of which the angels are in charge at the time of death and before and after that moment. Hence Allah says:

﴿By those who wrest violently﴾ – this refers to the angels who pull out souls forcefully and keep on pulling until the soul has been completely brought forth from the body, then it will be requited for its deeds.

﴿and by those who draw out gently﴾ – this also refers to angels, who pull souls out gently. This indicates that gentle pulling out is for the souls of the believers and violent wresting is for the souls of the disbelievers.

﴿and by those who glide swiftly﴾ that is, who move through the air, ascending and descending.

﴿those who press forward as in a race﴾, hastening to fulfil the command of Allah and to outrun the devils when conveying revelation to the Messengers of Allah, so that the latter will not eavesdrop on it.

﴿and who carry out the command [of Allah]﴾ this refers to the angels whom Allah appoints to control many of the matters of the universe, in both the upper and lower realms, such as rain, vegetation, trees, winds, seas, foetuses, animals, paradise, hell and so on.

﴿on the day when the earth is shaken violently [by the first Trumpet blast]﴾ which will signal the onset of the Hour
 ﴿followed by the second Trumpet blast﴾.

﴿on that day hearts will be pounding﴾ that is, they will be deeply troubled by the intensity of what they see and hear

﴿and eyes will be downcast﴾ that is, humbled and brought low, for fear will have seized their hearts and they will be stunned by panic and overwhelmed with regret and sorrow

They – namely the disbelievers in this world – say, by way of denial: ﴿Will we really be restored to our former state, even after we have turned into crumbling bones?﴾ that is, bones that are worn out and disintegrated.

﴿They say: Then [if that is true] we would indeed be losers!﴾ That is, they think it unlikely that Allah will resurrect them and recreate them after they have turned into crumbling bones, out of ignorance of Allah's might and showing audacity and disrespect towards Him.

Allah says, explaining how easy this is for Him: ﴿It will be but a single blast [of the Trumpet]﴾ whereupon all creatures ﴿will be back above ground﴾ that is, on the surface of the earth, standing and looking around. Allah will gather them and judge between them on the basis of His just rule, and He will requite them.



﴿هَلْ أُنَبِّئُكَ حَدِيثَ مُوسَى ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِاللَّوَادِ الْمَقْدِسِ طُوًى ﴿١٦﴾ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَبَ ﴿١٨﴾ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾﴾

فَكَذَّبَ وَعَصَى ﴿١٦﴾ ثُمَّ أَذْبَرَ نَجْوَى ﴿١٧﴾ فِجْشَرَ فَنَادَى ﴿١٨﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿١٩﴾ فَأَخَذَهُ
 اللَّهُ تَكَاالْ آخِرَةَ وَالْأُولَى ﴿٢٥﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى ﴿٢٦﴾ (سورة النازعات: ١٥-٢٦)

- 79:15. Has there come to you the story of Moosâ,
 79:16. when his Lord called to him in the sacred valley of Ṭuwâ?
 79:17. [Saying:] Go to Pharaoh, for he has indeed transgressed all bounds,
 79:18. and say: Are you willing to be purified?
 79:19. and for me to guide you to your Lord, so that you may come to fear Him?
 79:20. Then Moosâ showed him the great sign.
 79:21. But Pharaoh denied it and disobeyed.
 79:22. Then he turned away and began scheming.
 79:23. He gathered [his people] and made a proclamation,
 79:24. saying: I am your lord most high.
 79:25. So Allah seized him for an exemplary punishment in the hereafter and in this life.³³
 79:26. Verily in this there is a lesson for those who fear Allah.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Has there come to you the story of Moosâ﴾. This is a question about a matter of great significance that definitely happened. That is, has news come to you of him, ﴿when his Lord called to him in the sacred valley of Ṭuwâ?﴾ Ṭuwâ is the place where Allah spoke to him, bestowed the message upon him and chose him for His revelation and to bring him close to Him. He said to him:

﴿Go to Pharaoh, for he has indeed transgressed all bounds﴾ that is, tell him to stop his transgression, polytheism and disobedience, speaking to him gently:

³³ His punishment in this world was drowning, and his punishment in the hereafter will be the fire of hell. (ash-Shawkâni et al.)

﴿...so that perhaps he may pay heed or fear Allah.﴾ (Tā Hā 20: 44)

﴿and say﴾ to him: ﴿Are you willing to be purified?﴾ That is, are you willing to attain some praiseworthy and good characteristics, which people of understanding compete to attain, which means purifying yourself from the filth of disbelief and transgression and attaining faith and doing righteous deeds?

﴿and for me to guide you to your Lord﴾ that is, show you the way to Him and explain to you how you may attain His pleasure and avoid His wrath

﴿so that you may come to fear Him﴾ when you come to know the straight path. But Pharaoh rejected that to which Moosâ called him.

﴿Then Moosâ showed him the great sign﴾ – this does not refer to one sign in particular, because there were many signs.

﴿So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see. And he drew forth his hand, and it appeared shining white to all beholders.﴾ (ash-Shu'arā' 26: 32-33)

﴿But Pharaoh denied it﴾ that is, the truth
 ﴿and disobeyed﴾ the command.

﴿Then he turned away and began scheming﴾ that is, striving to oppose and fight the truth.

﴿He gathered [his people] and made a proclamation, saying﴾ to them: ﴿I am your lord most high﴾. So they submitted to him and affirmed his falsehood when he made fools of them.

﴿So Allah seized him for an exemplary punishment in the hereafter and in this life﴾ that is, his punishment became a sign and a deterrent, a reminder of punishment in this world and the hereafter.

﴿Verily in this there is a lesson for those who fear Allah﴾ for the one who fears Allah is the one who will benefit from signs and lessons. When he sees the punishment of Pharaoh, he will realise that whoever is arrogant and disobeys, and opposes the Sovereign Most High, He

will punish him in this world and the hereafter. As for the one whose heart is devoid of fear of Allah, no matter what sign comes to him, he will not believe in it.

❁ ❁

﴿مَآنَظْمٌ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَعْتَهَا فَسَوَّاهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾﴾ (سورة النازعات: ٢٧-٣٣)

- 79:27. Are you more difficult to create, or the heaven? He built it,
 79:28. raised its height and perfected it;
 79:29. He darkened its night and brought forth its daylight.
 79:30. And after that He spread out the earth,
 79:31. brought forth from it its water and its vegetation,
 79:32. and set the mountains firmly,
 79:33. as provision for you and your livestock.

Here Allah (ﷻ) says, giving a clear sign to those who disbelieve in the resurrection and think it unlikely that Allah will recreate their bodies:

﴿Are you﴾, O humans, ﴿more difficult to create, or the heaven﴾ with its immense size, strong structure and great height? Allah ﴿built it, raised its height﴾ that is, its size and shape ﴿and perfected it﴾ with dazzling, astounding precision.

﴿He darkened its night﴾ so that its darkness envelops all parts of the heaven and the face of the earth is overshadowed with darkness. ﴿and brought forth its daylight﴾ that is, He made a great light to prevail in it when He brings the sun (during the day), so that people may go about their business, both religious and worldly.

﴿And after that He spread out the earth﴾ that is, after creating the heaven; He spread it out and deposited in it that which is beneficial for man. This is explained in the following two verses: ﴿brought forth from it its water and its vegetation, and set the mountains firmly﴾ that is, He fixed them in the earth.

The spreading out of the earth came after the creation of the heavens, as is stated in this passage.

The One Who created the mighty heavens and all that they contain of lights and heavenly bodies, and the solid earth and all that it contains of necessities and that which benefits people, will inevitably resurrect those who are accountable, then He will requite them for their deeds. Whoever did good will have the best reward, and whoever did evil, let him blame no one but himself.

Hence after mentioning the resurrection, Allah mentions the requital and says:

❁ ❁

﴿فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرْزَتِ الْجَحِيمِ لِمَن
 يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَنْ طَغَىٰ ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا
 مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾﴾ (سورة
 النازعات: ٣٤-٤١)

- 79:34. So when the greatest calamity comes,
 79:35. on that day man will remember all that he did,
 79:36. and the blazing fire will be exposed for all to see.
 79:37. Then as for the one who transgressed all bounds
 79:38. and preferred the life of this world,
 79:39. verily the blazing fire will be his abode.

79:40. But as for the one who feared standing before his Lord and restrained himself from base desires,

79:41. verily paradise will be his abode.

That is, when the resurrection comes, with great hardship that will make all other hardships pale into insignificance, at that time a father will show no care for his son, nor a husband for his wife, nor any love for his beloved.

﴿on that day man will remember all that he did﴾ in this world, both good and bad, and he will wish for an atom's weight more of good deeds, and he will feel regret and sorrow for the addition of even an atom's weight to his bad deeds.

At that time he will realise what will make him win or lose was his efforts in this world, and all connections and relationships he had in this world will be severed; nothing will be able to benefit him except righteous deeds.

﴿and the blazing fire will be exposed for all to see﴾ that is, it will be brought into view and made visible to everyone. It will be made visible for its people, for it has been prepared to ensnare them and is waiting for the command of its Lord.

﴿Then as for the one who transgressed all bounds﴾ that is, he overstepped the mark by daring to commit major sins, and he did not adhere to the limits set by Allah.

﴿and preferred the life of this world﴾ to the hereafter, so his efforts were for the sake of this world and his time was spent in trying to accumulate worldly gains and pursue worldly desires; he forgot the hereafter and failed to strive for it.

﴿verily the blazing fire will be his abode﴾ that is, it will be the fate and final abode of the one who is like this.

﴿But as for the one who feared standing before his Lord﴾ that is, he feared being presented before Him and being requited on the

basis of justice, and that fear had an impact on his heart, so he forbade to himself worldly desires that could cause him to drift away from obedience to Allah, and his inclinations fell in line with that which the Messenger (ﷺ) brought, striving against whims and physical desires that divert one from good.

«verily paradise» with all that it contains of goodness, joy and bliss «will be his abode» that is, it is the abode of anyone who is like this.



﴿يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَبَهَا ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا ﴿٤٥﴾ كَانَتْهُمْ يَوْمَ بَرُورِهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾﴾ (سورة

النازعات: ٤٢-٤٦)

- 79:42. They ask you about the Hour: When will it arrive?
 79:43. How could you possibly know that?
 79:44. Its knowledge rests with your Lord alone.
 79:45. You are but a warner for those who fear it.
 79:46. On the day they see it, it will be as if they had remained [in this world] no more than an afternoon [of a day] or the morning thereof.

That is, those who stubbornly deny the resurrection ask you «about the Hour» – when will it happen and «When will it arrive?» So Allah answered them by saying:

«How could you possibly know that?» for there is no benefit for you or for them in knowing that and knowing when it will come. Because there is no religious or worldly benefit for people in knowing when the Hour will come – rather the benefit is in its being hidden from them – knowledge of that has been withheld from all of creation, and Allah has kept that knowledge to Himself. Therefore He says:

﴿Its knowledge rests with your Lord alone﴾ that is, its knowledge is with Him alone, as He says elsewhere:

﴿They ask you about the Hour: When will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly. They ask you as if you were well-informed of it. Say: The knowledge thereof is with Allah [alone], but most people do not realise.﴾ (al-A'raf 7: 187)

﴿You are but a warner for those who fear it﴾ that is, the benefit of your warning is only for those who fear the coming of the Hour and who fear the standing before Allah. They are the ones who do not care about anything except preparing for it and striving for it.

As for the one who does not believe in it, no attention should be paid to him or to his stubbornness, because his stubbornness is based on obstinacy and disbelief. If he has reached such a state, answering his questions is pointless and the wise person should rise above that.

This is the end of the commentary on Soorat an-Nāzi'āt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



80.
Soorat 'Abasa



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿ عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَكَّى ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾ ﴾ (سورة عبس: ١-١٠)

80:1. He frowned and turned away,

80:2. when the blind man came to him.³⁴

80:3. How do you know? Perhaps he may be purified,

³⁴ Many commentators said that the Messenger of Allah (ﷺ) was speaking to some of the nobles of Quraysh, hoping that they would become Muslim, when he was interrupted by a blind man. That man was 'Abdullāh ibn Umm Maktoom, who was already Muslim; he came to the Prophet (ﷺ) with a question and persisted in asking him for a response. The Prophet (ﷺ) wanted him to stop so that he could focus on calling the Qurashi leaders to Islam, so he frowned at 'Abdullāh ibn Umm Maktoom and turned away from him. These verses were revealed in response to this incident.

- 80:4. or he may pay heed and benefit from the reminder.
 80:5. But as for him who is indifferent,
 80:6. you give him your full attention,
 80:7. although you are not to be blamed if he does not want to be purified.
 80:8. Yet as for the one who has come to you eagerly [seeking purification],
 80:9. for he fears Allah,
 80:10. you allow yourself to be distracted from him.

The reason for the revelation of these verses was that a blind man who was a believer came to ask questions of the Prophet (ﷺ) and learn from him.

But a rich man had come to him, and the Prophet (ﷺ) was keen to guide people, so he focused his attention on the rich man and turned away from the poor blind man, hoping that the rich man would be guided and be purified. Allah rebuked him gently in these verses, as He said:

﴿He frowned and turned away﴾ physically, when the blind man came to him.

Then Allah mentions the benefit of turning to the blind man and speaking to him:

﴿How do you know? Perhaps he﴾ namely the blind man
 ﴿may be purified﴾ that is, perhaps he may be purified from bad characteristics and attain good characteristics

﴿or he may pay heed and benefit from the reminder﴾ that is, perhaps he may pay heed to that which would benefit him, and act upon that reminder.

This is a great benefit; it is the purpose for which the Messengers were sent and for which preachers exhort and remind, so if you had

turned to and focused your attention on the one who came by himself, seeking that from you, that would have been more appropriate.

As for your turning and focusing your attention on the rich man who does not care and does not want to ask or find out anything because of his lack of desire for good, and your ignoring the one who is more important than him, that was not appropriate, because you are not to be blamed if he does not want to be purified, for you are not to be held accountable for what he does of evil.

This lends support to the well-known principle that says: do not abandon that which will lead to a definite interest for something that is merely speculative, and do not give up that which definitely could serve a purpose for that which may or may not serve a purpose.

You should focus your attention on the seeker of knowledge who needs it and is keen to acquire it, more than focusing on others.



﴿ كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ ١١ فَمَنْ شَاءَ ذَكَرْهُ ۝ ١٢ فِي صُحُفٍ مُّكَرَّمَةٍ ۝ ١٣ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝ ١٤ بِأَيْدِي سَفَرَةٍ ۝ ١٥ كِرَامٍ بَرَرَةٍ ۝ ١٦ قِيلَ الْإِنْسَانُ مَا أَكْفَرُهُ ۝ ١٧ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝ ١٨ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝ ١٩ ثُمَّ السَّيْلَ يَسَّرَهُ ۝ ٢٠ ثُمَّ أَمَانَهُ ۝ ٢١ فَآقْبِرْهُ ۝ ٢٢ ثُمَّ إِذَا شَاءَ أَنْشُرْهُ ۝ ٢٣ كَلَّا لَمَّا بَيَضَ مَا أَمْرُهُ ۝ ٢٤ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝ ٢٥ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۝ ٢٦ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝ ٢٧ فَأَنْبَتْنَا فِيهَا حَبًّا ۝ ٢٨ وَعَسَبًا وَقَشَبًا ۝ ٢٩ وَزَيْتُونًا وَنَخْلًا ۝ ٣٠ وَحَدَائِقَ غُلَبًا ۝ ٣١ وَفَكْهَةً ۝ ٣٢ وَأَبًا ۝ ٣٣ مَتَلَعًا لَكْرًا ۝ ٣٤ وَلَا تَنْعَمِكُمْ ﴾ (سورة عبس: ١١-٣٢)

- 80:11. Nay; verily this is an admonition –
 80:12. so let him who will, pay heed to it –
 80:13. on pages venerable,
 80:14. exalted and pure,
 80:15. [borne] in the hands of [angelic] emissaries,

- 80:16. honourable and obedient.
 80:17. May man perish; how ungrateful he is!
 80:18. From what did Allah create him?
 80:19. From a drop of semen He has created him and then fashioned him in due proportion.
 80:20. Then He makes his path easy for him;
 80:21. then He causes him to die and be buried;
 80:22. then, when He wills, He will resurrect him.
 80:23. Nay, he has not done what Allah commanded him.
 80:24. Let man consider the food he eats:
 80:25. We send down rain in abundance,
 80:26. and cause the soil to break open [as seeds sprout and plants begin to grow],
 80:27. and cause grains to grow therein,
 80:28. and grapevines, and [fresh] fodder,
 80:29. and olive trees and date palms,
 80:30. and gardens dense with lofty trees,
 80:31. and fruits and grass,
 80:32. as provision for you and your livestock.

Here Allah (ﷻ) says: ﴿Nay; verily this is an admonition﴾ that is, indeed this exhortation is an admonition from Allah, by means of which He reminds His slaves and explains to them in His Book what they need to know, highlighting the difference between the path of guidance and the path of misguidance. Once that is clear, then ﴿let him who will, pay heed to it﴾ that is, act upon it. This is like the verse in which Allah (ﷻ) says:

﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (al-Kahf 18: 29)

Then Allah mentions the location of this admonition, and its greatness and immense virtue:

﴿on pages venerable, exalted﴾ in status ﴿and pure﴾, free of any defects and preserved so that the hands of the devils cannot reach it and they cannot eavesdrop on its contents.

Rather it is ﴿[borne] in the hands of [angelic] emissaries﴾, for the angels are the emissaries between Allah and His slaves.

﴿honourable﴾ that is, extremely good and blessed ﴿and obedient﴾ in their hearts and deeds.

All of that is part of Allah's preservation of His Book; the emissaries who bring it to the Messengers are the noble angels, who are strong and righteous, and He has not allowed the devils any way of reaching it. This is something that requires us to believe in it and accept it.

Yet despite that, man insists on disbelieving. Hence Allah (ﷻ) says:

﴿May man perish; how ungrateful he is﴾ for the blessings of Allah, and how strong is his stubbornness towards the truth after it has become clear, when he is no more than he is. For he is one of the weakest of things; Allah created him from an insignificant fluid, then He fashioned him in due proportion, then He made him into a perfect human being, and gave him physical strength both apparent and hidden.

﴿Then He makes his path easy for him﴾ that is, He guides him to what he needs of religious and worldly means, guides him to the right path, makes it clear for him, and tests him with commands and prohibitions.

﴿then He causes him to die and be buried﴾. He has honoured man with burial and has not made him like all other animals, whose bodies are left on the face of the earth.

﴿then, when He wills, He will resurrect him﴾ that is, He will resurrect him after death, for the requital.

Allah is the only One Who controls man and manages his affairs; no one has any share in that. Yet despite that man does not do what

Allah enjoins upon him, and he does not fulfil what Allah has made obligatory upon him; rather he continually falls short of what is required of him.

Then Allah (ﷻ) commands man to look at his food and reflect upon it and how it reaches him after many stages, for He has made it available for him:

﴿Let man consider the food he eats: We send down rain in abundance﴾ that is, we send down rain upon the earth in copious amounts.

﴿and cause the soil to break open [as seeds sprout and plants begin to grow], and cause grains to grow therein﴾ – this includes all types of grains.

﴿and grapevines, and [fresh] fodder﴾ which is food for livestock ﴿and olive trees and date palms﴾. These four things are singled out for mention because of their many benefits.

﴿and gardens dense with lofty trees﴾ that is, gardens in which the branches of the trees are intertwined

﴿and fruits and grass﴾ the word translated here as ﴿fruits﴾ refers to that in which people delight, such as dates, grapes, plums, pomegranates, and so on. The word translated here as ﴿grass﴾ refers to that which is eaten by animals and livestock. Hence Allah says:

﴿as provision for you and your livestock﴾ which Allah has created and put at your service.

So whoever looks at these blessings must give thanks to his Lord and strive hard to turn to Him, obey Him and believe in what He tells him.



﴿فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٢﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣١﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أُمَّرٍ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُنْتَبِهَةٌ ﴿٣٩﴾﴾

﴿سورة﴾ ﴿٤٢﴾ ﴿٤١﴾ ﴿٤٠﴾ ﴿٣٩﴾ وَوُجُوهُ يُومِئِدُ عَلَيْهَا غَبْرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَارَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ﴿٤٢﴾ ﴿سورة﴾

عيس: ٣٣-٤٢)

- 80:33. So when the deafening blast [on the Trumpet] comes,
 80:34. on that day a man will flee from his own brother,
 80:35. and from his mother and his father,
 80:36. and from his wife and his children.
 80:37. Every one of them, on that day, will have too many concerns of his own to care about anyone else.
 80:38. On that day, some faces will be beaming,
 80:39. laughing and rejoicing.
 80:40. And on that day, some faces will be covered with dust,
 80:41. overcast with gloom.
 80:42. Such will be the disbelievers, the wicked.

That is, when the Trumpet blast of the resurrection comes, which will deafen all creatures because of its immense volume, and hearts are filled with panic on that day because of what people will see of horrors, and they will realise how desperately they will need their previous righteous deeds,

﴿on that day a man will flee﴾ from the dearest of people to him, ﴿from his own brother, and from his mother and his father, and from his wife and his children﴾.

That is because ﴿Every one of them, on that day, will have too many concerns of his own to care about anyone else﴾ that is, he will be focusing on himself and his main concern will be to save himself; he will not pay attention to anyone else. At that point, humankind will be divided into two categories: the blessed and the doomed.

As for the blessed, on that day their faces will be ﴿beaming﴾, that is, happiness and joy will be apparent on their faces, because they

will know that they are saved and have attained bliss, so they will be ﴿laughing and rejoicing﴾.

And the faces of the doomed ﴿will be covered with dust, overcast with gloom﴾, which is like a shadow of intense darkness. They will have despaired of all good and will know that they are lost and doomed.

﴿Such﴾ namely those who meet this description ﴿will be the disbelievers, the wicked﴾ that is, those who were ungrateful for the blessings of Allah, disbelieved in His signs, and transgressed His limits.

We ask Allah to keep us safe and sound, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat 'Abasa.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



81. Soorat at-Takweer



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا
الْعِشَارُ عْطَلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا
النَّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُيِّتَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قِيلَتْ ﴿٩﴾ وَإِذَا الصُّعْفُ
نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾﴾ (سورة التكوير: ١-١٤)

81:1. When the sun ceases to shine,³⁵

81:2. and when the stars are scattered,³⁶

81:3. and when the mountains are made to vanish,

³⁵ This may refer to when the sun will collapse in on itself and cease to emit light as a result. (Ibn 'Ashoor)

³⁶ This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos and colliding with one another. (Ibn 'Ashoor)

- 81:4. and when the heavily pregnant she-camel³⁷ is left unattended,
 81:5. and when the wild beasts are gathered,³⁸
 81:6. and when the seas are set on fire;
 81:7. and when people are sorted,³⁹
 81:8. and when the female infant buried alive⁴⁰ is asked
 81:9. for what sin she was killed,
 81:10. and when the records of deeds are laid open,
 81:11. and when the sky is stripped away,
 81:12. and when the blazing fire is kindled,
 81:13. and when paradise is brought near –
 81:14. then every soul will know what it has brought [of deeds].

That is, when these terrifying things come to pass, people will be separated and each person will know what he sent forth for his

³⁷ A heavily pregnant she-camel is very valuable and dear to her owner, so he would be unlikely to neglect or abandon her. This is given as an example of people abandoning their work and all that is important to them because of the turmoil and terror that will accompany the onset of the Hour. (Adapted from Ibn 'Āshoor)

³⁸ Wild animals that usually flee from or are wary of one another will gather together, but none will harm another because overwhelming fear will cancel out any inherent aggression that they usually have. This, along with the other events mentioned in this passage (81: 1-6), is one of the portents that will appear before the Hour; these are not events that will occur on the Day of Resurrection itself. (Ibn 'Āshoor, *at-Tahreer wat-Tanweer*)

³⁹ This and the subsequent verses refer to events that will occur on the Day of Resurrection itself. People will be sorted into different categories: believers and disbelievers, righteous and evildoers, and so on.

⁴⁰ Among the pre-Islamic Arabs, female infanticide by burying the child alive was a known practice. The justification given was fear of shame if she were to be captured and enslaved by enemies, or fear of poverty. These two verses condemn this practice and confirm that daughters do not deserve to be treated in such a manner.

hereafter and what he brought to it of good and evil. When the Day of Resurrection comes, the sun will cease to shine; that is, it will be gathered together and rolled up, and the moon will lose its light, and they will both be thrown into the fire.

﴿and when the stars are scattered﴾ that is, when they change and fall from their orbits.

﴿and when the mountains are made to vanish﴾ that is, when they become like heaps of loose sand (73: 14), then they become like tufts of dyed wool (101: 5), then they will change and turn to scattered dust (56: 6), and will be made to vanish from their places.

﴿and when the heavily pregnant she-camel is left unattended﴾ that is, at that time people will become heedless of the most precious wealth that they used to care for and tend to all the time. There will come to them that which will distract them from that wealth. Allah mentions in particular the heavily pregnant she-camel, which was the most precious wealth for the Arabs at that time, to refer to everything that is equally precious.

﴿and when the wild beasts are gathered﴾ that is, when they are gathered on the Day of Resurrection so that Allah may settle the scores among them and show people the perfect nature of His justice, to the extent that the hornless animal will settle its score with the horned one. Then He will say to them: Be dust.

﴿and when the seas are set on fire﴾ and, despite their immense size, they become covered with fire.

﴿and when people are sorted﴾ that is, and the people of each particular deed are gathered together. So the righteous will be gathered with the righteous and the evildoers with the evildoers; the believers will be united with *al-hoor al-'een* and the disbelievers with the devils. This is like the verses in which Allah (ﷻ) says:

﴿The disbelievers will be driven to hell in groups...﴾ (az-Zumar 39: 71)

﴿Those who feared their Lord will be ushered to paradise in groups...﴾
(az-Zumar 39: 73)

﴿[Allah will command:] Gather together those who did wrong, and others of their ilk...﴾ *(as-Şaffât 37: 22)*

﴿and when the female infant buried alive is asked﴾ – this refers to the extremely ignorant practice of the pre-Islamic era, when girls were buried alive for no reason other than fear of poverty. So the female infant who was buried alive will be asked ﴿for what sin she was killed﴾. It is well known that she was guilty of no sin; this is a rebuke and harsh criticism of her killers.

﴿and when the records of deeds﴾ that contain all that people did, of good and evil
 ﴿are laid open﴾ and distributed to their owners. Some will take their records in their right hands, and some will take them in their left hands, or from behind their backs.

﴿and when the sky is stripped away﴾ that is, removed. This is like the verses in which Allah (ﷻ) says:

﴿On the day when the heaven will be rent asunder with clouds...﴾
(al-Furqân 25: 25)

﴿On that day We will roll up the heavens like a written scroll...﴾
(al-Anbiyâ' 21: 104)

﴿...On the Day of Resurrection, the entire earth will be in His grip, and the heavens will be rolled up in His Right Hand...﴾ *(az-Zumar 39: 67)*

﴿and when the blazing fire is kindled﴾ that is, when the fire is lit, until it begins to rage and increases until it is blazing like never before.

﴿and when paradise is brought near﴾ to the righteous.

﴿then every soul will know what it has brought [of deeds]﴾ that it sent forth. This is like the verse in which Allah (ﷻ) says:

﴿...They will find all they did recorded there...﴾ *(al-Kahf 18: 49)*

These details that Allah gives of the Day of Resurrection form a description that will shake people to the core; hardship will become very intense, people will be deeply shaken and fear will become widespread. This should motivate people of understanding to prepare for that day and deter them from anything that could incur blame. Hence some of the early generations said: Whoever wants to look at the Day of Resurrection as if he can see it should reflect upon the soorah ﴿When the sun ceases to shine...﴾.



﴿فَلَا أُقِيمُ بِالْحُسَيْنِ ﴿٥﴾ الْجَوَارِ الْكُنُوسِ ﴿٦﴾ وَاللَّيْلِ إِذَا عَسَسَ ﴿٧﴾ وَالصُّبْحِ إِذَا نَفَسَ ﴿٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿١٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿١١﴾ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿١٢﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿١٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿١٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿١٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَفِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾ (سورة التكويد: ١٥-٢٩)

- 81:15. Verily I swear by the stars that recede [during the day],
 81:16. then rise and set [during the night],
 81:17. and by the night as it departs,
 81:18. and by the first breath of morning –
 81:19. verily it [the Qur'an] is a word conveyed by a noble Messenger [Jibreel],
 81:20. having power, of high rank before the Lord of the Throne,
 81:21. obeyed there [by other angels] and, moreover, trustworthy.
 81:22. Your companion [Muhammad] is not a madman.
 81:23. Indeed he saw him [Jibreel] on the clear horizon.
 81:24. He [Muhammad] is not to be accused of lying about the unseen.
 81:25. It [the Qur'an] is not the word of an accursed devil.
 81:26. So which way will you go?

81:27. It [the Qur'an] is but a reminder to the worlds,

81:28. for whoever among you wills to tread the straight path.

81:29. But you cannot will it unless Allah, the Lord of the worlds, so wills it.

Here Allah (ﷻ) swears ﴿by the stars that recede﴾. This refers to the heavenly bodies that recede, meaning that they fall behind from the regular procession of the stars or heavenly bodies towards the east. They are the seven heavenly bodies that move in the sky, namely the sun, the moon, Venus, Jupiter, Mars, Saturn and Mercury. These seven have two courses: one course towards the west, like all other stars and heavenly bodies; and a course that is the opposite of that, towards the east, which is only for these seven and no others. Allah swears by them at the time when they recede; that is, when they fall behind and when they run their course, and when they disappear and are concealed by day.

And it may be that what is meant is all heavenly bodies, both those that move and others.

﴿and by the night as it departs﴾; it was also suggested that the word translated here as ﴿departs﴾ means 'comes' (so the meaning of the verse would be: and by the night as it comes).

﴿and by the first breath of morning﴾ that is, when the signs of dawn appear and light gradually begins to emerge through the darkness until it is fully light and the sun rises.

In these verses, Allah attests to the sublime provenance of the Qur'an, its magnificence and its protection against every accursed devil, as He says:

﴿verily it [the Qur'an] is a word conveyed by a noble Messenger﴾ namely Jibreel (ﷺ), who brought it down from Allah (ﷻ), as He tells us elsewhere:

﴿Verily, this [Qur'an] is a revelation from the Lord of the worlds. The faithful Spirit [Jibreel] has brought it down to your heart so that you may be one of the warners.﴾ (ash-Shu'arā' 26: 192-194)

Allah describes him as noble because of his noble character and many praiseworthy qualities, for he is the best of the angels and the greatest of them in status before his Lord.

﴿having power﴾ to do what Allah commands him to do. By his power he overturned the houses of the people of Loot and destroyed them.

﴿of high rank before the Lord of the Throne﴾ that is, Jibreel is close to Allah; he is of high status and is one of the elite chosen by Allah. His status is superior to that of all the other angels.

﴿obeyed there [by other angels]﴾ that is, Jibreel is obeyed among those on high, and he has troops among the angels who are close to Allah; they are subject to His command and will obey him.

﴿and, moreover, trustworthy﴾ and he does what he is commanded to do, no more and no less, without transgressing the limits set for him. All of this is indicative of the noble status of the Qur'an before Allah (ﷻ), for it was sent with this noble angel who possesses these perfect characteristics.

Usually kings do not send someone who is dear to them except on the most important missions and with the most sublime messages.

Having mentioned the virtue of the angelic messenger who brought the Qur'an, Allah now speaks of the virtue of the human Messenger to whom He sent down the Qur'an and who called people to it:

﴿Your companion﴾ namely Muhammad (ﷺ) ﴿is not a madman﴾ as was suggested by his enemies who disbelieved in his message and fabricated lies against him, aiming to extinguish thereby whatever they were able to of what he had brought.

Rather he was the sanest of people, the most mature in thinking and the truest in speech.

﴿Indeed he saw him [Jibreel] on the clear horizon﴾ that is, Muhammad (ﷺ) saw Jibreel (ﷺ) on the clear horizon, which is the highest that anyone can see.

﴿He [Muhammad] is not to be accused of lying about the unseen﴾ that is, he is not to be accused of adding to or subtracting from that which Allah revealed to him, or of concealing part of it. Rather he is trusted by the inhabitants of heaven and the inhabitants of earth; he conveyed the messages of his Lord clearly, and did not withhold any part of them from anyone, rich or poor, leader or follower, male or female, city dweller or desert dweller. Therefore Allah sent him to an unlettered and ignorant nation, and he did not die until they had become devoted scholars who had attained a high level of knowledge and understanding, and they had become, as it were, professors whilst the most that others could do was be their students.

﴿It [the Qur'an] is not the word of an accursed devil﴾ – having mentioned the magnificence and virtue of His Book by highlighting the virtue of the two noble Messengers through whom the Book reached people and praising them, Allah declares the Book to be free of any problem or shortcoming that could undermine its credibility.

﴿It [the Qur'an] is not the word of an accursed devil﴾ – the word translated here as ﴿accursed﴾ means far away from Allah.

﴿So which way will you go?﴾ That is, how can this even cross your minds? How did you lose your minds to the point that you regard truth, which is the highest level of credibility, as being like lying, which is the worst type of falsehood?

Can this be anything but turning facts upside down?

﴿It [the Qur'an] is but a reminder to the worlds﴾ through which they may learn about their Lord and about His sublime attributes and what shortcomings He should be declared above. And through it they may learn about the commands and prohibitions, and the reasons behind them; and about the divine decrees and religious rulings. And

through it they may learn in general terms of what is best for them in this world and in the hereafter, and they may attain bliss in both realms by adhering to it.

﴿for whoever among you wills to tread the straight path﴾ after guidance has become distinct from misguidance.

﴿But you cannot will it unless Allah, the Lord of the worlds, so wills it﴾ that is, His will is always done, and cannot be opposed or prevented.

In this and similar verses there is a refutation of the Qadaris who deny the divine will and the Qadaris who deny the free will of man, as has been discussed previously. And Allah knows best. Praise be to Allah.

This is the end of the commentary on Soorat at-Takweer.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



82. Soorat al-Infithâr

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ
بُعِثَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾﴾ (سورة الانفطار: ١-٥)

- 82:1. When the heaven is cleft asunder,
82:2. and when the stars are dispersed,⁴¹
82:3. and when the seas burst forth,
82:4. and when the graves are overturned,
82:5. then every soul will know what it has done and what it has left
undone.

That is, when the heaven is torn apart and the heavenly bodies are scattered, losing their beauty, and the seas burst forth and become one sea, and the graves are overturned and cast forth what they contain of

⁴¹ This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos, so that they will no longer be seen in their usual places in the sky. (Adapted from Ibn 'Ashoor)

the dead, and they are gathered for the standing before Allah, when He will requite them for their deeds, at that time the reality of things will be uncovered and what was hidden will be disclosed; every soul will know what it has gained or lost.

There the wrongdoer will bite on his hands, when he sees that his deeds are invalid and his scale is light, and that his wrongdoings are piled up against him and his evil deeds have been presented to him. He will become certain of eternal doom and everlasting punishment.

There the pious – who sent forth righteous deeds – will attain great triumph and eternal bliss, and they will be safe from the punishment of hell.



﴿يَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكْذِبُونَ بِالَّذِينَ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾ (سورة الانفطار: ٦-١٢)

82:6. O man, what has deceived you concerning your Most Generous Lord,

82:7. Who created you, fashioned you and made you well-proportioned,

82:8. assembling you in whatever form He willed?

82:9. Nay, but you deny the Last Judgement,

82:10. while indeed there are watchers appointed over you,

82:11. honourable scribes,⁴²

82:12. who know all that you do.

Here Allah (ﷻ) says, rebuking the human who falls short in his duty towards his Lord and does that which incurs His wrath:

⁴² These are the recording angels who write down all that people do of both good and bad deeds.

﴿O man, what has deceived you concerning your Most Generous Lord﴾ – is it because you are heedless of your duty towards him? Or because you think little of His punishment? Or because you do not believe in His requital?

Is He not the One ﴿Who created you, fashioned you﴾ in the best shape ﴿and made you well-proportioned﴾, assembling you in a shape that is well balanced, the best shape and figure?

Is it appropriate for you to be ungrateful for the blessings bestowed by your Lord, or to deny His kindness?

That can only stem from your ignorance, wrongdoing, stubbornness and foolishness. So praise Allah for not giving you the shape of a dog or a donkey, or other similar animals.

Hence Allah (ﷻ) says: ﴿assembling you in whatever form He willed﴾.

﴿Nay, but you deny the Last Judgement﴾ that is, despite this exhortation and reminder, you still persist in denying the requital.

But you will inevitably be brought to account for your deeds, for Allah has appointed over you noble angels who record your words and deeds, and they know all that you do. This includes both actions of the heart (beliefs, thoughts and emotions) and physical actions. So what is appropriate on your part is to honour them and respect them.



﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصَلُّونَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾﴾ (سورة الانفطار: ١٣-١٩)

82:13. Verily the righteous will be in bliss,

- 82:14. and verily the wicked will be in the blazing fire,
 82:15. which they will enter on the Day of Judgement
 82:16. and will never leave.
 82:17. And how could you know what the Day of Judgement is?
 82:18. Again, how could you know what the Day of Judgement is?
 82:19. It is the day when no soul will have the power to do anything
 for another, and on that day all command will belong to Allah
 alone.

What is meant by the righteous is those who fulfil their duties towards Allah and towards other people, who adhere to righteousness in beliefs and thoughts, and in physical actions. Their reward will be mental, spiritual and physical bliss, in this world, in *al-barzakh* and in the abode of eternity.

﴿and verily the wicked﴾ who fall short in their duties towards Allah and towards other people, whose hearts are filled with evil, resulting in evil deeds,
 ﴿will be in the blazing fire﴾ that is, they will have a painful punishment in this world, in *al-barzakh* and in the abode of eternity.

﴿which they will enter﴾ and be severely punished therein
 ﴿on the Day of Judgement﴾ that is, the day of requital for deeds.

﴿and will never leave﴾; rather they will remain therein and never depart from it.

﴿And how could you know what the Day of Judgement is? Again, how could you know what the Day of Judgement is?﴾ This demonstrates the enormity of that terrifying day.

﴿It is the day when no soul will have the power to do anything for another﴾, even if he is a relative or a sincerely loved one. Each person will be preoccupied with his own self and will not seek salvation for anyone else.

﴿and on that day all command will belong to Allah alone﴾ for it is He Who will judge between all people and settle the score of the one who was wronged with the one who wronged him.

And Allah knows best.

This is the end of the commentary on Soorat al-Infīṭār.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



83. Soorat al-Muṭaffifeen

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ
يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ
الْعَالَمِينَ ﴿٦﴾﴾ (سورة المطففين: ١-٦)

- 83:1. Woe to those who give short measure,
83:2. who, when they take by measure from people, demand it in full,
83:3. but if they measure or weigh for them, they give them less than their due.
83:4. Do these people not realise that they will be resurrected
83:5. on a momentous day,
83:6. a day on which humanity will stand before the Lord of the worlds?

﴿Woe﴾ – this is a word of punishment and warning
﴿to those who give short measure﴾. Allah explains who they are in the following verses:

﴿who, when they take by measure from people, demand it in full﴾ that is, they take from them in full that which is proven to be their due, demanding it in full with no shortfall.

﴿but if they measure or weigh for them﴾ that is, when they give people what is due from them by measure or by weight, ﴿they give them less than their due﴾ that is, they detract something from it, either by giving short measure or short weight, or by not giving the full measure or weight, and the like. This is theft of people's wealth and is being unfair to them.

If this is the warning for those who give short measure and short weight, then those who take people's wealth by force or by stealing are more deserving of this warning.

This verse indicates that just as man wants to take his due from people, he must also give them their due when engaging in business and other dealings with them.

In fact the general meaning of this verse also includes engaging in argument and exchanging views. Usually both parties in a dispute are eager to present their views; by the same token they must also point out to their opponents any proof that will support their argument of which they are unaware, and they should consider the opponent's argument just as they consider their own. In such a situation it will be known how fair-minded or biased a person is, how humble or arrogant he is, and how wise or foolish he is. We ask Allah to guide us to all that is good.

Then Allah (ﷻ) warns those who give short measure, expressing astonishment at their situation and how they persist in wrongdoing, as He says:

﴿Do these people not realise that they will be resurrected on a momentous day, a day on which humanity will stand before the Lord of the worlds?﴾

What makes them have the audacity to give short measure is their lack of belief in the Last Day. Otherwise, if they did believe in it, and knew that they would stand before Allah, and that He would ask them about their sins both small and great, they would give that up and repent from it.



﴿ كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَيَلُومِيزُ ﴿١٠﴾ لِلْمُكَذِّبِينَ ﴿١١﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١٢﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٣﴾ إِذَا نُنزِلَتْ عَلَيْهِ ﴿١٤﴾ مَا يَشَاءُ قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٥﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٦﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمِيزٍ لَمَحْجُورُونَ ﴿١٧﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٨﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِدِهٍ تَكْذِبُونَ ﴿١٩﴾ ﴾

(سورة المطففين: ٧-١٧)

- 83:7. Verily the record of the wicked is in *Sijjeen* –
 83:8. and how could you know what *Sijjeen* is?
 83:9. a clearly inscribed record.
 83:10. Woe that day to the deniers,
 83:11. those who deny the Day of Judgement.
 83:12. No one denies it except every transgressor who is steeped in sin.
 83:13. When Our revelations are recited to him, he says: This is nothing but tales of the ancients.
 83:14. Nay; rather their hearts have been covered with the stain of their misdeeds.⁴³

⁴³ Their hearts are covered with the stain of the sins that they have been committing. The effect of repeated sins on the heart is mentioned in the hadith:

«If the believer commits a sin, a black spot appears on his heart. If he repents, gives it up and seeks forgiveness, his heart is cleansed, but if he =

83:15. Nay; verily on that day they will be barred from seeing their Lord.

83:16. Then they will surely enter the blazing fire,

83:17. then it will be said to them: This is what you used to deny.

﴿Verily the record of the wicked﴾ this includes every wicked person among all types of disbelievers, hypocrites and evildoers ﴿is in Sijjeen﴾. Then Allah explains that by saying:

﴿and how could you know what Sijjeen is? – a clearly inscribed record﴾ that is, it is a record in which are recorded their evil deeds. The word Sijjeen refers to a narrow, constricted place. Sijjeen is the opposite of 'Illiyoon, which is the place where the record of the righteous is kept, as we shall see below.

It was also suggested that Sijjeen is the lowest of the seven earths, the abode of the wicked, where they will dwell in the hereafter.

﴿Woe that day to the deniers﴾. Then Allah explains who the deniers are:

﴿those who deny the Day of Judgement﴾ that is, the day of requital, the day on which Allah will judge people according to their deeds.

﴿No one denies it except every transgressor﴾ who oversteps the sacred limits of Allah and goes beyond that which is permissible to that which is prohibited.

﴿who is steeped in sin﴾ that is, he commits a great deal of sin. This is the one whose transgression makes him disbelieve and whose arrogance makes him reject the truth. Therefore

= does more, then (that spot) increases until it covers his heart. That is the stain which Allah mentioned in the Qur'an:

﴿Nay; rather their hearts have been covered with the stain of their misdeeds.﴾ (*al-Mutaffifeen 83: 14*).» (Recorded by Ahmad and at-Tirmidhi; al-Albani graded it as authentic)

According to Ibn 'Ashoor, this covering of their hearts prevents them from understanding the Qur'an and seeing the huge difference between it and the tales of the ancients.

﴿When Our revelations are recited to him﴾, that point to the truth and to the truthfulness of that which His Messengers brought, he stubbornly rejects them and ﴿says: This is nothing but tales of the ancients﴾ that is, it is nonsense stories of past nations and is not from Allah. He says this out of arrogance and stubbornness.

As for the one who is fair-minded and whose goal is to seek clear truth, he does not deny the Day of Judgement, because Allah has established for it definitive evidence and clear proof that make it certain, so it has become as clear as day to them. This is in contrast to those whose hearts have been covered with the stain of their misdeeds and sins, so they are prevented from seeing the truth. Therefore, as requital for that, they will be prevented from seeing Allah, just as their hearts were prevented from accepting the signs of Allah in this world.

﴿Then﴾ in addition to that severe punishment ﴿they will surely enter the blazing fire﴾.

Then it will be said to them by way of rebuke: ﴿This is what you used to deny﴾.

Thus Allah mentions three types of punishment that they will face: the punishment of hell, the punishment of blame and rebuke, and the punishment of being kept away from the Lord of the worlds, which implies that He will be angry with them, which will be worse for them than the punishment of the fire.

The meaning of this verse indicates that the believers will see their Lord on the Day of Resurrection and in paradise, and the joy they will find in gazing upon His Countenance will be greater than all other pleasures. When He addresses them, they will rejoice therein, as Allah mentions in several verses of the Qur'an and as is mentioned in *mutawātir* reports from the Messenger of Allah (ﷺ).

These verses also contain a warning against sin, for it stains the heart, gradually covering it until its light is extinguished and its ability

to recognise things as they are ceases to function, whereupon facts are turned upside down, so that the individual sees falsehood as truth and truth as falsehood. This is one of the punishments for sin.



﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عَلَيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾
 يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ
 نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتْمُهُ مِسْكٌَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ
 الْمُتَنَفِسُونَ ﴿٢٦﴾ وَمِرَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾ (سورة

المطففين: ١٨-٢٨)

- 83:18. Verily the record of the righteous is in 'Illiyoon⁴⁴ –
 83:19. and how could you know what 'Illiyoon is? –
 83:20. a clearly inscribed record,
 83:21. kept with those who are close to Allah.
 83:22. Verily the righteous will be in bliss,
 83:23. seated on couches, gazing in wonder.
 83:24. You will see on their faces the radiance of bliss.
 83:25. They will be given to drink pure wine from a sealed container,
 83:26. of which the seal is musk – for that let all aspire, who have
 aspirations –
 83:27. and that wine will be mixed with water from the spring of
 Tasneem,
 83:28. a spring from which those who are close to Allah will drink.

⁴⁴ 'Illiyoon is the name of a comprehensive book in which Allah records the good deeds of the righteous among the jinn and humankind. The name is derived from a root meaning high, because it will be the cause of the righteous being admitted to high levels in paradise. (az-Zamakhshari)

Having mentioned that the record of the wicked will be in the lowest and most constricted place, Allah tells us that the record of the righteous will be in the highest and most spacious place, and that their clearly inscribed record is ﴿kept with those who are close to Allah﴾, namely the noble angels and the souls of the Prophets, the strong and true in faith, and the martyrs, and Allah will declare their renown among those on high.

'Illiyoon is the name of the highest part of paradise.

Having mentioned their record, Allah now tells us that they will be in bliss, which is a word that encompasses emotional, spiritual and physical delights.

﴿seated on couches﴾ that are adorned with beautiful cloth ﴿gazing in wonder﴾ at what Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿You﴾, O onlooker, ﴿will see on their faces the radiance of bliss﴾ that is, the glow of pleasure. For when pleasure and happiness are ongoing, that gives light, beauty and joy to the face.

﴿They will be given to drink pure wine﴾ which is the best and most delicious of drinks ﴿from a sealed container, of which the seal is musk﴾.

It may be that what is meant is that it is sealed to prevent anything from being added that may distract from its pleasure or spoil its taste, and that the seal with which it is sealed is musk. Or it may be that what is meant by the word *khitām* (translated here as ﴿seal﴾) is the residue at the bottom of the vessel from which they will drink that pure wine, and that it is the finest musk.

This residue that is left at the bottom of the glass is usually thrown away in this world, but in paradise it will be of that high quality.

﴿for that﴾ eternal bliss, of which no one knows the extent of its beauty except Allah

﴿let all aspire, who have aspirations﴾ that is, let them compete in hastening to do the deeds that will enable one to reach it. This should be given priority in sacrificing that which is most precious in order to attain it, for it is the most deserving of things which strong men should compete to attain.

That drink will be mixed with water from the spring of Tasneem, which is a spring ﴿from which those who are close to Allah will drink﴾; it is the highest source of any drink in paradise, therefore it is only for those who are close to Allah, who are the highest of people in status. It will be mixed with nectar and other delicious drinks for the people on the right.



﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ نُؤِيبُ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة المطففين:

(٣٦-٢٩)

- 83:29. Verily the evildoers used to laugh at those who believed;
 83:30. when they passed by them, they would wink at one another [in mockery],
 83:31. and when they returned to their homes, they returned exulting.
 83:32. When they saw the believers, they said: These people have indeed gone astray,
 83:33. although they were not sent to be their keepers.
 83:34. But on that day those who believed will laugh at the disbelievers,
 83:35. while sitting on couches, gazing around.

83:36. Are the disbelievers requited for anything other than what they used to do?

Having mentioned the requital of the evildoers and the reward of the believers, Allah (ﷻ) now mentions the immense difference between them. He tells us that in this world the evildoers used to mock the believers, making fun of them, laughing at them and winking in derision at one another when they passed by them, out of scorn and contempt towards them, yet despite that they felt secure, and no fear ever crossed their minds.

﴿and when they returned to their homes﴾ in the morning or evening,
 ﴿they returned exulting﴾ that is, happy and rejoicing.

This was one of the greatest signs of their delusion, that they combined the worst of deeds with a sense of being secure in this world, to the extent that it was as if they had received a covenant and promise from Allah that they would be among the blessed, and they regarded themselves as being guided and the believers as being misguided. This was a fabrication against Allah, for they dared to speak about Him without knowledge.

﴿although they were not sent to be their keepers﴾ that is, they were not sent to be in charge of the believers and were not given the task of keeping a record of their deeds, such that they should be keen to accuse them of being misguided. This was nothing more than stubbornness, obstinacy and foolishness on their part, for which they had no proof or evidence. Therefore the requital in the hereafter will match their deeds.

﴿But on that day﴾ namely the Day of Resurrection
 ﴿those who believed will laugh at the disbelievers﴾ when they see them immersed in punishment, when all that they used to fabricate will be lost from them.

The believers will be in the utmost comfort and security, (sitting on couches) that are beautifully adorned, (gazing around) at that which Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

(Are the disbelievers requited for anything other than what they used to do?) That is, they will be given a recompense that matches their deeds. Just as they laughed at the believers in this world and accused them of being misguided, the believers will laugh at them in the hereafter, and they will see them subjected to a punishment that is the requital for misguidance.

Yes, they will be requited for what they used to do, on the basis of divine justice and wisdom, for Allah is All-Knowing, Most Wise.

This is the end of the commentary on Soorat al-Muṭaffifeen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



84.

Soorat al-Inshiqâq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿١﴾ إِذَا السَّمَاءُ انشَقَّتْ ﴿٢﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٣﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٤﴾ وَأَلْقَتْ مَا فِيهَا
وَتَخَلَّتْ ﴿٥﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٦﴾ يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلْقِيهِ
﴿٧﴾ فَأَمَّا مَنْ أُوِّقِيَ كِتَابَهُ بِيَمِينِهِ ﴿٨﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٩﴾ وَنَقْلُبُ
إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿١٠﴾ وَأَمَّا مَنْ أُوِّقِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١١﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٢﴾ وَيَصِلُ
سَعِيرًا ﴿١٣﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٤﴾ إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿١٥﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

﴿١٥﴾ (سورة الانشقاق: ١-١٥)

- 84:1. When the heaven is rent asunder,
- 84:2. and hearkens unto its Lord, as in truth it must,
- 84:3. and when the earth is levelled,
- 84:4. and casts forth all that it contains, and becomes empty,
- 84:5. and hearkens unto its Lord, as in truth it must,
- 84:6. then, O man who toils constantly until you meet your Lord, you will surely see the outcome of your deeds.

- 84:7. As for the one who is given his record of deeds in his right hand,
 84:8. he will have an easy reckoning,
 84:9. and he will go back to his family [in paradise] rejoicing.
 84:10. As for the one who is given his record of deeds from behind his
 back,
 84:11. he will call out [wishing] for death,
 84:12. and he will enter the raging fire.
 84:13. He lived rejoicing among his family;
 84:14. indeed he thought that he would never return [to his Lord].
 84:15. Nay [he will indeed return to Him], for His Lord was always
 watching him.⁴⁵

Here Allah (ﷻ) explains what will happen on the Day of Resurrection of changes to mighty heavenly bodies:

﴿When the heaven is rent asunder﴾ that is, when it splits apart, its stars and other heavenly bodies are scattered, and the sun and moon cease to shine

﴿and hearkens unto its Lord﴾ that is, it heeds His command and listens out for what He will say.

And in truth it must do so, for it is subjugated and under the control of a mighty Sovereign Whose command is not to be disobeyed and Whose rule is not to be opposed.

﴿and when the earth is levelled﴾ that is, it will be shaken and its mountains will be scattered away; all structures or landmarks will be made to tumble down, and Allah (ﷻ) will spread it out like a leather mat, until it becomes very wide and spacious in order to accommodate all those who will stand before Him, despite their huge numbers.

⁴⁵ Allah was watching and is well aware of all his deeds, therefore divine wisdom dictates that He should resurrect him and requite him for them. (az-Zamakhshari; ar-Râzi)

Thus it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and casts forth all that it contains﴾ of the dead, and of treasures ﴿and becomes empty﴾. The Trumpet will be sounded and the dead will come forth from their graves to the surface of the earth. The earth will bring forth its treasures, until they become like great columns which people will see and will regret what they used to compete for.

﴿and hearkens unto its Lord, as in truth it must, then, O man who toils constantly until you meet your Lord﴾ that is, you are toiling, doing good or bad deeds, until you meet your Lord, then on the Day of Resurrection Allah will certainly requite you on the basis of grace if you are among the blessed, or on the basis of justice if you are among the doomed.

Hence He mentions the details of the requital:

﴿As for the one who is given his record of deeds in his right hand﴾ – this refers to the blessed.

﴿he will have an easy reckoning﴾ which will be an easy discussion of his deeds before Allah; Allah will make him admit his sins until, when he thinks that he is doomed, Allah (ﷻ) will say to him:

«I concealed them for you in the previous world and I will conceal them for you today.» (Bukhari)

﴿and he will go back to his family [in paradise] rejoicing﴾ because he has been saved from punishment and has attained reward.

﴿As for the one who is given his record of deeds from behind his back﴾ that is, in his left hand from behind,

﴿he will call out [wishing] for death﴾ because of disgrace and shame, and what he will find in his record of deeds that he sent forth and did not repent from.

﴿and he will enter the raging fire﴾ that is, the raging fire will surround him on all sides, and he will suffer different kinds of punishment there. That is because in this world, he ﴿lived rejoicing

among his family), and the resurrection never crossed his mind. He did evil deeds and never thought that he would be brought back to his Lord and would be made to stand before Him.

﴿Nay [he will indeed return to Him], for His Lord was always watching him﴾, so it is not appropriate for Allah to leave him without purpose, with no commands or prohibitions, and no reward or punishment.



﴿فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا
عَنْ طَبَقِ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾
بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾﴾ (سورة الانشقاق: ١٦-٢٥)

84:16. Verily I swear by the twilight,

84:17. and by the night and what it brings together,⁴⁶

84:18. and by the moon when it is full,

84:19. you will surely progress from stage to stage.

84:20. Then what is the matter with them, that they do not believe

84:21. and when the Qur'an is recited to them they do not prostrate [to Allah]?

84:22. Rather those who disbelieve insist on rejecting the Qur'an,

84:23. but Allah knows best what they harbour in their hearts of ill feelings.

84:24. So give them the tidings of a painful punishment.

⁴⁶ This refers to people and creatures, who had been scattered during the day, coming back to their dwelling places and shelters to be reunited and rest at night. (ash-Shawkâni; Ibn 'Ashoor)

84:25. But those who believe and do righteous deeds will have a never-ending reward.

Here Allah swears by the signs of the night; He swears by the twilight, which is the remnant of sunlight that signals the onset of night.

﴿and by the night and what it brings together﴾ of animals and other things.

﴿and by the moon when it is full﴾ that is, when the light of the moon is at its brightest, when it is full. That is when it is at its most beautiful and is of the greatest benefit.

What is attested to by this oath is: ﴿you﴾, O humankind ﴿will surely progress from stage to stage﴾ that is, you will pass through several stages, from a sperm drop to a clinging clot, to a lump of flesh, until the soul is breathed into the developing foetus. Then he becomes an infant and child, then reaches the age of discernment, then he becomes accountable and subject to commands and prohibitions. Then after that he dies, then he will be resurrected and requited for his deeds.

These various stages that the human being goes through indicate that Allah alone is deserving of worship, is to be affirmed as One and is in control of His slaves by His wisdom and mercy, and that the human being is in need and is helpless, subject to the control of the Almighty, Most Merciful.

Yet despite that many people do not believe, ﴿and when the Qur'an is recited to them they do not prostrate [to Allah]﴾ that is, they do not submit to the Qur'an or comply with its commands and prohibitions.

﴿Rather those who disbelieve insist on rejecting the Qur'an﴾ that is, they stubbornly rejected the truth after it has become clear, so it should come as no surprise that they do not believe and do not submit to the Qur'an, for the one who stubbornly rejects the truth is a hopeless case.

﴿but Allah knows best what they harbour in their hearts of ill feelings﴾ that is, what they do and intend in secret, for Allah knows what they conceal in their hearts and what they do openly, and He will requite them for their deeds. Hence He says:

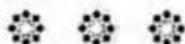
﴿So give them the tidings of a painful punishment﴾ the word translated here as ‘giving tidings’ (*bashârah*) reflects the fact that tidings have an effect on the skin (*basharah*), showing either happiness or distress.

This is how most people are: they reject the Qur’an and do not believe in it.

But among humankind are some whom Allah has guided, so they believe in Allah and accept what the Messengers brought; they believe and do righteous deeds. It is they who ﴿will have a never-ending reward﴾ that is, one that will never cease; rather it is an eternal reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

This is the end of the commentary on Soorat al-Inshiqâq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Most Gracious, the Most Merciful



﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قِيلَ أَضْحَبُ
الْأَخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ
شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ الَّذِي لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ
لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْودُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالِمًا
يُرِيدُ ﴿١٦﴾ هَلْ أُنثِقَ الْجُنُودُ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾ ﴿سورة البروج:

- 85:2. and by the promised day,⁴⁷
 85:3. by the witness and that which is witnessed,
 85:4. cursed be the makers of the trench
 85:5. who lit a blazing fire in it,
 85:6. for they sat beside it
 85:7. to witness what they did to the believers.
 85:8. Their only grievance against them was that they believed in
 Allah, the Almighty, the Praiseworthy,
 85:9. to Whom belongs the dominion of the heavens and the earth,
 and Allah is witness over all things.
 85:10. Verily for those who persecute the believing men and believing
 women, then do not repent, there will be the punishment of hell
 and there will be the punishment of the scorching fire.
 85:11. But those who believe and do righteous deeds will surely have
 gardens through which rivers flow; that is the great triumph.
 85:12. Indeed the vengeance of your Lord is severe.
 85:13. Verily it is He Who originates [creation] then repeats it,
 85:14. and He is the Oft-Forgiving, the Loving,
 85:15. the Lord of the Throne, the Glorious;
 85:16. He does whatever He wills.
 85:17. Has there not come to you the story of the [disbelieving] hosts
 85:18. of Pharaoh and Thamood?⁴⁸
 85:19. Nay, those who disbelieve persist in denial
 85:20. and Allah encompasses them on all sides.⁴⁹
 85:21. Nay, it is a glorious Qur'an,

⁴⁷ The promised day is the Day of Resurrection.

⁴⁸ That is, has there not come to you the story of these disbelievers who gathered together in stubborn opposition towards their Prophets, and how Allah punished them? (ash-Shawkāni)

⁴⁹ They cannot outwit Him or escape Him, no matter where they turn.

85:22. [inscribed] in a Preserved Tablet.

That is, by the heaven with all that it contains of the sun and moon, and other heavenly bodies, that are indicative of the perfect might, mercy, vast knowledge and wisdom of Allah (ﷻ).

﴿and by the promised day﴾ namely the Day of Resurrection, on which Allah has promised to gather all creatures, bringing together the first and the last, near and far; it cannot be changed for Allah does not break His promise.

﴿by the witness and that which is witnessed﴾ this includes everyone who meets this description; that is, one who sees and what is seen.

What is attested to here is the dazzling signs of Allah, His great wisdom and His all-encompassing mercy.

And it was said that what is attested to here is the words ﴿cursed be the makers of the trench﴾, and this is a supplication against them, praying that they be doomed.

These makers of the trench were disbelievers, among whom lived some believers. The disbelievers put pressure on them to enter their religion, but the believers refused to do so. So the disbelievers dug a trench in the ground and lit a fire in it, then they sat around it and persecuted the believers, exposing them to the fire. Whoever responded to their demands, they let him go, but whoever persisted in his faith, they threw him into the fire. This was an example of extreme hostility towards Allah and the believers; therefore Allah cursed them, destroyed them and promised them punishment, and said: ﴿cursed be the makers of the trench﴾.

Then He tells us about the makers of the trench ﴿who lit a blazing fire in it, for they sat beside it to witness what they did to the believers﴾. This is one of the worst types of tyranny and hardheartedness, because they combined stubborn rejection of the signs of Allah with fighting the believers and tormenting them with this heart-wrenching torment

and being present to watch them being thrown into it, when the only grievance they had against the believers was something for which the latter deserved to be praised and through which they only sought to attain happiness, which was that they believed in Allah, the Almighty the Praiseworthy, Who possesses might through which He subdues all things and He is deserving of praise in all His words, attributes and actions.

﴿to Whom belongs the dominion of the heavens and the earth﴾ as He created them and all who dwell in them; they are His slaves, and He controls them as the owner controls what he owns.

﴿and Allah is witness over all things﴾ because He knows, hears and sees all.

Should these rebellious ones who oppose Allah not fear lest the Almighty, the Omnipotent, wreak vengeance, or do they not realise that they are all slaves of Allah, and no one has any power over anyone else except by permission of the Sovereign?

Or is it hidden from them that Allah encompasses all their deeds and will requite them for their actions?

Nay; the disbeliever is deluded and the wrongdoer is ignorant and blind to the straight path.

Then Allah issues promises and warnings to them, and offers them the opportunity to repent, as He says:

﴿Verily for those who persecute the believing men and believing women, then do not repent, there will be the punishment of hell and there will be the punishment of the scorching fire﴾ that is, the severe, burning punishment.

Al-Hasan (may Allah have mercy on him) said: Look at this generosity and kindness. They killed His close friends and those who obeyed Him, yet he is calling them to repent.

Having mentioned the punishment of the wrongdoers, Allah now mentions the reward of the believers:

﴿But those who believe﴾ in their hearts ﴿and do righteous deeds﴾ in their physical actions ﴿will surely have gardens through which rivers flow; that is the great triumph﴾ through which they will attain the pleasure of Allah and His paradise.

﴿Indeed the vengeance of your Lord is severe﴾ that is, the punishment of those who commit crimes and great sins will indeed be severe, for He is vigilantly watching the wrongdoers, as He says elsewhere:

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.﴾ (*Hood 11: 102*)

﴿Verily it is He Who originates [creation] then repeats it﴾ that is, He is the only One Who initiates creation and repeats it, and He has no partner in that.

﴿and He is the Oft-Forgiving﴾ Who forgives all sins for the one who repents, and He pardons all bad deeds for the one who seeks His forgiveness and turns to Him.

﴿the Loving﴾ Who loves His loved ones, and His loved ones love Him with a love that is unmatched.

Just as nothing resembles him in His majesty, beauty, attributes and deeds, the way He is loved in the hearts of the elite among His creation is like nothing else; no other love resembles it.

Therefore love of Him is the foundation of servitude to Him, for it is a love that takes precedence and prevails over love of anything else. If you love anything other than Allah independently of Allah (and not for His sake), then it will turn into suffering.

And Allah (ﷻ) is loving towards His loved ones, as He says elsewhere:

﴿...people whom He loves and who love Him...﴾ (*al-Mā'idah 5: 54*)

What is referred to here is pure love.

There is a subtle meaning here, for alongside His name “the Loving (al-Wadood)” He mentions His name “the Oft-Forgiving (al-Ghafoor)”, so as to indicate that if the sinners repent to Allah and turn to Him, He will forgive their sins and love them, so that it cannot be said that He will forgive their sins but love will not be restored to them, as some erroneously suggested.

Rather Allah rejoices over the repentance of His slave when he repents, more than a man rejoices over his camel on which is his food and drink and all that he needs on his journey, which he loses in the rugged and dangerous wilderness, so he despairs of it and lies down in the shade of a tree to await death, then whilst he is in that state, his mount appears at his head, so he seizes its reins. Allah rejoices more over the repentance of His slave than this man rejoices over his mount, and this is a great joy that cannot be surpassed.

To Allah be praise and pure love; how great is His kindness and goodness, how abundant His grace and favour.

﴿the Lord of the Throne, the Glorious﴾ that is, Lord of the mighty Throne, which in its greatness encompasses the heavens and the earth and the *Kursi*.

In relation to the Throne, the *Kursi* is like a ring thrown into the wilderness, compared to the rest of the earth. Allah singles out the Throne for mention because of its greatness, and because it is the closest of all created things to Him.

The above is applicable if the word *majeed* (translated here as ‘glorious’) is understood to refer to the Throne.

However, it may be understood as referring to Allah (ﷻ), in which case it is indicative of how sublime and great His attributes are.

﴿He does whatever He wills﴾ that is, whatever He wills, He does. When He wills a thing, He says to it, ‘Be!’ and it is. No one does whatever He wills except Allah. If created beings want something, they will inevitably find some who will help and some who will resist,

but Allah needs no helpers to do His will and there is no one who can resist whatever He wants.

Then Allah mentions some of His deeds that confirm the soundness of that which His Messengers brought:

«Has there not come to you the story of the [disbelieving] hosts of Pharaoh and Thamood» and how they rejected the Messengers, so Allah caused them to be among the doomed.

«Nay, those who disbelieve persist in denial» that is, they persist in their stubborn denial; the signs do not benefit them at all and exhortation is to no avail

«and Allah encompasses them on all sides» that is, He encompasses them by His knowledge and might. This is like the verse in which He says:

«Verily, your Lord is ever vigilant.» (*al-Fajr* 89: 14)

This is a stern warning to the disbelievers of the punishment of those who are in His grasp and under His control.

«Nay, it is a glorious Qur'an» that is, it is comprehensive in its meanings, and contains a great deal of goodness and knowledge.

«[[inscribed] in a Preserved Tablet» that is protected from any change, addition or subtraction, and is guarded against the devils. It is the Preserved Tablet in which Allah has written down all things.

This is indicative of the majesty and greatness of the Qur'an, and its high esteem before Allah (ﷻ). And Allah knows best.

This is the end of the commentary on Soorat al-Burooj.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



86.

Soorat at-Ṭâriq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النُّجُومُ النَّاقِطُ ﴿٣﴾ إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يُخْرَجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَنَ
رَجِيمٍ لَقَائِدٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ قَالَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ
ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾ وَمَا هُوَ إِلَّا هَزْلٌ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾
فَمَهْلِكُ الْكَافِرِينَ آمِهَلَهُمْ رُوبًا ﴿١٧﴾﴾ (سورة الطارق: ١-١٧)

- 86:1. By the heaven and that which appears by night –
86:2. and how could you know what that which appears by night is?
86:3. It is the star of piercing brightness –
86:4. for every soul there is a keeper watching it.
86:5. Let man consider that from which he was created.
86:6. He was created from an ejected fluid⁵⁰

⁵⁰ It is well known that the sperm is carried by ejected fluid or gushing water, which is the semen; what is perhaps less well known is that the egg is =

- 86:7. originating from between the backbone and the ribs.
 86:8. Surely Allah has the power to bring him back to life
 86:9. on the day when people's inner secrets will be examined.
 86:10. Then man will have no power to help himself nor anyone to help him.
 86:11. By the sky that returns⁵¹
 86:12. and by the earth that cracks open [with the growth of plants],⁵²
 86:13. verily it [the Qur'an] is a decisive word,
 86:14. and is not to be taken lightly.
 86:15. Surely they [the disbelievers] are plotting and planning,

= also carried by ejected fluid. The egg in the ovary forms in the Graafian follicle surrounded by water. When the follicle ruptures, that water, or fluid, is ejected along with the egg, which is caught by the fimbriae of the fallopian tube, where it meets the sperm. This fluid carries the egg just as the fluid from the man carries the sperm. In both cases the fluid is ejected, and both come from the reproductive organs, the testes and ovaries, which originate from between the backbone and the ribs (see following footnote).

Adapted from Dr. Mohammed Ali Albar, *Khalq al-Insân bayna at-Tibb wal-Qur'ân*, 114-124, via Islam Questions and Answers website <https://islamqa.info/en/118879>.

- ⁵¹ This may refer to rain, as water vapour that rises and forms clouds is sent back to the earth as rain or other precipitation. Modern commentators suggest that it may also refer to the protective nature of the earth's atmosphere, which absorbs or deflects (returns) much of the harmful radiation coming from the sun, whilst allowing the sun's heat and beneficial components of its rays to reach the earth's surface.
- ⁵² The word *şad'* (paraphrased above as referring to the soil cracking open when seeds sprout and plants grow) appears in the singular form, so the verse may be rendered as 'By the earth with its crack'. This led some modern commentators to suggest that it may refer to the Ocean Ridge, which is a single, interconnected, global mid-oceanic ridge system that is part of every ocean and which may be described as a single continuous crack in the earth's surface.

86:16. but I too am planning.

86:17. So bear with the disbelievers; bear with them for a little while.

Allah (ﷻ) says: ﴿By the heaven and that which appears by night﴾, then He explains what that which appears by night (*at-ṭâriq*) is: ﴿It is the star of piercing brightness﴾ that is, the star that shines brightly, whose light pierces the heavens until it is seen on earth. The correct view is that it is a generic term which refers to all stars of piercing brightness.

It was also suggested that it refers to Saturn,⁵³ whose light pierces the seven heavens so that we see it.

It is called *ṭâriq* because it appears at night (*yaṭruq*).

What is attested to by this oath is: ﴿for every soul there is a keeper watching it﴾ and recording its deeds, both righteous and otherwise, and that soul will be requited for the deeds that are recorded against it.

﴿Let man consider that from which he was created﴾ that is, let him reflect upon his creation and his origin, for he is created ﴿from an ejected fluid﴾ namely semen, ﴿originating from between the backbone and the ribs﴾. It may be that it comes from between the backbone of the man and the ribs of the woman, or it may be that what is meant is gushing semen, which comes from the man, and the place from which it emerges is between the backbone and the ribs of the man, and this may be the most correct interpretation, because Allah describes it as an ejected fluid, and what is felt and seen to be ejected is the semen of the man. Similarly, the word *tarâ'ib* (translated here as ﴿ribs﴾) may be used with regard to men. And Allah knows best.

The One Who created man from an ejected fluid that emerges from this place is able to recreate him in the hereafter and resurrect him for the requital.

⁵³ The word *najm*, translated here as ﴿star﴾, may refer to any heavenly body, including planets.