



The Light

SAUDI ONLINE JUNIORS

Ramadan 2026

Syllabus: Thafseer As-Sa'di (English)
Chapters : Sura Al-Jinn to Al-Mursalath

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SAUDI ONLINE JUNIORS



RAMADAN 2026 SCHEDULE

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Feb. 26	Revision Al-Jinn, Al-Muzammil		48	24
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March 5	Al-Insan	1-16	16	7
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March 7	Al-Mursalath	1-24	24	5
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FINAL EXAM				
March 14	FULL SURAH		225	73

72. Soorat al-Jinn

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى
الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾﴾ (سورة الجن: ١-٢)

72:1. Say: It has been revealed to me that a group of the *jinn* listened [to the Qur'an] and they said: Indeed we have heard a wondrous recitation,

72:2. which guides to the right path, so we have believed in it, and we will never associate anyone with our Lord;

﴿Say﴾ O Messenger of Allah (ﷺ), to the people:

﴿It has been revealed to me that a group of the *jinn* listened [to the Qur'an]﴾. Allah directed them to His Messenger (ﷺ) so that they might hear His revelations, and so that proof might be established against them and the blessing be perfected for them, and so that they might be warners to their people.

Allah instructed His Messenger (ﷺ) to tell people about them. When they came to him, they said to one another: Listen attentively. And when they listened attentively, they understood the meanings and the truth reached their hearts.

﴿and they said: Indeed we have heard a wondrous recitation﴾ that is, something most amazing and sublime.

﴿which guides to the right path﴾ -- the right path is a comprehensive term that includes everything that guides people to that which is in their best interests in both their religious and worldly affairs.

﴿so we have believed in it, and we will never associate anyone with our Lord﴾. Thus they combined faith, which includes all good deeds, and piety, which implies refraining from evil.

They referred to the reason that prompted them to believe, which was what they learned from the teachings of the Qur'an and what it contains of advice, benefits and the call to avoid harm. That is a great sign and definitive proof for the one who walks in its light and follows its guidance.

This beneficial faith, that leads to all that is good and is based on the guidance of the Qur'an, is different from faith based on customs or upbringing and what one is used to, and the like, for that is faith that is based on traditions, which is at risk of being shaken when exposed to specious arguments and doubts, and many other things that could undermine it.



﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾ (٣) ﴿وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا﴾ (٤) ﴿وَأَنَاظِنَّا أَن لَّنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾ (٥) ﴿ (سورة الجن: ٣-٥)

72:3. He – exalted be the majesty of our Lord! – has neither wife nor child;

72:4. the fool among us [Iblees] has been uttering extravagant lies about Allah,

72:5. although we thought that no human or jinn would ever tell lies about Allah.

«He – exalted be the majesty of our Lord» that is, exalted be His greatness and sanctified be His names «has neither wife nor child». They learned about the majesty and greatness of Allah, which highlighted to them the falseness of those who claim that He has a wife or child, because to Him belong greatness and perfection in every sublime attribute. Having a wife or child is contrary to that, because it is opposite to the idea of complete independence and self-sufficiency.

«the fool among us [Iblees] has been uttering extravagant lies about Allah» that is, saying things that are far removed from what is true, thus transgressing the limit. Nothing made him do that except his foolishness and lack of reason; otherwise, if he had been mature in thinking and had any shred of dignity, he would have known what is appropriate to say.

«although we thought that no human or jinn would ever tell lies about Allah» that is, we were deceived before that by the leaders of the jinn and humans, so we thought well of them, and we thought that they would not dare to tell lies against Allah; therefore we followed their path before this.

But today the truth has become clear to us, so we have turned back to Him and submitted to Him, and we do not care what anyone says that is contrary to true guidance.



﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾﴾ (سورة الجن: ٦-٧)

72:6. Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny;

72:7. they thought, as you did, that Allah would never send anyone as a Messenger.

﴿Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny﴾ that is, those humans used to worship the jinn and seek refuge with them at times of fear and panic, so the humans increased the jinn in tyranny – that is, transgression and arrogance – when they saw the humans worshipping them and seeking refuge with them.

It may be that the pronoun in the phrase ﴿they only increased them in tyranny﴾ refers to the jinn (and the word translated above as ﴿tyranny﴾ may mean fear); in other words, the jinn increased the humans in panic and fear, trying to scare them more, when they saw them seeking refuge in them, so that they would turn to them and seek refuge with them. When a human halted in a scary valley, he would say: I seek refuge with the master of this valley from the foolish among its inhabitants.

﴿they thought, as you did, that Allah would never send anyone as a Messenger﴾ that is, when they denied the resurrection, they fell into polytheism and transgression.



﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا مِنْ حَرِّ سَائِدٍ أُشْهَبًا ۝۸ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ ۖ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا ۝۹﴾ (سورة الجن: ۸-۹)

72:8. We sought news of heaven, and we found it filled with formidable guards and flaming fire;

72:9. we used to take up positions therein to eavesdrop, but now whoever eavesdrops will find a flaming fire waiting for him.

﴿We sought news of heaven﴾ that is, we came to it and checked it
 ﴿and we found it filled with formidable guards﴾ who prevented us
 from reaching it
 ﴿and flaming fire﴾ that was thrown at anyone who tried to eavesdrop.
 This is not how it used to be for us; we used to be able to get news
 of heaven.

﴿we used to take up positions therein to eavesdrop﴾ and get
 whatever news of heaven Allah willed.

﴿but now whoever eavesdrops will find a flaming fire waiting for
 him﴾ that is, prepared for him, to destroy him and burn him. In other
 words, this is a matter of great significance and is a new development.
 They were certain that Allah (ﷻ) was going to bring about some major
 events on earth, either good or bad. Hence they said:



﴿وَأَنَا لَا نَدْرِي أَشْرَأُرِيدَ يَمَنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَا مِنَّا الصَّالِحُونَ
 وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١١﴾ وَأَنَا ظَنَنَّا أَن لَّن نَّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نَّعْجِزَهُ
 هَرَبًا ﴿١٢﴾﴾ (سورة الجن: ١٠-١٢)

72:10. We do not know whether ill is intended for those on earth, or
 their Lord intends good for them.

72:11. Among us were some who were righteous and some who were
 otherwise; we followed different paths.

72:12. We have realised that we can never escape Allah's [punishment]
 on earth, nor can we escape Him by fleeing.

﴿We do not know whether ill is intended for those on earth, or
 their Lord intends good for them﴾ that is, it must be either one or the

other, for they had seen that things had changed for them in a way that they found strange, but with their intelligence they realised that this was because of something that Allah willed and would bring about on earth.

These words are indicative of their etiquette, because they attributed good to Allah (ﷻ), but when referring to ill (something bad), they spoke in the passive, omitting reference to the doer, out of respect towards Allah.

﴿Among us were some who were righteous and some who were otherwise﴾ that is, evildoers, wicked people and disbelievers.
 ﴿we followed different paths﴾ that is, various sects and groups with different whims and desires, each rejoicing in what they had.

﴿We have realised that we can never escape Allah's [punishment] on earth, nor can we escape Him by fleeing﴾ that is, now the perfect nature of Allah's might has become clear to us, and we see how completely helpless we are, for our forelocks are in the Hand of Allah, and we can never outwit Him on earth; we can never escape Him if we flee and strive to find means of escape beyond His power. There is no refuge from Him except with Him.



﴿وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ۗ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۗ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾
 وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۗ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا
 الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾ (سورة الجن: ١٣-١٥)

72:13. When we heard the guidance [of the Qur'an], we believed in it; whoever believes in his Lord will have no fear of detraction [from his reward] or injustice.

72:14. Among us are some who have submitted [in Islam] and some who are wrongdoers; whoever submits [in Islam], it is they who have sincerely sought the right path.

72:15. As for the wrongdoers, they will be fuel for hell.

«When we heard the guidance [of the Qur'an]», which guides to the straight path, and we learned its guidance and teachings, it had an impact on our hearts, so «we believed in it».

Then they mentioned something that would encourage the believer: «whoever believes in his Lord» with sincere faith «will have no fear of detraction [from his reward] or injustice» that is, he will not fear loss of reward or unfairness, and no harm will reach him. If he is safe from evil, then he will attain what is good, for faith is a cause that leads to all good things and offers protection against all that is evil.

«Among us are some who have submitted [in Islam] and some who are wrongdoers» that is, transgressors who turn away from the straight path.

«whoever submits [in Islam], it is they who have sincerely sought the right path» that is, they have found the right path that will lead them to paradise and its delights.

«As for the wrongdoers, they will be fuel for hell» and that will be the requital for their deeds, not injustice on Allah's part towards them.



﴿وَالْوَّاسِقُونَ عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَاءً غَدَقًا ﴿١٦﴾ لِنَفْنِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾ (سورة الجن: ١٦-١٧)

72:16. If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision],

72:17. so as to test them thereby. But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment.

﴿If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision]﴾ that is, palatable water. Nothing prevented that from reaching them except their wrongdoing and transgression.

﴿so as to test them thereby﴾ that is, so as to test them and see who was sincere and who was lying.

﴿But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment﴾ that is, whoever turns away from the reminder of Allah, which is His Book, and does not follow it and submit to it – rather he is distracted from it and pays no heed to it – He will subject him to an overwhelming punishment, one that is far-reaching and severe.



﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (سورة الجن: ١٨)

72:18. Verily the mosques are for Allah alone, so do not call upon anyone along with Allah.

That is, do not call upon any others in the sense of the supplication of worship or the supplication of asking, for the mosques, which are the greatest places of worship, are built on a foundation of sincere devotion to Allah alone, submission to His greatness and surrender to His might.



﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا﴾ (سورة الجن: ١٩)

72:19. When the slave of Allah stood up to call upon Him alone, they swarmed around him.

«When the slave of Allah stood up to call upon Him alone», to ask of Him and worship Him, reciting the Qur'an, the jinn crowded around him, and «swarmed around him» that is, they were piled on top of one another, eager to listen to the guidance that he brought.



﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾ ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ (سورة الجن: ٢٠-٢٣)

72:20. Say [O Muhammad]: I call on my Lord alone and I do not associate anyone with Him.

72:21. Say: I have no power either to harm or benefit you.

72:22. Say: Verily no one can protect me from [the punishment of] Allah, and I will never find any refuge other than Him.

72:23. [But I can] convey that which I receive from Allah, and His messages. And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever.

«Say» to them, O Messenger (ﷺ), explaining the truth of that to which you are calling them: «I call on my Lord alone and I do not associate anyone with Him» that is, I affirm His oneness, for He is One, with no partner or associate, and I shun all others, idols and rivals, and everything that the polytheists take as gods besides Him.

«Say: I have no power either to harm or benefit you» for I am a slave who has no control and no power over anything.

«Say: Verily no one can protect me from [the punishment of] Allah» that is, there is no one I can turn to, to save me from the punishment of Allah. If the Messenger (ﷺ), who is the most perfect of all people, has no power to cause harm or bring benefit, and cannot

ward off from himself any ill that Allah may intend for him, then it is more appropriate that other humans have no power to do so.

﴿and I will never find any refuge other than Him﴾ that is, no help or supporter other than Him.

﴿[But I can] convey that which I receive from Allah, and His messages﴾ that is, I have no advantage over people except that Allah chose me to convey His messages and to call people to Him. Thus proof is established against people.

﴿And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever﴾; what is meant here is disobedience or sin that is so great that it constitutes disbelief, as is clarified by other, clear Qur'anic texts.

As for mere sin, it does not lead to eternity in hell, as is indicated by the verses of the Qur'an, the hadiths of the Prophet (ﷺ) and the consensus of the early generations and leading scholars of this Ummah.



﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْجُدُونَ مِمَّنْ أضعَفُ ناصِرًا وَأَقَلُّ عَدَدًا﴾ (سورة

الجن: ٢٤)

72:24. When they see what they were promised, then they will realise who is weaker in support and fewer in numbers.

﴿When they see what they were promised﴾ with their own eyes, and they become certain that it will befall them, ﴿then they will realise﴾ that is, they will know for certain ﴿who is weaker in support and fewer in numbers﴾, when no one else will support them, nor will they be able to help themselves, because they will be gathered each on his own as he was created in the beginning.



﴿قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾﴾ (سورة الجن: ٢٥-٢٨)

- 72:25. Say: I do not know whether what you are promised is near or my Lord has set for it a far-off day.
- 72:26. Knower of the unseen, He does not disclose His unseen to anyone,
- 72:27. except a Messenger whom He has chosen; then He sends [angels as] guards to go before him and behind him,²⁷
- 72:28. so as to ascertain that they [the Messengers] have indeed conveyed the messages of their Lord.²⁸ He encompasses in His knowledge all their affairs and He keeps count of all things.

«Say» to them, if they ask you when will this promise come to pass: «I do not know whether what you are promised is near or my Lord has set for it a far-off day» that is, or it is very far away. Knowledge of that is with Allah alone.

«Knower of the unseen, He does not disclose His unseen to anyone» among His creation. Rather He has kept to Himself alone knowledge of all that is secret, hidden and unseen.

²⁷ These angelic guards are sent to protect the Messenger (ﷺ) during receipt of revelation from Allah, so that the devils cannot add anything to it that is not part of the revelation. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*)

²⁸ That is, they have conveyed the message as originally received, protected by the angelic guards.

﴿He does not disclose His unseen to anyone, except a Messenger whom He has chosen﴾ that is, He tells him of whatever His wisdom dictates.

That is because the Messengers are not like others, for Allah supports them as He does not support anyone else, and He preserved what He revealed to them so that they could convey it perfectly, without letting the devils confuse them or add anything to it or subtract anything from it. Hence Allah says:

﴿then He sends [angels as] guards to go before him and behind him﴾ that is, to protect him by Allah's command.

﴿so as to ascertain﴾ thereby ﴿that they [the Messengers] have indeed conveyed the messages of their Lord﴾ by what He has made available to them of the means of doing so.

﴿He encompasses in His knowledge all their affairs﴾ that is, all that they have and all that they conceal or disclose.

﴿and He keeps count of all things﴾.

We learn many things from this soorah, including the following:

- That the jinn exist, and that they are accountable, subject to divine commands and prohibitions, and will be requited for their deeds, as is clearly stated in this soorah.
- That the Messenger of Allah (ﷺ) was a Messenger to the jinn, as he was a Messenger to humankind, therefore Allah sent a group of the jinn to listen to what was revealed to him and to convey it to their people.
- The jinn are intelligent and able to learn about the truth. What made them believe was what they understood of the guidance of the Qur'an, because of their good manners in discussing the issue of the Qur'an among themselves.
- Allah cared for His Messenger (ﷺ) and preserved what the Messenger brought. When the signs of his impending prophethood began to appear, that was when the heaven began

to be guarded by shooting stars, and the devils fled from it and were sent away from their listening posts, for Allah showed inestimable mercy towards the earth and its inhabitants, and their Lord wanted to guide them, so He wanted His religion and law to prevail and wanted the people of the earth to know Him, so that their hearts might be filled with joy, people of understanding might rejoice at that, the rituals of Islam might begin to prevail and the worshippers of idols might begin to be suppressed.

- The jinn were very keen to listen to the Messenger (ﷺ), and they crowded around him.
- This soorah contains the command to affirm Allah's oneness and the prohibition on ascribing partners to Him; it explains the condition of creation and that none of creation deserves even an atom's weight of worship, because if it is the case that the Messenger Muhammad (ﷺ) had no power to bring benefits or cause harm, even for himself, then it is known that all of creation is also like that. Therefore it is wrong to take such a creature as a god alongside Allah.
- Allah alone has knowledge of the unseen, so no one among creation has any knowledge of it except one with whom Allah is pleased and whom He has singled out for something of that knowledge.

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

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.



73.

Soorat al-Muzzammil

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿يَتَأْتِيهَا الْمُرْمَلُ ﴿١﴾ قُرْ أَلَيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْزِدْ عَلَيْهِ وَرَتِّلِ
الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا
﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ
وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا
﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهَلْهُمُ قَلِيلًا ﴿١١﴾﴾ (سورة المزمل: ١-١١)

- 73:1. O you who are enwrapped [in garments],
73:2. stand up in prayer throughout the night, except a little,
73:3. half of it, or a little less than that,
73:4. or a little more; and recite the Qur'an at a measured pace.
73:5. Verily We are going to send down to you words of surpassing gravity.
73:6. Verily prayer at night is more appropriate for focus and more conducive to proper recitation.
73:7. You have plenty of time during the day to attend to mundane matters.

- 73:8. Constantly remember the name of your Lord, and devote yourself completely to Him.
- 73:9. [He is] Lord of the east and the west; there is no god but He, so take Him as Disposer of your affairs.
- 73:10. Bear patiently what they say and keep your distance from them in a dignified manner.
- 73:11. Leave Me to deal with the deniers who are living a life of luxury and ease, and bear with them a little longer.

The one who is enwrapped in garments is the one who is covered with them. The name of this soorah (al-Muzzammil) conveys the same meaning as the name as the one that follows it (al-Muddaththir). This describes what the Messenger of Allah (ﷺ) did when Allah honoured him with His message and began to send down His revelation to him via Jibreel. He saw something the like of which he had never seen, and no one could withstand it except the Messengers, so in the beginning it was something that was deeply shocking to him, when he first saw Jibreel (عليه السلام). Therefore he came to his family, deeply shaken, and said:

«Wrap me up, wrap me up.» (Bukhari)

Jibreel came to him and said: “*Iqra*’ (Read)!” He said:

«I am not a reader.» (Bukhari and Muslim)

Then Jibreel embraced him and pressed him to him to the point that he felt he could not take it anymore, and the angel was insisting that he read, then he began to recite. Then Allah made him steadfast, and the revelations started coming frequently, until he attained a level that none of the Messengers before him attained.

Subhân Allâh, how great is the difference between the beginning and end of prophethood. Hence Allah addressed him in these terms, as he was at the beginning, when the revelation began.

Allah instructed him to do some acts of worship that were only for him to do, then He instructed him to bear patiently the harm done by his enemies, then He instructed him to carry out His command and call people openly to Allah.

Here Allah enjoins upon him the noblest act of worship, namely prayer, and commands him to do it at the best and most virtuous of times, which is at night.

By His mercy, Allah (ﷻ) did not command him to spend the entire night in prayer; rather He said: ﴿stand up in prayer throughout the night, except a little﴾.

Then He gives an estimate of the length of time: ﴿half of it, or a little less than that﴾ that is, less than half, such as one-third and the like ﴿or a little more﴾ that is, a little more than half, such as two-thirds and the like.

﴿and recite the Qur'an at a measured pace﴾ for reciting it at a measured pace facilitates reflection, has a greater impact on the heart, and enables one to worship Allah by reciting its verses, with complete focus.

﴿Verily We are going to send down to you words of surpassing gravity﴾ that is, We are going to send down to you this Qur'an, which is of surpassing gravity, for its meanings are deeply significant and its attributes are great, and something like this deserves that you should prepare yourself for it, recite at a measured pace, and reflect upon what it contains.

Then Allah mentions the wisdom behind the command to pray at night:

﴿Verily prayer at night﴾ after having slept ﴿is more appropriate for focus and more conducive to proper recitation﴾ that is, it is more likely to achieve the purpose of the Qur'an when one focuses fully on what one is reciting, for there are

few distractions at night, so one will be able to focus and understand the words one recites.

This is in contrast to the day, when these aims are less likely to be achieved. Hence Allah says:

«You have plenty of time during the day to attend to mundane matters» that is, to go about your business, which will lead to distraction and not allow the heart to focus fully.

«Constantly remember the name of your Lord» this includes all kinds of remembrance of Allah (*dhikr*)

«and devote yourself completely to Him» that is, focus on Allah (ﷻ), for focusing on Allah and turning to Him means that one's heart is detached from all creatures and has love for Allah and for everything that brings one close to Him and to attaining His pleasure.

«[He is] Lord of the east and the west» the words translated here as «the east and the west» refer to all the points of sunrise and sunset. So He is Lord of all the points of sunrise and sunset, whatever is there of light and all that they bring of benefits to the upper and lower realms. He is the Lord, Creator and Controller of all things.

«there is no god but He» that is, there is none deserving of worship except the Most High, Who alone deserves to be singled out for love, veneration, respect and honour. Hence He says:

«so take Him as Disposer of your affairs» that is, the One Who takes care of you and controls all your affairs.

Because Allah commanded him to pray in particular, and to remember Him in general terms, that enabled him to develop steadfastness that helped him to bear burdens and do difficult tasks. Allah commanded him to bear with patience the words and insults of the stubborn rejecters who reviled him and the message he brought, and to persist in carrying out the commands of Allah, not letting anyone stop him or deter him. He also commanded him to keep his distance in a dignified manner when it was appropriate to do so, and

to keep a distance without causing any offence. So he was to respond to them by keeping a distance from them, turning away from them and paying no heed to their offensive talk. Yet at the same time Allah commanded him to debate with them in the best manner.

«Leave Me to deal with the deniers» for I will wreak vengeance upon them, and even if I grant them respite, I will not forget about them

«who are living a life of luxury and ease» that is, those who enjoy luxury and wealth, who transgressed when Allah granted them abundant provision and bestowed His bounty upon them. This is like the verses in which Allah (ﷻ) says:

«Indeed, man transgresses all bounds when he believes himself to be self-sufficient.» (al-'Alaq 96: 6-7)

Then Allah warns them of what there is with Him of punishment:



﴿إِنَّ لَدَيْنَا أَنْكَالًا وَحَجِيمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَهِيلًا ﴿١٤﴾﴾ (سورة المزمل: ١٢-١٤)

73:12. Verily [awaiting them] with Us will be fetters and a blazing fire,

73:13. and food that chokes, and a painful punishment,

73:14. on the day when the earth and the mountains will shake violently, and the mountains will be like heaps of loose sand.

That is, verily with Us there are «fetters» – this refers to a severe punishment, which We will make severe for those who persist in sins «and a blazing fire», one that is exceedingly hot.

«and food that chokes» because it is so bitter and vile, with a foul taste and putrid stench.

«and a painful punishment» that is, agonising and terrible. That will be

﴿on the day when the earth and the mountains will shake violently﴾
because of the great horror of that day.

﴿and the mountains﴾ which are so firmly planted and solid
﴿will be like heaps of loose sand﴾ that is, they will be like loose and
scattered sand, then they will crumble and turn to scattered dust.



﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا ﴿١٦﴾﴾ (سورة المزمل: ١٥-١٦)

73:15. Verily We have sent to you a Messenger to be a witness over you, as We sent to Pharaoh a Messenger.

73:16. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment.

Here Allah (ﷻ) says: Praise your Lord for sending to you this unlettered Arab Prophet, who brings glad tidings and warnings, and is a witness to the deeds of the Ummah; give thanks to Him and show gratitude for this great blessing.

And beware of showing ingratitude for it and disobeying your Messenger, lest you be like Pharaoh, when Allah sent Moosâ ibn 'Imrân to him, to call him to Allah and urge him to affirm His oneness, but he did not believe him; rather he disobeyed him, so Allah seized him with a terrible punishment, one that was severe and far-reaching.



﴿فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنْفَطِرٌ بِهِ ۗ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾﴾ (سورة المزمل: ١٧-١٨)

- 73:17. How will you protect yourselves, if you persist in disbelief, against [the punishment of] a day which will turn the children's hair grey,
- 73:18. on which the heaven will be rent asunder? His promise will surely be fulfilled.

That is, how will you ransom yourselves and save yourselves on the Day of Resurrection, that momentous day of immense significance, on which children's hair will turn grey and because of which great solid things will melt, the heavens will be rent asunder and the stars will be scattered?

«His promise will surely be fulfilled» that is, it will inevitably come to pass and there is nothing that can prevent it.



﴿إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾ (سورة المزمل: ١٩)

- 73:19. Verily this is a reminder; so let him who will, start his journey towards his Lord.

That is, this exhortation, in which Allah tells us of what will happen on the Day of Resurrection with all its horrors, is a reminder to which the righteous will pay heed, which will serve as a deterrent against sin for the believers.

«so let him who will, start his journey towards his Lord» that is, let him follow a path that will lead to Him, by following His laws, for He has explained them with the utmost clarity.

This indicates that Allah (ﷻ) has given people the power to carry out deeds and has enabled them to do that. So it is not as the Jabarists say, that their deeds are beyond their will, for this notion is contrary to both texts and reason.



﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِيمٌ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۙ وَعَآخِرُونَ يَضُرُّونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۙ وَعَآخِرُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرْضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۗ وَاسْتَغْفِرُوا لِلَّذِينَ هُمْ بِإِثْمِهِمْ يَسْتَسْفِرُونَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾ (سورة المزمل: ٢٠)

73:20. Verily your Lord knows that you stand up in prayer a little less than two-thirds of the night, or half of it, or one-third of it, as do others among your Companions. Allah alone keeps a precise count of the night and day; He knows that you are not able to keep an accurate count of it, so He has pardoned you. Recite, then, as much of the Qur'an as is easy for you [in the night prayers]. He knows that there are some among you who are ill, and others who are travelling through the land, seeking of Allah's bounty, and others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you; establish prayer and give zakâh; and lend to Allah a goodly loan. Whatever good you send forth for your souls you will find it with Allah, better and greater in reward. And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful.

At the beginning of this soorah, Allah (ﷻ) stated that He commanded His Messenger (ﷺ) to spend half of the night in prayer, or one-third of it, or two-thirds of it, and in principle his Ummah is to follow his example with regard to rulings.

And in this verse, Allah tells us that he and a group of the believers with him were doing that.

Because figuring out the time that they were enjoined to pray may be difficult for people, Allah stated that He wanted to make things easier for them, hence He said:

﴿Allah alone keeps a precise count of the night and day﴾ that is, He knows the measure thereof and how much time has passed and how much is left.

﴿He knows that you are not able to keep an accurate count of it﴾ that is, you cannot know the precise measure of it, without overestimating or underestimating, because that requires paying attention and takes too much effort. So He has made the matter easier for you and has commanded you to do that which is attainable, whether it is more or less than what is estimated.

﴿Recite, then, as much of the Qur'an as is easy for you [in the night prayers]﴾ that is, of what you know and what is not difficult for you. That is because the one who prays at night is enjoined to pray so long as he has energy. Then if he feels tired or lazy, or becomes drowsy, let him rest so that he can offer the prayer with ease and in comfort.

Then Allah mentions some of the reasons that dictated reducing the burden and making things easier, as He says:

﴿He knows that there are some among you who are ill﴾ so it is difficult for them to pray for two-thirds of the night, or for half of it, or one-third. So let the one who is sick pray what he can. He is also not required to pray standing, if it is too difficult for him; rather if it is too difficult for him to offer the supererogatory prayer, he may omit it, and he will have the reward of what he used to do when he was healthy.

﴿and others who are travelling through the land, seeking of Allah's bounty﴾ that is, Allah knows that among you are some who are travelling for the purpose of trade, so that they may be independent of means and refrain from asking of people. It is appropriate that such people should not be overburdened, therefore Allah has reduced the obligatory prayer for them, by permitting them to put two prayers

together at the time of one of the prayers and to shorten the four-*rak'ah* prayers.

Similarly, there are also ﴿others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you﴾. Allah (ﷻ) mentions two ways of making things easier for the one who is healthy and is not travelling, where attention is paid to his energy level, without burdening him with the issue of working out the exact length of time; rather he may work out the time when praying is best, which is the third of the night that follows the first half.

And things are made easier for the one who is sick or travelling, whether his travel is for the purpose of trade or worship, such as fighting, jihad, Hajj, *'umrah* and the like. Attention is also paid to not overburdening people in these situations.

To Allah be praise, for He has not made any hardship in religion; rather He has made His religion easy and has paid attention to the circumstances of His slaves and that which is in their best spiritual, physical and worldly interests.

Then Allah enjoins two acts of worship, which are the essence and foundation of all acts of worship: establishing prayer, without which religion cannot be sound, and paying zakâh, which is the proof of faith, by means of which help is given to the poor and needy. Hence Allah says:

﴿establish prayer﴾ with all its essential parts, fulfilling its necessary conditions and doing the complementary parts too.

﴿and give zakâh; and lend to Allah a goodly loan﴾ that is, one that is given sincerely for the sake of Allah, with a sincere intention and strong faith, and from permissible sources. This includes both obligatory and recommended kinds of charity.

Then Allah urges us to do good in general terms, as He says: ﴿Whatever good you send forth for your souls you will find it with Allah, better and greater in reward﴾. A good deed brings a tenfold reward, up to seven hundredfold, up to many times more.

It should be noted that an atom's weight of good in this world is many times better than this world and all that it contains, because of what it will lead to in paradise of pleasures and delights. Goodness and righteousness in this world will be the cause of goodness and immense reward in the hereafter, for that is the seed, basis and foundation of goodness in the hereafter. How regrettable is time spent in heedlessness, and how regrettable is time spent without doing any righteous deeds. How regrettable it is to see hearts that are not affected by the exhortation of their Creator, and for whom all the encouragement of the One Who is more merciful to them than they are to themselves is to no avail.

To You be praise, O Allah; to You we complain, and Your help we seek. There is no power and no strength except in You.

﴿And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful﴾. In the command to seek forgiveness after urging people to do good deeds there is a great deal of benefit.

That is because the human being will inevitably fall short with regard to that which is enjoined upon him, either because he does not do it at all, or because he does it imperfectly.

So Allah has commanded us to make up for that by seeking forgiveness. The individual commits sin night and day, and if Allah does not bestow His mercy and forgiveness upon him, he will be doomed.

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

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.



74. Soorat al-Muddath-thir

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾
وَلَا تَمُنَّ بِتَسْتَكْبِرُ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾﴾ (سورة المدثر: ١-٧)

- 74:1. O you who are covered with your cloak,
74:2. arise and warn,
74:3. your Lord magnify,
74:4. your garments purify,
74:5. abomination shun,
74:6. do not give out of a desire for gain,
74:7. and for the sake of your Lord, be patient.

We noted above that the words *Muzzammil* and *Muddath-thir* have the same meaning, and that Allah commanded His Messenger (ﷺ) to strive hard in worshipping Him, whether the benefit thereof was limited to him alone or extended to others. We also noted the command to do acts of worship of great virtue, the benefit of which was limited to himself, and to bear with patience the harm of his people.

Here Allah instructs him to openly call people and warn them, as He says:

﴿arise﴾ that is, get up with resolve and vigour
 ﴿and warn﴾ people in words and deeds that will achieve the purpose and explain what the warning is about, so that people will know how to avoid the punishment.

﴿your Lord magnify﴾ that is, glorify Him by affirming His oneness, and make your aim when warning people the pursuit of His pleasure, and so that people will glorify Him and worship Him.

﴿your garments purify﴾. It may be that what is meant by his garments is all his deeds, and purifying them means making them sincere and carrying them out in the most perfect manner, ridding them of anything that may render them invalid, spoil them or undermine them, such as polytheism, showing off, hypocrisy, self-admiration, arrogance, heedlessness and other attitudes that one is enjoined to avoid in all acts of worship.

That includes purifying one's garments and removing impurities from them, for that is part of purifying one's deeds, especially in the case of prayer, concerning which many of the scholars say that removing physical impurities is one of the conditions of prayer.

Or it may be that what is meant by garments is garments in the usual sense, and that he was commanded to purify them and remove all impurities from them, at all times, especially when beginning to pray. As he was enjoined to purify himself outwardly, then outward purification is part of inward purification.

﴿abomination shun﴾ – it may be that what is meant by abomination is idols and images, that were worshipped alongside Allah. So Allah commanded him to shun them and disavow them, and to reject whatever is attributed to them of words or deeds. Or it may be that what is meant by abomination is all evil deeds and words, in which case it is a command to refrain from sins, both minor and major,

visible and hidden. So that includes the ascription of partners to Allah (*shirk*), and all lesser sins.

﴿do not give out of a desire for gain﴾ that is, do not give to people and do them favours, whether they have to do with religious or worldly matters, in the hope of gaining more in return, thinking that you have the upper hand over them by virtue of showing them kindness.

Rather you should treat people kindly in whatever ways you can, and forget about your favours to them; do not seek reward for that except with Allah, and treat the one to whom you did a favour and others in the same manner.

﴿and for the sake of your Lord, be patient﴾ that is, seek reward for your patience and seek the pleasure of Allah (ﷻ) thereby.

The Messenger of Allah (ﷺ) complied fully with the command of his Lord, and hastened to do so. So he warned the people and explained to them, by means of the clear revelations, all that Allah wanted of them. He glorified Allah (ﷻ) and called people to glorify Him, he purified his deeds, both visible and hidden, of all bad elements, and he shunned everything that would take people further away from Allah, such as idols and idol worshippers, and evil and evildoers.

It is thanks to him, after Allah, that the message reached us, without him expecting any recompense or thanks from people for that.

He showed perfect patience for the sake of Allah. He was patient in obeying Allah, and in refraining from disobedience to Allah, and he was patient in accepting the painful decree of Allah, until he surpassed the Messengers of strong resolve, may the blessings and peace of Allah be upon him and upon them all.



﴿فَإِذَا نُفِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

(سورة المدثر: ٨-١٠)

74:8. Then when the Trumpet is sounded,

74:9. that day will be a difficult day,

74:10. not easy for the disbelievers.

That is, when the Trumpet is sounded for all creatures to rise from their graves and gather for the Day of Resurrection, ﴿that day will be a difficult day﴾ because of its many horrors and hardships, ﴿not easy for the disbelievers﴾ because they will despair of all good, and will be certain of their doom and perdition.

What this implies is that it will be easy for the believers, as Allah (ﷻ) says elsewhere:

﴿...The disbelievers will say: This will be a hard day!﴾ (al-Qamar 54: 8)



﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَيْنَ شُهُودًا ۖ (١٣)
 وَمَهَّدْتُ لَهُ تَمْهِيدًا ۖ (١٤) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ (١٥) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِدًا ۖ (١٦) سَاءَ هُفَاهُ ۖ
 صَعُودًا ۖ (١٧) إِنَّهُ فَكَّرَ وَقَدَّرَ ۖ (١٨) فَقِيلَ كَيْفَ قَدَّرَ ۖ (١٩) ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۖ (٢٠) ثُمَّ نَظَرَ ۖ (٢١) ثُمَّ
 عَبَسَ وَبَسَرَ ۖ (٢٢) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ (٢٣) فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ (٢٤) إِن هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ
 (٢٥) سَأَصْلِيهِ سَقَرٌ ۖ (٢٦) وَمَا أَدْرَاكَ مَا سَقَرٌ ۖ (٢٧) لَا تُبْقِي وَلَا تَذَرُ ۖ (٢٨) لَوَاحِشٌ لِّلْبَشَرِ ۖ (٢٩) عَلَيْهَا
 تِسْعَةَ عَشَرَ ۖ (٣٠) وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۖ
 لِيَسْتَفِينَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا ۖ وَلَا يَرْنَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ
 وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي
 مَن يَشَاءُ ۖ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِّلْبَشَرِ ۖ﴾ (سورة المدثر: ١١-٣١)

74:11. Leave Me to deal with the one whom I created alone [and penniless].

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- 74:12. then gave him abundant wealth,
74:13. and sons by his side,
74:14. and smoothed the way for him to power and status,
74:15. yet he desires that I should give him more.
74:16. By no means! For he stubbornly denies Our revelations.
74:17. I will subject him to an overwhelming punishment.
74:18. He reflected and deliberated.
74:19. May he perish, how he deliberated!
74:20. Again, may he perish, how he deliberated!
74:21. Then he looked around,
74:22. then he frowned and scowled,
74:23. then he turned away insolently,
74:24. and said: This is nothing but magic handed down;
74:25. this is nothing but the words of a human being!
74:26. I will admit him to hell,
74:27. and how could you know what hell is?
74:28. It leaves nothing and spares no one,
74:29. scorching the skin.
74:30. Appointed over it are nineteen [angels].
74:31. We have appointed none but angels as keepers of the fire, and
We have only mentioned their number as a trial for those who
disbelieve, so that those who were given the Book might attain
certainty and those who believe might increase in faith; so
that those who were given the Book and the believers might
have no doubts; and so that those in whose hearts is a disease
and the disbelievers might say: What does Allah mean by this
number? Thus Allah leaves to stray whomever He wills and
guides whomever He wills, and no one knows the hosts of your
Lord but He. This is but a reminder to humankind.
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These verses were revealed concerning al-Waleed ibn al-Mugheerah, who stubbornly rejected the truth and openly fought and opposed Allah and His Messenger (ﷺ). Therefore Allah condemned him as He condemned no one else, and this is the requital of everyone who stubbornly rejects and opposes the truth: he will be disgraced in this world and the punishment of the hereafter is more shameful. Hence Allah said:

﴿Leave Me to deal with the one whom I created alone [and penniless]﴾ that is, I created him alone, without wealth, without family and without anything else, and I kept caring for him and causing him to grow.

﴿then gave him abundant wealth﴾ that is, I gave him a great deal of wealth, and I gave him ﴿sons﴾, that is, male children ﴿by his side﴾ that is, they are with him constantly, he enjoys their company, his needs are met by them, and he has their support.

﴿and smoothed the way for him to power and status﴾ that is, I gave him power in this world and granted him the means of attaining it, so that he was able to get all that he wanted and desired.

﴿yet﴾ despite these blessings and favours ﴿he desires that I should give him more﴾ that is, he desires to attain bliss in the hereafter as he attained blessings in this world.

﴿By no means!﴾ That is, it will not be as he hopes; on the contrary, the outcome will be other than what he seeks.

That is because ﴿he stubbornly denies Our revelations﴾ that is, he recognised them, but then he stubbornly denied them. They called him to the truth, but he did not submit to it.

And he was not content simply to turn away from the revelations; rather he began to oppose them and strive to undermine them. Hence Allah says of him:

﴿He reflected﴾ that is, he thought to himself ﴿and deliberated﴾ about saying something to undermine the Qur'an.

﴿May he perish, how he deliberated! Again, may he perish, how he deliberated!﴾ because he deliberated about something that was beyond him and tried to do something that he and his ilk will never be able to do.

﴿Then he looked around﴾, not saying a word, ﴿then he frowned and scowled﴾ – what appears to be the case is that this was out of resentment and hatred towards the truth.

﴿then he turned away insolently﴾ and as a result of his intellectual, physical and verbal efforts, he said:

﴿This is nothing but magic handed down; this is nothing but the words of a human being﴾ that is, this is not the words of Allah, rather it is the words of human beings, and it is not the words of good human beings, rather it is the words of evildoers and bad people, namely liars and magicians.

May he perish, how far away he was from the truth and how deserving he is of doom and perdition!

How could anyone think or imagine that the most sublime and greatest of words, the words of the Almighty Lord, the Majestic and Most Generous, could resemble the words of poor, imperfect humans?

How could this stubborn liar dare to describe in such terms the words of Allah, Who originates and recreates?

He deserves nothing but severe punishment and divine vengeance. Hence Allah (ﷻ) says: ﴿I will admit him to hell, and how could you know what hell is? It leaves nothing and spares no one﴾ that is, because of its intensity it does not leave anything of the one who is punished but it will reach it.

﴿scorching the skin﴾ that is, it will scorch and burn them with its punishment, causing them pain with its extreme heat and cold.

﴿Appointed over it are nineteen [angels]﴾ as its keepers. They are harsh and stern, never disobeying Allah in what He commands them, and they do what they are commanded to do.

﴿We have appointed none but angels as keepers of the fire﴾, because they are so strong and powerful ﴿and We have only mentioned their number as a trial for those who disbelieve﴾ what is meant is: We have told you the number so that We may make known who is sincere and who is lying. This is indicated by the words that follow this statement: ﴿so that those who were given the Book might attain certainty and those who believe might increase in faith﴾. For the People of the Book, if the number mentioned matches and is exactly the same as the number that they have, this will increase them in certainty of the truth. For the believers, every time Allah sent down a verse and they believed in it, that increased them in faith.

﴿so that those who were given the Book and the believers might have no doubts﴾ that is, so as to dispel doubts from them.

These are important objectives to which people of mature understanding pay attention and care about, striving to increase their certainty and faith at all times, with regard to issues of religion, and to ward off doubt and illusion that could undermine the truth in a person's mind. Whatever Allah revealed to His Messenger (ﷺ), He made it lead to all these sublime benefits and made it a means of distinguishing the liars from those who are sincere.

Hence He says: ﴿and so that those in whose hearts is a disease﴾ namely doubt, confusion and hypocrisy, ﴿and the disbelievers might say: What does Allah mean by this number?﴾ This is reflective of confusion, doubt and disbelief in the revelations of Allah on their part. This is how Allah guides those whom He guides and leaves to stray those whom He leaves to stray. Hence He says: ﴿Thus Allah leaves to stray whomever He wills and guides whomever He wills﴾. Whomever Allah guides, He makes what He revealed to His Messenger (ﷺ) a mercy in his case, increasing him in faith and religious commitment.

And whomever He leaves to stray, He causes what He revealed to His Messenger (ﷺ) to increase him in wretchedness, confusion

and darkness. What is required is to receive what Allah and His Messengers tell us with acceptance and submission.

For no one knows the hosts of your Lord, the angels and others, ﴿but He﴾, so if you are ignorant of His hosts, and the All-Knowing, All-Aware tells you of them, then you must believe what He tells you, without any doubt.

﴿This is but a reminder to humankind﴾ that is, the purpose of this exhortation and admonition is not in vain; rather its purpose is to remind people of that which will benefit them, so that they may do it, and of that which will harm them, so that they may avoid it.



﴿كَلَّا وَالْقَمَرَ ۝۳۳ وَاللَّيْلَ إِذَا أَذْبَرَ ۝۳۳ وَالصُّبْحَ إِذَا أَشْفَرَ ۝۳۴ إِنَّهَا لَإِحْدَى الْكُبَرِ ۝۳۵ نَذِيرًا
لِلْبَشَرِ ۝۳۶ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝۳۷ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝۳۸ إِلَّا أَصْحَابَ
الْأَيْمَانِ ۝۳۹ فِي جَنَّاتٍ يَسَاءَلُونَ ۝۴۰ عَنِ الْمُجْرِمِينَ ۝۴۱ مَا سَلَكَكُمْ فِي سَقَرٍ ۝۴۲ قَالُوا لَوْلَا لَرْنَاكَ
مِنَ الْمُصَلِّينَ ۝۴۳ وَلَوْلَا نُطْعِمُ الْمِسْكِينَ ۝۴۴ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ۝۴۵ وَكُنَّا
نُكَذِّبُ يَوْمَ الدِّينِ ۝۴۶ حَتَّى آتَانَا الْيَقِينَ ۝۴۷ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ۝۴۸ فَمَا لَهُمْ
عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝۴۹ كَانَتْهُمْ حُمْرٌ مُسْتَنْفِرَةٌ ۝۵۰ فَزَتْ مِنْ قَسْوَرَةٍ ۝۵۱ بَلْ يُرِيدُ كُلُّ
أَمْرٍ مِنْهُمْ أَنْ يُوَفَّى صُحُفًا مُنْشَرَةً ۝۵۲ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝۵۳ كَلَّا إِنَّهُ
تَذْكَرَةٌ ۝۵۴ فَمَنْ شَاءَ ذَكَرْهُ ۝۵۵ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى وَأَهْلُ
الْمَعْرِفَةِ ۝۵۶﴾ (سورة المدثر: ۳۲-۵۶)

74:32. Nay; by the moon,

74:33. and by the night when it departs,

74:34. and by the dawn when it brightens,

74:35. verily it [hell] is one of the gravest of matters,

74:36. a warning to humankind,

- 74:37. to whomever among you wishes to advance or regress.
 74:38. Every person is held in pledge for what he earns,
 74:39. except those on the right.
 74:40. In gardens they will ask one another
 74:41. about the evildoers:
 74:42. What brought you to hell?
 74:43. They will say: We were not among those who prayed,
 74:44. and we did not feed the poor,
 74:45. and we indulged in vain discourse along with those who indulged therein,
 74:46. and we denied the Day of Judgement,
 74:47. until that which was certain [namely, death] came to us.
 74:48. So the intercession of the intercessors will not benefit them.
 74:49. Then what is the matter with them, that they turn away from the Reminder [the Qur'an],
 74:50. as if they were startled [wild] donkeys
 74:51. fleeing from a lion?
 74:52. Indeed each one of them wants to be given an unfurled scroll.²⁹
 74:53. By no means! Rather they do not fear the hereafter.
 74:54. Nay, verily this is a reminder,
 74:55. so let him who will pay heed.
 74:56. But they will not pay heed unless Allah wills. He is most worthy of being feared and most worthy of granting forgiveness.

﴿Nay; by the moon...﴾ Here Allah (ﷻ) swears by the moon, by the night when it departs, and by the day when it grows light, because these things are among the great signs of Allah that highlight the perfect nature of His might, His wisdom, the vastness of His power,

²⁹ That is, an unfurled scroll of revelation, direct from Allah, instructing him to follow the Prophet (ﷺ).

the far-reaching nature of His mercy and the all-encompassing nature of His knowledge.

What is attested to is that ﴿verily it [hell] is one of the gravest of matters﴾ that is, it is one of the greatest calamities and gravest issues. So if We tell you about it, and you are aware of it and understand it, then let whoever will among you go ahead and do that which will bring him closer to his Lord and to His pleasure, and will bring him closer to paradise;

or let him refrain from doing that for which he was created and that which Allah loves and which pleases Him, and let him commit sins that will bring him closer to the fire of hell, as Allah (ﷻ) says elsewhere:

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

﴿Every person is held in pledge for what he earns﴾ that is, he is firmly yoked to his deeds, for which he may deserve punishment ﴿except those on the right﴾ for they are not held in pledge; rather they will be released and let go

﴿In gardens they will ask one another about the evildoers﴾ that is, in the gardens where they will have all that they sought and they will achieve the highest level of comfort, security and reassurance, they will start to ask one another questions, and in the course of their discussion they will ask about the evildoers: what happened to them, and did they find what Allah promised them?

They will say to one another: Shall we look for them? Then they will look down and see them in the middle of the blazing fire, and they will say to them:

﴿What brought you to hell?﴾ That is, what caused you to enter it? For what sin did you deserve it?

﴿They will say: We were not among those who prayed, and we did not feed the poor﴾, so we showed no sincerity towards Allah and no kindness or help to people who were in need.

﴿and we indulged in vain discourse along with those who indulged therein﴾ that is, we used to indulge in falsehood and oppose the truth. ﴿and we denied the Day of Judgement﴾ as a result of indulging in vain discourse, which was an implicit rejection of the truth. One of the most obvious of truths is the Day of Judgement, which is the occasion of requital for deeds, when the dominion of Allah will be made manifest and He will judge all people with justice.

We persisted in that evil way, ﴿until that which was certain [namely, death] came to us﴾. When they died in a state of disbelief, at that point it became impossible for them to seek a way out of the trouble in which they found themselves, and the door of hope was closed to them.

﴿So the intercession of the intercessors will not benefit them﴾ because no one can intercede except one with whom Allah is pleased, but Allah is not pleased with the deeds of these people.

Having explained the fate of those who differ and warned of what will happen to them, Allah now rebukes and blames those who are still alive, as He says:

﴿Then what is the matter with them, that they turn away from the Reminder [the Qur'an]﴾ in rejection and heedlessness, ﴿as if﴾, in their strong aversion towards it ﴿they were startled [wild] donkeys﴾ that is, as if they were wild donkeys who got startled and alarmed one another, so they began to run even faster, ﴿fleeing from a lion﴾ – the word translated here as ﴿lion﴾ may refer to a hunter who is shooting arrows at them, or to a lion or other predator.

This is a depiction of the strongest kind of aversion towards the truth, yet even with this turning away and aversion, they make big demands, for ﴿Indeed each one of them wants to be given an unfurled scroll﴾ to be sent down to him from heaven, and he claims that he will not follow the truth unless he receives that. But they were lying, for even if every sign came to them, they would not believe until they saw the painful punishment. Clear signs had already come to them

that highlighted and explained the truth; if there had been anything good in them, they would have believed.

Hence Allah says: ﴿By no means﴾, We will not give them what they demand, for their only aim is to outwit the Prophet (ﷺ).

﴿Rather they do not fear the hereafter﴾ for if they did fear it, they would not have done what they did.

﴿Nay, verily this is a reminder﴾ – the pronoun refers either to this soorah or to what it contains of this admonition.

﴿so let him who will pay heed﴾ because the way has been shown to him clearly, and evidence has been presented to him.

﴿But they will not pay heed unless Allah wills﴾ for His will is always done and is all-encompassing; no event, great or small, goes beyond His will. This is a refutation of the Qadaris, who do not believe that people's deeds are subject to the will of Allah, and of the Jabarism who claim that man has no free will or any deed of his own in a true sense, rather he is compelled to do what he does. But here Allah (ﷻ) affirms that people do have free will in a true sense and in reality, but He states that their will is subordinate to His will.

﴿He is most worthy of being feared and most worthy of granting forgiveness﴾ that is, He is most worthy of being feared and worshipped, because He is God and none is deserving of worship except Him; and He is most worthy to forgive those who fear Him and seek His pleasure.

This is the end of the commentary on Soorat al-Muddath-thir.

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.



75.
Soorat al-Qiyâmah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، ﴿٣﴾ بَلَىٰ قَدِيرِينَ عَلَيْنَا أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ، ﴿٥﴾ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَامَةِ ﴿٦﴾﴾ (سورة القيامة: ١-٦)

- 75:1. Verily I swear by the Day of Resurrection,
75:2. and verily I swear by the self-reproaching soul,
75:3. does man think that We will not reassemble his bones?
75:4. Indeed We are able to perfectly restore his fingertips.
75:5. But man desires to persist in his evil ways,
75:6. and asks [derisively]: When will this Day of Resurrection be?

﴿(Verily I swear by the Day of Resurrection)﴾ – what is sworn by here is the same as that to which the oath attests, namely the resurrection after death and the rising of people from their graves,

then their standing and waiting for the Lord's judgement concerning them.

﴿and verily I swear by the self-reproaching soul﴾ – this refers to all souls, both good and wicked. The soul is described as self-reproaching because it hesitates a great deal and reproaches itself, and it does not remain steady in any condition. And at the time of death, the soul begins to reproach the person for what he has done; even the believer's soul will reproach him for what he did in this world of being negligent and falling short in some duties, or becoming heedless.

The oath sworn by the requital, to confirm that the requital will indeed take place, is combined with mention of the one who will deserve requital on the Day of Resurrection. Then Allah tells us that, despite this, some stubborn people deny the Day of Resurrection, as He says:

﴿does man think that We will not reassemble his bones﴾ after death? This is like what Allah says elsewhere:

﴿...He says: Who can give life to bones that have crumbled to dust?﴾
(*Yâ Seen* 36: 78)

In his ignorance and enmity, man thinks it unlikely that Allah is able to recreate his bones, which are the framework that support his body. Allah responds to him by saying:

﴿Indeed We are able to perfectly restore his fingertips﴾ that is, the ends of his fingers and his bones, which implies the recreation of all parts of the body, because once the fingertips are there, then the physical creation of the body is complete.

Man's denial of the power of Allah (ﷻ) is not due to any lack of evidence to that effect; rather he took this stance because his intention is to deny what lies ahead of him of the resurrection.

Then Allah tells us of what will happen on the Day of Resurrection:



﴿فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ
 ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يَنْبَغُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ
 الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ ﴿١٥﴾﴾ (سورة القيامة: ٧-١٥)

- 75:7. So when the eyes stare fixedly,
 75:8. and the moon loses its light,
 75:9. and the sun and moon are brought together,
 75:10. on that day man will say: Where shall I flee?
 75:11. Nay, there is no refuge!
 75:12. On that day the final destination will be with your Lord.
 75:13. On that day man will be informed of what he sent on ahead and left behind.
 75:14. Indeed man is well aware of what he is doing,
 75:15. even though he may offer his excuses [to justify his deeds].

﴿So when the eyes stare fixedly﴾ that is, when the resurrection comes, the eyes will stare fixedly in great horror, without blinking. This is like the passage in which Allah (ﷻ) says:

﴿...He is only giving them respite until a day when the eyes will stare fixedly [in horror]. They will rush headlong, heads raised, eyes unblinking and hearts void.﴾ (Ibrāheem 14: 42-43)

﴿and the moon loses its light﴾ that is, its light and its dominance disappear,

﴿and the sun and moon are brought together﴾ although they have never been brought together since Allah created them. Allah (ﷻ) will bring them together on the Day of Resurrection, and the moon will lose its light and the sun will cease to shine. Then they will be thrown into the fire, so that people will see that they are subject to Allah's

dominion, and so that those who used to worship them will see that they were wrong.

﴿on that day man will say﴾, when he sees that great upheaval: ﴿Where shall I flee?﴾ That is, where can I run to and escape from what has befallen us?

﴿Nay, there is no refuge﴾ that is, there is no place for anyone to turn to except to Allah.

﴿On that day the final destination will be with your Lord﴾ for all people. No one will be able to hide himself or flee from that place; rather each one will inevitably be stopped so that he may be requited for his deeds. Hence Allah says:

﴿On that day man will be informed of what he sent on ahead and left behind﴾ that is, all his deeds both good and bad, from the beginning of his life until the end, and he will be informed about something that he cannot deny.

﴿Indeed man is well aware of what he is doing﴾ that is, he is witness to it and knows the consequences thereof.

﴿even though he may offer his excuses [to justify his deeds]﴾; those excuses will not be accepted when a person is confronted with his deeds and will admit them. This is like the verse in which Allah (ﷻ) says:

﴿[It will be said to him:] Read your own record; sufficient is your own soul as a reckoner against you this day.﴾ (*al-Isrâ' 17: 14*)

Even if he does deny or give an excuse for what he did, his denial and excuse will not benefit him in the slightest, for his own hearing and vision, and all his faculties, will testify against him and tell of what he used to do. The time for rebuke will be over and it will be of no benefit.

﴿On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.﴾ (*ar-Room 30: 57*)



﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ ۞ ﴿۱۶﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿۱۷﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿۱۸﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿۱۹﴾ (سورة القيامة: ۱۶-۱۹)

- 75:16. Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation.
- 75:17. Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it.
- 75:18. So when We recite it [through Jibreel], follow its recitation attentively.
- 75:19. Then it is incumbent upon Us to make its meanings clear.

When Jibreel brought the revelation to him and began to recite it to him, the Prophet (ﷺ) would hasten to recite it – out of eagerness – before Jibreel had finished reciting, and would recite it along with him. But Allah told him not to do that, and said:

﴿...Do not hasten to repeat [the newly-revealed verses of] the Qur'an before its revelation to you is completed...﴾ (Tā Hâ 20: 114)

And here Allah says: ﴿Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation﴾.

Then He guaranteed that He would inevitably enable him to memorise it and recite it, and that Allah would enable him to learn it by heart, as He said:

﴿Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it﴾. The reason for the eagerness in your heart is your concern that you may miss it or forget it, but if Allah guarantees it for you, then there is no need for that.

﴿So when We recite it [through Jibreel], follow its recitation attentively﴾ then when Jibreel has completed the recitation of what Allah has revealed to you, follow what he recites.

﴿Then it is incumbent upon Us to make its meanings clear﴾ that is, to explain its meanings. Thus Allah promised him that He would preserve its wording and preserve its meanings, and this is the highest level of preservation. So the Prophet (ﷺ) complied with the etiquette enjoined by his Lord. When Jibreel recited Qur'an to him after that, he would listen attentively, then when he had finished, he would recite it.

This verse highlights the etiquette of receiving knowledge; the learner should not hasten to ask questions before the teacher has finished explaining the issue that he started discussing. Then when he has finished, the learner may ask about anything he did not understand.

Similarly, if there is something at the beginning that needs to be questioned or approved, one should not hasten to either question it or accept it, until the speaker has finished speaking, so that it may become clear what his words contain of truth or falsehood, and so that the listener may understand it in such a way that he can comment on it.

This verse also highlights the fact that just as the Prophet (ﷺ) explained to his Ummah how to recite the words of the Qur'an, he also explained its meanings to them.



﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وَوَجْهٌ يُومِضُ نَاصِرَةً ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاطِرَةً ﴿٢٣﴾
وَوَجْهٌ يُومِضُ بِاسِرَةٍ ﴿٢٤﴾ تَطْنُ أَنْ يَفْعَلَ بِهَا فَاقِرَةً ﴿٢٥﴾﴾ (سورة القيامة: ٢٥-٢٠)

75:20. Nay, but you [O people] love this present life,

75:21. and are heedless of the hereafter.

75:22. On that day, some faces will be radiant,

75:23. gazing upon their Lord.

75:24. And on that day, some faces will be gloomy,

75:25. knowing that a great calamity is about to befall them.

That is, what has made you negligent and caused you to turn away from the admonition and reminder of Allah is the fact that you ﴿love this present life﴾ and are striving for worldly gains, pleasures and desires, and you are giving it precedence over the hereafter. So you are failing to strive for the hereafter, because the delights and pleasures of this world are immediate, and man is fond of that which is immediate, whereas the eternal bliss of the hereafter is deferred. It is for this reason that you are negligent about the hereafter, and you ignore it as if you were not created for it, and as if this worldly realm were the eternal realm for the sake of which you are spending your precious lives and striving for it night and day. Thus facts are turned upside down, which results in loss.

If you gave precedence to the hereafter over this world, and looked at the consequences of things with insight and wisdom, you would have prospered and made gains with no loss, and you would have triumphed in a way that is untainted by misery.

Then Allah mentions that which prompts one to give precedence to the hereafter, by explaining the various states in which people will find themselves. He says concerning the reward of those who gave precedence to the hereafter over this world:

﴿On that day, some faces will be radiant﴾ that is, they will be beautiful, beaming brightly and filled with light, because of the joy and delight in their hearts and souls.

﴿gazing upon their Lord﴾ that is, looking at their Lord, according to their status:

Some of them will gaze upon Him every day, morning and afternoon; some will gaze upon Him once every week. Thus they will have the joy of gazing upon His noble Countenance and astounding beauty, for there is nothing like unto Him. When they see Him, they will forget the state of bliss in which they are, and they will attain inexpressible joy and happiness. Their faces will be radiant and will

increase in beauty. We ask Allah, the Most Generous, to make us among them.

And Allah says concerning those who give precedence to this world over the hereafter:

﴿And on that day, some faces will be gloomy﴾ that is, frowning and scowling, utterly humiliated

﴿knowing that a great calamity﴾ that is, a severe and painful punishment ﴿is about to befall them﴾, and this is why their faces have changed and they are frowning.



﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٦٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٦٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٦٨﴾ وَاللَّفَافِ السَّاقِ بِالسَّاقِ ﴿٦٩﴾
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ
يَتَعَاطَىٰ ﴿٣٣﴾ أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٤﴾ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَمْ
يَكُ نُطْفَعًا مِّن مَّنِي يُمْنَىٰ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلْنَا مِنَ الرَّجُلِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾
أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾﴾ (سورة القيامة: ٢٦-٤٠)

75:26. Indeed, when [the departing soul] reaches the throat,

75:27. and it is said: Is there any healer [who could save him now]?

75:28. – and [the dying person] realises that it is his final departure,

75:29. and agony is heaped on agony;³⁰

75:30. on that day, he will be driven unto your Lord.

75:31. He neither believed nor prayed;

75:32. rather he denied and turned away,

75:33. and went swaggering back to his family.

75:34. Woe to you [O man], and again woe!

³⁰ That is, the agony and distress of departing this world is combined with the agony and fear of entering the hereafter.

- 75:35. Then woe to you, and again woe!
 75:36. Does man think that he will be left unchecked?
 75:37. Was he not a drop of semen emitted,
 75:38. then he became a clinging clot, then Allah formed him and fashioned him,
 75:39. and made from him the two genders, male and female?
 75:40. Is not He Who has done that able to bring the dead to life?

Here Allah (ﷻ) admonishes His slave and reminds him of the situation of the dying person: when his soul reaches his throat, at that point he will be in great distress and will seek every means that he thinks will help him to attain healing and relief.

Hence Allah says: ﴿and it is said: Is there any healer [who could save him now]?﴾ That is, anyone who could perform *ruqyah*, because they have lost all hope of regular ways of healing, so there is nothing left but to pursue divine means. But when the divine will and decree comes, it cannot be put back.

﴿and [the dying person] realises that it is his final departure﴾ from this world, ﴿and agony is heaped on agony﴾ that is, hardships come one after another and are heaped up on one another, and the matter becomes serious and his distress becomes immense, and the soul that is used to being in the physical body is meant to depart, but it is still with it, and soon it will be driven to Allah (ﷻ) so that He may requite it for its deeds and make it admit its misdeeds.

But the stubborn person who does not benefit from the revelations will still persist in his transgression, disbelief and obstinacy.

﴿He neither believed﴾ that is, he did not believe in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad.

﴿nor prayed; rather he denied﴾ the truth ﴿and turned away﴾ from the divine commands and prohibitions, at the time when he was at ease with himself and did not fear his Lord; rather he ﴿went swaggering back to his family﴾, not caring about anything.

Allah warns him by saying: ﴿Woe to you [O man], and again woe! Then woe to you, and again woe!﴾ This is a repeated threat.

Then He reminds him of his original creation, as He says: ﴿Does man think that he will be left unchecked﴾ that is, left alone, with no commands and prohibitions, and no reward or punishment?

This is wrong thinking, and is thinking of Allah in terms that are not appropriate to His wisdom.

﴿Was he not a drop of semen emitted, then﴾ after having been a drop of semen, ﴿he became a clinging clot﴾ of blood, ﴿then Allah formed him﴾ from the clot, making him a living being, and fashioned him properly, ﴿and made from him the two genders, male and female? Is not He Who has done that﴾ namely creating man and causing him to go through these stages of development ﴿able to bring the dead to life?﴾ Indeed He is able to do all things.

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

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.



76. Soorat al-Insân

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا
وَإِمَّا كَفُورًا ﴿٣﴾ ﴾ (سورة الإنسان: ١-٣)

- 76:1. Was there not a period of time when man was nothing worth mentioning?
- 76:2. Verily We have created man from a drop of mingled fluid, in order to test him. So We gave him hearing and sight.
- 76:3. Verily We have shown him the way, whether he is grateful or ungrateful.

In this soorah, Allah tells us of the beginning, middle and end of man's existence. He tells us that a long time passed – before man existed – when he was nothing and was not even mentioned.

Then when it was Allah's will to create man, He created his father Adam from clay, then He made his offspring ﴿from a drop

of mingled fluid) that is, an insignificant fluid that is regarded as off-putting

(in order to test him) thereby, to see whether he would pay attention to how he was in his initial state, or he would forget it and become arrogant.

Then Allah caused him to develop and created for him hidden and visible faculties, such as hearing, sight and all the other faculties that He perfected for him and made them sound, so that man could attain thereby that which is beneficial for him.

Then He sent the Messengers to him, and sent down the Books, and guided him to the path that leads to Him; He explained it and urged man to follow it, and told him of what he would have when he reaches Allah.

Then He told him of the path that leads to doom, warned him against it, and told him of what would happen to him if he followed it, and He tested him thereby.

So people are divided into two categories: those who are grateful for the blessings that Allah bestows upon them and do the duties that Allah has enjoined upon them; and those who are ungrateful for the blessings that Allah has bestowed upon them, both spiritual and worldly, so they reject them, disbelieve in their Lord, and follow the path that leads to doom.

Then Allah describes the two groups at the time of requital, as He says:



﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَقْنَا وَسْعِيرًا ﴿٤﴾ إِنَّ الْأَبْتَرَارَ يَشْرَبُونَ
مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾﴾

(سورة الإنسان: ٤-٦)

- 76:4. Verily We have prepared for the disbelievers chains, iron collars and a raging fire.
- 76:5. Verily the righteous will drink from a cup [of wine] mixed with camphor,
- 76:6. [drawn from] a spring from which the slaves of Allah will drink, making it flow wherever they wish.

That is, We have prepared and made ready for those who disbelieve in Allah, reject His Messengers and dare to commit sin ﴿chains﴾ in the fire of hell, as Allah (ﷻ) says elsewhere:

﴿Then bind him in a chain the length of which is seventy cubits.﴾
(*al-Hāqqah* 69: 32)

﴿iron collars﴾ by means of which their hands are fastened to their necks

﴿and a raging fire﴾ that is, it will increase in flames, fuelled by their bodies;

﴿...as often as their skins are burnt through, We will replace them with fresh skins, so that they may continue to taste the punishment...﴾
(*an-Nisā'* 4: 56)

This punishment is ongoing and eternal; they will abide therein forever.

As for ﴿the righteous﴾, who are the ones whose hearts are pure because of what they contain of love of Allah and knowledge of Him, and because of their good manners, and because of their having purified themselves physically by using their faculties in doing righteous deeds,

Allah tells us that they ﴿will drink from a cup [of wine]﴾ that is, a delicious drink of wine ﴿mixed with camphor﴾ to cool it down and reduce the sharpness of its taste. This camphor will be extremely delicious, free of any contamination and unpalatability, as is the case with the camphor of this world, because whatever Allah tells us of that

which is in paradise of things that have earthly counterparts, they will be free of any of the problematic elements that they have in this world.

As Allah (ﷻ) tells us elsewhere:

﴿[They will be] amidst thornless lote-trees, and banana trees laden with fruit.﴾ (al-Wâqi'ah 56: 28-29)

﴿...with pure spouses...﴾ (Al 'Imrân 3: 15)

﴿For them will be an abode of peace with their Lord...﴾ (al-An'âm 6: 127)

﴿...[there will be] therein all that souls may desire and all that eyes may delight in...﴾ (az-Zukhruf 43: 71)

﴿[drawn from] a spring from which the slaves of Allah will drink﴾ that is, they will have no fear about that delicious cup from which they will drink ever running out, for it has a source that will never end; it comes from a spring that flows constantly, and the slaves of Allah will make it flow wherever and however they wish.

If they wish, they will be able to direct it towards beautiful gardens full of blossoms, or make it run between the palaces and adorned dwellings, or in any direction they want.



﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾﴾ (سورة الإنسان: ٧-١٠)

76:7. They fulfil their vows and fear a day the evil of which will be widespread,

76:8. and they give food, despite their love for it, to the needy, orphans and captives,

76:9. [saying]: We feed you only for the sake of Allah; we seek of you neither recompense nor thanks.

76:10. Verily we fear from our Lord a grim and awful day.

Here Allah tells us about some of their deeds:

﴿They fulfil their vows﴾ that is, they fulfil what they commit themselves to for the sake of Allah.

If they fulfil vows, which are not obligatory upon them unless they take that upon themselves, it is more likely that they will fulfil their commitment to basic obligatory duties.

﴿and fear a day the evil of which will be widespread﴾ that is, it will spread and reach everywhere, so they fear that its evil may reach them, therefore they avoid everything that may lead to that.

﴿and they give food, despite their love for it﴾ that is, although they love wealth and food, they give precedence to love of Allah over love of themselves, and they try to give their food to those who are most deserving and most in need of it, ﴿the needy, orphans and captives﴾.

By spending and feeding others, they seek the pleasure of Allah (ﷻ), implicitly saying: ﴿We feed you only for the sake of Allah; we seek of you neither recompense nor thanks﴾ that is, we seek neither financial recompense nor verbal praise.

﴿Verily we fear from our Lord a grim﴾ that is, very hard and evil ﴿and awful﴾ that is, stressful and miserable ﴿day﴾.



﴿فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَةً وَسُرُورًا﴾ (١١) ﴿وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾ (١٢)
 ﴿مُتَّكِنِينَ فِيهَا عَلَى الْأَرْبَابِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا﴾ (١٣) (سورة الإنسان: ١١-١٣)

76:11. Therefore Allah will protect them from the evil of that day, and will bestow upon them radiance and joy,

76:12. and will reward them for their patience and steadfastness with paradise and garments of silk,

76:13. wherein they will recline on couches; they will feel neither scorching heat nor bitter cold.

«Therefore Allah will protect them from the evil of that day» so the greatest terror will not grieve them; and the angels will welcome them (saying): This is your day, that you were promised (21: 103).

«and will bestow upon them» that is, He will honour them and give them «radiance» in their faces «and joy» in their hearts, thus combining both outward and inward bliss.

«and will reward them for their patience and steadfastness» in obeying Allah, for they strove as much as they could; in avoiding disobedience towards Allah, so they refrained from sin; and in accepting the painful decrees of Allah, so they did not complain about them.

«with paradise» that contains all bliss and is free of all troubles and problems

«and garments of silk», as Allah (ﷻ) says elsewhere:

«...and their garments therein will be of silk.» (Fāṭir 35: 33)

Perhaps Allah singled out silk for mention because their outward dress will be indicative of the condition of the wearer.

«wherein they will recline on couches» – reclining means sitting comfortably, with ease and in a relaxed manner. The word translated here as «couches» refers to couches covered with adorned cloths.

«they will feel» in paradise «neither scorching heat» that would cause them harm «nor bitter cold». At all times they will be in shade, with no heat or cold, so that they may feel physical enjoyment with no pain or discomfort caused by heat or cold.



﴿وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا نَدِيًّا﴾ (سورة الإنسان: ١٤)

76:14. Its shady branches will come down low over them, and its clusters [of fruit] will hang within easy reach.

That is, its fruits will be near at hand for anyone who wants them, so that he may take them whether he is standing, sitting or lying on his side.



﴿وَيُطَافُ عَلَيْهِم بِبَيْنَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا﴾ (سورة الإنسان: ١٥-١٦)

76:15. Vessels of silver and goblets of crystal will be passed around among them,

76:16. crystal-clear, made of silver, filled to exact measure.

There will be passed around among the people of paradise by their servants ﴿Vessels of silver and goblets of crystal... crystal-clear, made of silver﴾ that is, they will be made of silver but they will be as clear as crystal. This is something most amazing, that something as dense and opaque as silver will be as clear as crystal because it is so pure.

﴿filled to exact measure﴾. They will be filled to the exact measure as desired by the people of paradise, the amount that will be most pleasing to them, so it will come to them exactly as they thought of it in their minds.



﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾﴾ (سورة الإنسان:

(١٨-١٧)

76:17. Therein they will be given to drink a cup [of wine] mixed with ginger,

76:18. [drawn from] a spring therein called Salsabeel.³¹

«Therein» in paradise,

«they will be given to drink a cup» of wine and nectar

«mixed with ginger» to make its taste and scent good.

«[drawn from] a spring therein» in paradise

«called Salsabeel» it is called this because it is palatable, delicious and wholesome.



﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا ﴿٢٠﴾ وَمَلَكًا كَبِيرًا ﴿٢٠﴾﴾ (سورة الإنسان: ١٩-٢٠)

76:19. Immortal [servant] boys will circulate among them; if you saw them, you would think they were scattered pearls,

76:20. and if you were to look there [paradise], you would see bliss and a vast domain.

«Immortal [servant] boys», who are created in paradise to remain therein; they will never change or grow old, and they are very handsome

³¹ The name Salsabeel comes from a root meaning soft or delicious, and refers to the palatability of the drink.

﴿will circulate among them﴾ that is, among the people of paradise, with their food and drink, to serve them.

﴿if you saw them﴾ spreading out to serve the people, ﴿you would think﴾, because of their beauty, that ﴿they were scattered pearls﴾. This is part of the pleasure of the people of paradise, that their servants will be immortal boys who are a pleasure to look at. They will enter their houses in complete safety, and will bring whatever they ask for and want.

﴿and if you were to look there [paradise]﴾ and you observed the bliss in which they live,

﴿you would see bliss and a vast domain﴾. You would see that one of them possesses palaces, dwellings and chambers that are adorned and decorated in a manner that can barely be described. He will have blooming gardens, delicious fruits hanging within easy reach, flowing rivers, amazing gardens, and birds that sing in an enchanting manner, such as moves the heart and brings joy to the soul. He will have wives who are extremely beautiful and kind, combining inner and outer beauty, such as fills the heart with joy and brings great pleasure and delight.

Around him will be immortal boys and eternal servants, bringing ease and comfort; thus they will enjoy a life of complete pleasure and perfect joy.

Over and above all that will be the greatest joy of seeing the Most Merciful Lord, hearing His words, delighting in closeness to Him and rejoicing in attaining His pleasure and eternal life that constantly increases in bliss at every moment.

Glory be to the Sovereign Lord, the clear Truth, Whose stores never run out and Whose generosity never decreases. Just as there is no end to His attributes, there is no end to His kindness and generosity.



﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْاْ أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

(سورة الإنسان: ٢١) ﴿٢١﴾

76:21. They will wear green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver, and their Lord will give them to drink a pure beverage.

﴿They will wear green garments of fine silk and heavy brocade﴾ that is, they will be covered in green garments of fine silk and heavy brocade, which are the finest types of silk.

﴿and will be adorned with bracelets of silver﴾ that is, they will wear bracelets of silver on their arms, both males and females. This is a promise that Allah has made to them, and His promise will come to pass, because no one is truer in speech or in word than Him.

﴿and their Lord will give them to drink a pure beverage﴾ that is, one in which there is no impurity or contamination; it will cleanse their hearts of all hurt and pain.



﴿إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا﴾ (سورة الإنسان: ٢٢)

76:22. [It will be said to them:] This is your reward, for your endeavours are appreciated.

﴿[It will be said to them:] This is your reward﴾ that is, this great reward and beautiful gift is yours, for what you sent on ahead of good deeds

﴿for your endeavours are appreciated﴾ that is, for a little effort Allah has granted you eternal bliss that cannot be enumerated.



﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾ (سورة الإنسان: ٢٣)

76:23. Verily, it is We Who have sent down the Qur'an to you piecemeal.

Having mentioned the bliss of paradise, Allah (ﷻ) now says, ﴿Verily, it is We Who have sent down the Qur'an to you piecemeal﴾ which contains a promise and a warning, and an explanation of all that people need to know.

It contains instructions to comply with Allah's commands and laws in the most perfect manner, to strive to implement them, and to be patient and steadfast in doing so. Hence Allah says:



﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءِثْمًا أَوْ كُفُورًا﴾ (سورة الإنسان: ٢٤)

76:24. So be patient with the decree of your Lord, and do not yield to any sinner or disbeliever among them.

That is, be patient in accepting the decree of Allah without complaining about it, and in accepting His religious rulings, and comply with them, and do not let any obstacle prevent you from doing so.

﴿and do not yield﴾ to anyone among the stubborn, who want to bar you from His path
 ﴿to any sinner﴾ that is, one who commits sin and does acts of disobedience
 ﴿or disbeliever﴾. For yielding to the disbelievers, evildoers and mischief-makers will inevitably have to do with sin, for they do not enjoin anything but what they themselves desire.



﴿وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾﴾ (سورة الإنسان: ٢٥-٢٦)

- 76:25. And remember the name of your Lord morning and afternoon,
76:26. and during the night prostrate to Him, and glorify Him a long part of the night.

Because patience would help him to worship Allah and remember Him a great deal, Allah enjoined that upon him and said: ﴿And remember the name of your Lord morning and afternoon﴾ that is, at the beginning and end of the day, which includes the obligatory prayers and what accompanies them of supererogatory prayers, as well as dhikr (remembering Allah), glorifying Allah, proclaiming His oneness and magnifying Him at those times.

﴿and during the night prostrate to Him﴾ that is, prostrate to Him a great deal, and that can only be done by offering a lot of prayers. ﴿and glorify Him a long part of the night﴾. We have seen above specific mention of the length of time which is referred to here in general terms:

﴿O you who are enwrapped [in garments], stand up in prayer throughout the night, except a little.﴾ (al-Muzzammil 73: 1-2)



﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾﴾ (سورة الإنسان: ٢٧)

- 76:27. Verily these [disbelievers] love this present life and pay no heed to a day that will be arduous.

«Verily these [disbelievers]» who reject you, O Messenger, after you explained the revelations to them and after they received promises and warnings, yet they did not benefit from that at all; rather they continued to give precedence to «this present life» and remained content with it.

«and» they «pay no heed» that is, they fail to strive and they neglect

«a day that will be arduous» namely the Day of Resurrection, the length of which is fifty thousand years according to your reckoning. Allah (ﷻ) says elsewhere:

«...The disbelievers will say: This will be a hard day!» (*al-Qamar* 54: 8)

So it is as if they were only created for this world, to settle in it.

Then Allah gives them rational evidence for the resurrection, which is the evidence of their initial creation:




﴿ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴾ (سورة
الإنسان: ٢٨)

76:28. It is We Who created them and made them strong. If We so willed, We could replace them completely with others like them.

«It is We Who created them» from nothing
«and made them strong» that is, We made them strong and perfected their creation, with sinews, veins, arteries and visible and hidden strengths, until their bodies were perfected and completed, and they were able to do anything they wanted. The One Who created them in this manner is able to recreate them after their death in order to requite them, and it is not appropriate that the One Who caused them to pass through these stages would leave them unchecked,

with no commands or prohibitions, no reward or punishment. Hence He says:

﴿If We so willed, We could replace them completely with others like them﴾ that is, we could resurrect them in a different form, or recreate them exactly.



﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾﴾ (سورة الإنسان: ٢٩-٣١)

- 76:29. Verily this is a reminder; so let him who will, start his journey towards his Lord.
- 76:30. But you cannot will it unless Allah so wills. Verily Allah is All-Knowing, Most Wise.
- 76:31. He admits whomever He wills to His mercy, and for the wrongdoers He has prepared a painful punishment.

﴿Verily this is a reminder﴾ that is, to remind the believer so that he may benefit from what it contains of warnings and encouragement. ﴿so let him who will, start his journey towards his Lord﴾ that is, let him follow a path that leads to Him, for Allah explains the truth and guidance, then He gives people the choice between following that guidance or turning away from it, whilst establishing proof against them.

﴿But you cannot will it unless Allah so wills﴾ for Allah's will is always done.

﴿Verily Allah is All-Knowing, Most Wise﴾; He is possessed of great wisdom with regard to those whom He guides and those whom He leaves to stray.

«He admits whomever He wills to His mercy» so He bestows His care upon him and guides him to the means and paths that lead to bliss. «and for the wrongdoers» who choose doom over guidance «He has prepared a painful punishment» because of their wrongdoing and transgression.

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

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.



77.

Soorat al-Mursalât

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



﴿وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَأَلْصَقْنَ عَصْفًا ﴿٢﴾ وَالنَّشِيرَاتِ تَشْرًا ﴿٣﴾ فَأَلْفِرَقْنَ فَرَقًا ﴿٤﴾
فَأَلْمَلَقْنَ ذِكْرًا ﴿٥﴾ عُدْرًا أَوْ نُذْرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾
وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ سُفِفَتْ ﴿١٠﴾ وَإِذَا الرَّسُلُ أُنْفِتَتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾
لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾ ﴿ (سورة

المرسلات: ١-١٥)

- 77:1. By those sent forth with beneficence,
77:2. and those that strike violently;
77:3. by those who scatter far and wide,
77:4. and those [angels] who bring criterion;
77:5. by those who deliver a reminder,
77:6. leaving no excuse and giving warning –
77:7. what you are promised will surely come to pass.
77:8. So when the stars are extinguished,

- 77:9. and when the sky is torn apart,
 77:10. and when the mountains are scattered like dust,
 77:11. and when the Messengers are summoned,
 77:12. until what day have these events been deferred?
 77:13. Until the Day of Judgement.
 77:14. And how could you know what the Day of Judgement is?
 77:15. Woe that day to the deniers!

Here Allah (ﷻ) attests to the resurrection and requital for deeds by means of an oath, swearing by ﴿those sent forth with beneficence﴾, namely the angels whom Allah (ﷻ) sends to carry out His decrees and control the universe, and to convey His religious decree by bringing His revelation to His Messengers.

﴿with beneficence﴾ – this describes those who are sent forth. What is meant is that they are sent forth with what is right, with wisdom and with that which is in people's best interests; they are not sent with anything bad or in vain.

﴿and those that strike violently﴾ – this also refers to the angels whom Allah (ﷻ) sends and whom He describes as hastening to do as He commands, quickly carrying out His commands like a strong wind.

This may also refer to powerful winds that have strong gusts.

﴿by those who scatter far and wide﴾ it may be that this refers to the angels who scatter what they are meant to scatter. The word translated as ﴿scatter﴾ may also mean revive, in which case it may refer to the clouds by means of which Allah revives the earth and brings it back to life after its death.

﴿by those who deliver a reminder﴾ – this refers to the angels who bring down the most sublime of commands, namely the reminder (revelation) by means of which Allah bestows mercy upon His slaves

and reminds them of that which will benefit them and is in their best interests; those angels bring it down to the Messengers.

﴿leaving no excuse and giving warning﴾ to people; they warn people of what lies ahead of frightening things and leave them no excuse, so that they will have no argument before Allah.

﴿what you are promised﴾ of the resurrection and requital for deeds ﴿will surely come to pass﴾ that is, it is inevitable, beyond any shadow of a doubt.

When it comes to pass, there will be changes in the universe and immense horror that will be extremely alarming and will cause great distress. The stars will be extinguished; that is, they will be scattered and moved from their places. The mountains will be blown away and will become like scattered dust, and they and the earth will become a smooth, levelled plain, in which you will see no depression or elevation.

That day is the day on which the Messengers will be summoned, the day until which judgement between them and their nations is deferred. Hence Allah says:

﴿until what day have these events been deferred?﴾ This appears in the form of a question in order to highlight the gravity and seriousness of the matter.

Then Allah answers that question by saying: ﴿Until the Day of Judgement﴾ between all creatures, between one and another, and the day of reckoning for each of them individually.

Then He warns those who deny in that day: ﴿Woe that day to the deniers!﴾ That is, how great will be their loss, how severe their punishment and how terrible their end. Allah told them of it and swore to them that it would surely come, but they did not believe Him; therefore they will deserve the severe punishment.



﴿الَّذِينَ هَلَكَ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ لِّيَوْمِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾﴾ (سورة المرسلات: ١٦-١٩)

77:16. Did We not destroy the earlier [disbelieving] nations?

77:17. And We will do likewise to later ones.

77:18. Thus We deal with the evildoers.

77:19. Woe that day to the deniers!

﴿Did We not destroy the earlier [disbelieving] nations?﴾ That is, did We not destroy the earlier disbelievers? And We will follow that with the destruction of those among the later nations who disbelieve. This is His way of dealing with the earlier and later generations; every evildoer is inevitably punished. So why do they not learn from what they see and hear?

﴿Woe that day to the deniers﴾ who denied the truth after they saw the clear signs and exemplary punishments.



﴿الَّذِينَ خَلَقْنَا مِنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ وَيْلٌ لِّيَوْمِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾﴾ (سورة المرسلات: ٢٠-٢٤)

77:20. Did We not create you from an insignificant fluid,

77:21. which We placed in a safe repository

77:22. for an appointed term?

77:23. For We are able to do this; how excellent is Our power!

77:24. Woe that day to the deniers!

That is, did We not create you, O humans, ﴿from an insignificant fluid﴾ that is, one that is regarded as very base, that originates from between the backbone and the ribs, until Allah places it in ﴿a safe repository﴾, namely the womb, where it settles and grows ﴿for an appointed term﴾ and a set length of time.

﴿For We are able to do this﴾ and We care for that foetus in those layers of darkness, transforming it from a drop of semen to a clinging clot to a lump of flesh, until Allah makes it a fully developed body, then He breathes the soul into it; and some of them die before that.

﴿how excellent is Our power﴾ that operates in accordance with His wisdom.

﴿Woe that day to the deniers﴾ who deny the truth after Allah has explained the signs to them and shown them lessons and clear proof.



﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُوسًا شَمِخَاتٍ وَأَسْقَيْنَكُم مَّاءً قُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾﴾ (سورة المرسلات: ٢٥-٢٨)

77:25. Have We not made the earth a receptacle

77:26. for the living and the dead,

77:27. and set therein lofty mountains standing firm, and given you fresh water to drink?

77:28. Woe that day to the deniers!

That is, have We not blessed you and bestowed favours upon you by subjugating the earth in your best interests. Therefore We made it ﴿a receptacle﴾ for you, ﴿for the living﴾ in houses ﴿and the dead﴾ in graves. As houses and palaces are among the blessings that Allah has bestowed upon His slaves, graves are, in like

manner, a mercy to them and a covering for them, lest their bodies be exposed to wild animals and the like.

﴿and set therein lofty mountains standing firm﴾ that is, mountains that make the earth firm, lest it shake with its people. Allah has made it steady by means of high mountains that stand firm.

﴿and given you fresh water to drink﴾ that is, water that is sweet and palatable. Allah (ﷻ) says elsewhere:

﴿Have you thought about the water that you drink? Is it you who bring it down from the clouds, or is it We Who send it down? If We so willed, We could make it salty and bitter. Why then do you not give thanks?﴾ (al-Wāqī'ah 56: 68-70)

﴿Woe that day to the deniers﴾ who, despite all that Allah has shown them of blessings that are bestowed by Allah alone, for which He singled them out, responded with denial and rejection.



﴿أَنْطَلِقُوا إِلَىٰ مَا كُنتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُمْ جُمُلٌ صَفْرٌ ﴿٣٣﴾ وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٤﴾﴾ (سورة المرسلات: ٢٩-٣٤)

77:29. [It will be said to them:] Proceed to that which you used to deny;

77:30. proceed to a shadow [of smoke] ascending in three columns,

77:31. that offers no shade or protection from the flames.

77:32. Verily it [hell] throws out sparks as big as castles,

77:33. as if they were a herd of tawny camels.

77:34. Woe that day to the deniers!

This is part of the fate that has been prepared for the evildoers and deniers. It will be said to them on the Day of Resurrection:

﴿Proceed to that which you used to deny﴾.

Then Allah explains that by saying: ﴿proceed to a shadow [of smoke] ascending in three columns﴾ that is, proceed to a shadow of the fire of hell, which will separate into three columns; it will have pieces of fire thrown into it, running through it and uniting with it.

﴿that offers no shade﴾ that is, that shadow will offer no comfort and bring no ease

﴿or protection from the flames﴾ that is, that shadow will offer no protection from the flames; rather flames will surround people on all sides, right and left. This is like the verses in which Allah (ﷻ) says:

﴿They will have layers of fire above them and beneath them...﴾
(az-Zumar 39: 16)

– and:

﴿They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.﴾ (al-A'raf 7: 41)

Then Allah mentions the great size of the sparks of hell, which is indicative of its huge size, terrible nature and horrifying appearance:

﴿Verily it [hell] throws out sparks as big as castles, as if they were a herd of tawny camels﴾. The word translated here as ﴿tawny﴾ refers to a black colour with a hint of yellow. This indicates that the flames, coals and sparks of hell are dark, and that it is black, terrible in appearance and extremely hot. We ask Allah to keep us safe from it and from the deeds that would bring us close to it.

﴿Woe that day to the deniers!﴾



﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ ۗ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَدِرُونَ ۗ﴾ (٣٥) ﴿وَبَلِّغْ يَوْمَ الْبُرُوجِ الْمَكْذِبِينَ ۗ﴾ (٣٧) ﴿هَذَا يَوْمُ الْفَصْلِ ۗ جَمَعْنَاكُمْ وَالْأُولَىٰ ۗ﴾ (٣٨) ﴿فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ۗ﴾ (٣٩) ﴿وَبَلِّغْ يَوْمَ الْبُرُوجِ الْمَكْذِبِينَ ۗ﴾ (٤٠)
(سورة المرسلات: ٣٥-٤٠)

- 77:35. This is a day on which they will not speak,
 77:36. nor will they be permitted to offer excuses.
 77:37. Woe that day to the deniers!
 77:38. [It will be said to them:] This is the Day of Judgement. You have
 been gathered together with those of old.
 77:39. So if you have any stratagem, try to outwit Me!
 77:40. Woe that day to the deniers!

﴿This is a day on which they will not speak﴾ that is, this is a momentous day that is difficult for the deniers; they will not speak on that day out of intense fear and dread.

﴿nor will they be permitted to offer excuses﴾ that is, their excuses will not be accepted from them even if they offer them.

﴿On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.﴾ (*ar-Room 30: 57*)

﴿[It will be said to them:] This is the Day of Judgement. You have been gathered together with those of old﴾ so that We may pass judgement among you and judge between all people.

﴿So if you have any stratagem﴾ by which you can escape My dominion and be safe from My punishment,
 ﴿try to outwit Me!﴾ But you have no power or authority. This is like the verse in which Allah (ﷻ) says:

﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.﴾ (*ar-Rahmân 55: 33*)

On that day, all efforts of the wrongdoers will be to no avail, and their stratagems and schemes will fail; they will submit to the punishment of Allah and it will become clear to them that they were lying in their denial. ﴿Woe that day to the deniers!﴾



﴿إِنَّ الْمُنْفِقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاحِشَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيَلِيَوْمَئِذٍ الْمُكَذِّبِينَ ﴿٤٥﴾﴾ (سورة المرسلات:

(٤٥-٤١)

- 77:41. Verily the righteous will be amidst shade and springs,
 77:42. and will have any fruits that they may desire.
 77:43. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.
 77:44. Thus do We reward those who do good.
 77:45. Woe that day to the deniers!

Having mentioned the punishment of the disbelievers, Allah now mentions the reward of those who did good:

﴿Verily the righteous﴾ who did not deny the truth and who were believers in word and deed. They cannot be like that unless they do that which is obligatory and refrain from that which is prohibited. ﴿will be amidst shade﴾ that is, with a lot of various, elegant beautiful trees ﴿and springs﴾ flowing freely, of wine mixed with ginger, nectar, and so on.

﴿and will have any fruits that they may desire﴾, of the best and most wholesome types of fruits. And it will be said to them: ﴿Eat and drink﴾ of delicious food and drink ﴿with enjoyment﴾ that is, without any kind of trouble to spoil it.

Enjoyment cannot be complete unless the food and drink is free of all faults and defects, and until one is certain that it will never end and never cease.

﴿as a reward for your deeds﴾ for your deeds are the reason that brought you to this eternal bliss.

This is for everyone who did well in worshipping Allah and treated the slaves of Allah kindly. Hence He says: ﴿Thus do We reward those who do good. Woe that day to the deniers!﴾ If nothing resulted from that woe except being deprived of this blessing, that would be sufficient deprivation and loss.



﴿كُلُوا وَتَمَنَعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ﴾ (٤٦) ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٤٧) ﴿وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ﴾ (٤٨) ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٤٩) ﴿فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ (٥٠)

(سورة المرسلات: ٤٦-٥٠)

- 77:46. Eat and enjoy yourselves for a little while, evildoers that you are!
- 77:47. Woe that day to the deniers!
- 77:48. When it is said to them: Bow [in prayer], they do not bow.
- 77:49. Woe that day to the deniers!
- 77:50. In what message after this [Qur'an] will they then believe?

This is a threat and a warning to the deniers that even if they eat, drink and enjoy the pleasures in this world, but they neglect acts of worship, they are evildoers who deserve the punishment of evildoers. So their pleasures will cease and they will suffer the consequences.

Part of their evildoing is that when they were enjoined to pray, which is one of the noblest acts of worship, and it was said to them ﴿Bow [in prayer]﴾, they refused to do so.

What evildoing can be worse than this? What denial can be greater than this?

﴿Woe that day to the deniers!﴾ Part of that woe is that the door of divine help and guidance is closed to them and they are deprived of all good. If they reject this holy Qur'an, which is of the highest level

of credibility and certainty, then ﴿In what message after this [Qur'an] will they then believe?﴾ Will they believe in falsehood on which no specious argument can be based, let alone any sound evidence? Or will they believe in the words of every lying polytheist and blatant sinner?

There can be nothing after clear light except deep darkness, and nothing after truth, to the credibility of which all proof and evidence testify, except blatant lies and clear fabrication, that are not appropriate for anyone except one who is in harmony with them.

May they perish – how blind they are, and how lost and doomed they are!

We ask Allah to pardon us and grant us well-being.

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

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.

