

*Tafseer of*  
**JUZ' 30<sup>th</sup>**

FROM QURAN

( PART-2 )

From Surah An-Naba to Surah At-Tariq

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلْوَائِهِ

*Latifa Nasser Al Saeed*

# **Tafseer of Juzz 30<sup>th</sup>**

**From Quran**

**Part 2**

**(from Surah An-Naba to Surah At-Tariq)**

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# Introduction



All praise is due to Allah, the Lord of the worlds, and may peace and blessings be upon Prophet Muhammadﷺ, his family, and his companions.

The Noble Qur'an is the final revelation from Allah to humanity, a complete and perfect guidance for all aspects of life. For Muslims, it is not merely a book to be recited, but a divine message to be understood, reflected upon, and lived.

However, the meanings of the Qur'an are not always immediately apparent, especially for those who are not native speakers of Arabic. This is where the study of Tafsir (Qur'anic interpretation) becomes essential. Tafsir helps uncover the meanings of the verses, clarifies their context, and explains the wisdom and guidance contained within them. It allows the reader to move beyond recitation to true understanding, enabling a deeper connection with the words of Allah.

This book, *Tafsir Juz' 'Amma 2*, focuses on the explanation of the surahs from *Surat An-Naba'* to *Surat At-Tariq*. These chapters, though short in length, are rich in meaning and powerful in their impact. They emphasize fundamental themes such as belief in the Hereafter, accountability, the signs of Allah in creation, and the consequences of belief and disbelief. They also awaken the heart, strengthen certainty, and remind people of the reality of the Day of Judgment.

The aim of this book is to present a clear and accessible explanation of these surahs, helping readers understand their meanings and apply their lessons in daily life. It seeks to encourage reflection (tadabbur), strengthen faith, and inspire sincere action based on knowledge.

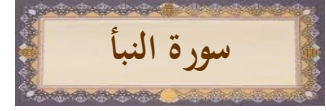
We ask Allah to make this work beneficial, to grant us sincere understanding of His Book, and to make the Qur'an a light in our hearts, a guide in our lives, and an intercessor for us on the Day of Judgment.

**Latifa Al Saeed**

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## Surah An-Naba - Chapter 78 (The Great Tiding)



It has 40 verses and was revealed in Makkah

In the name of Allah, the All-Merciful, the  
Mercy-Giving.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. What are they asking one another about? 1. عَمَّ يَتَسَاءَلُونَ
2. About the Great Tiding of the Afterlife 2. عَنِ النَّبَاِ الْعَظِيمِ
3. It is about this that they dispute 3. الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ
4. No, indeed, most surely, they shall yet know its truth! 4. كَلَّا سَيَعْلَمُونَ
5. Again! No, indeed, most surely, they shall yet know that the Day of Resurrection is true! 5. ثُمَّ كَلَّا سَيَعْلَمُونَ
6. Have We not made the Earth as a cradle for you; 6. أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا
7. And the mountains as pegs in it; 7. وَالْجِبَالَ أَوْتَادًا
8. And created you in pairs as males and females 8. وَخَلَقْنَاكُمْ أَزْوَاجًا
9. And made your sleep as a sabbath of rest; 9. وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
10. And made the night as a garment over you; 10. وَجَعَلْنَا اللَّيْلَ لِبَاسًا
11. And made the daylight for you to seek the livelihood; 11. وَجَعَلْنَا النَّهَارَ مَعَاشًا

12. And built above you seven mighty heavens;  
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا .12
13. And set the sun therein as a blazing torch;  
وَجَعَلْنَا سِرَاجًا وَهَّاجًا .13
14. And sent down, from the rainclouds, water in torrents;  
وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا .14
15. That We may bring forth with it grain and plant,  
لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا .15
16. And luxuriant gardens?  
وَجَنَّاتٍ أَلْفَافًا .16
17. Indeed, the Day of Decision has been fixed in time:  
إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا .17
18. A Day Hereafter when the trumpet of Resurrection is blown, and you will come forth in throngs;  
يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا .18
19. And heaven is opened and thus becomes gateways;  
وُفْتُحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا .19
20. And the mountains are moved away and thus become a mirage.  
وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا .20
21. Indeed, Hell has been sternly waiting  
إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا .21
22. As a resort for the transgressors!  
لِلطَّاغِينَ مَابًا .22
23. Therein, they will remain for ages!  
لَا يَبِينُ فِيهَا أَحْقَابًا .23
24. Never taste any coolness or drink  
لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا .24
25. Except scalding fluid and purulence  
إِلَّا حَمِيمًا وَغَسَّاقًا .25
26. A fitting recompense  
جَزَاءٍ وَفَاقًا .26
27. For, indeed, they used not to anticipate a Reckoning  
إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا .27

28. And they belied both Our natural and revealed signs with a most vehement denial, 28. وَكَذَّبُوا بِآيَاتِنَا كِذَابًا
29. Yet all things We did enumerate in writing in a precise book of record 29. وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا
30. Therefore, it shall be said: Taste the punishment! For never shall We give you increase – except in torment. 30. فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا
31. Yet, indeed, for the God-fearing there is bliss 31. إِنَّ لِلْمُتَّقِينَ مَفَازًا
32. Orchards and vineyards 32. حَدَائِقَ وَأَعْنَابًا
33. And full-breasted maidens of equal age, 33. وَكَوَاعِبَ أَتْرَابًا
34. And a cup overflowing. 34. وَكَأْسًا دِهَاقًا
35. Therein, will they hear neither vile talk nor belying word 35. لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا
36. A recompense from your Lord – a gift well-sufficing 36. جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا
37. from the Lord of the heavens and the earth and all that is between them – the All-Merciful! None will hold from Him authority of address. 37. رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا
38. On a Day Hereafter when the Spirit, Gabriel, and the angels stand forth in ranks, not speaking – except whomever the All-Merciful permits, and will say what is right. 38. يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا
39. That is the true Day! So let whoever wills take a penitent course to his Lord 39. ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

40. Indeed, We have forewarned you of an imminent torment, on a Day Hereafter, when every person shall behold all that his 'own' hands have advanced 'in the world', and the disbeliever will say: Oh! If only I were dust!

40. إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ  
الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا  
لَيْتَنِي كُنْتُ تُرَابًا

### Summary of the Surah:

This surah mentions some aspects of Allah's power and ability to resurrect the dead, and some preliminary signs of Resurrection. It also mentions the destiny of the rebellious disbelievers and the great rewards for the righteous.

### Commentary on this Surah:

#### The Great News

1. What are they asking one another about? 1. عَمَّ يَتَسَاءَلُونَ
2. About the Great Tiding of the Afterlife 2. عَنِ النَّبَاِ الْعَظِيمِ
3. It is about this that they dispute 3. الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ
4. No, indeed, most surely, they shall know its truth! 4. كَلَّا سَيَعْلَمُونَ
5. Again! No, indeed, most surely, they shall know that the Day of Resurrection is true! 5. ثُمَّ كَلَّا سَيَعْلَمُونَ

When Allah ﷻ sent Prophet Mohammad ﷺ to the people of Makkah and told them about Monotheism and Resurrection after death, the idolaters started asking one another about the great news or event which is the reality of the Day of Judgment. They split into two parties. There are those who believed in it and those who disbelieved. Some of them completely denied it saying:

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَتِنَا لَمُخْرَجُونَ ﴿٦٨﴾ لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ سورة النمل : 67-68

Moreover, others of those who disbelieve say: When we and our forefathers, have become dust, shall we, indeed, be brought forth again to life? ﴿٦٨﴾ Truly, we have been promised this – we and our long dead forefathers before us. This is nothing but tales of the ancients!  
Surah Al Naml: 67 - 68

Then Allah ﷻ threatens those who deny the Day of Judgment by saying that the reality is soon to be known. It is a severe threat and a direct warning.

### Allah's great ability to create strange and wonderful things

6. Have We not made the Earth as a cradle for you; 6. أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا
7. And the mountains as pegs in it; 7. وَالْجِبَالَ أَوْتَادًا
8. And created you in pairs as males and females 8. وَخَلَقْنَاكُمْ أَزْوَاجًا
9. And made your sleep as a sabbath of rest? 9. وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا
10. Moreover, We made the night as a garment over you; 10. وَجَعَلْنَا اللَّيْلَ لِبَاسًا
11. And make the daylight for you to seek the livelihood; 11. وَجَعَلْنَا النَّهَارَ مَعَاشًا
12. And built above you seven mighty heavens; 12. وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
13. And set the sun therein as a blazing torch; 13. وَجَعَلْنَا سِرَاجًا وَهَاجًا
14. And sent down, from the rainclouds, water in torrents; 14. وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
15. That We may bring forth with it grain and plant, 15. لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا
16. And luxuriant gardens. 16. وَجَنَّاتٍ أَلْفَافًا

These verses are in fact an answer to the questions of the rejecters of the Resurrection, and those who differ on the Great News. They illustrate Allah's favors to His creatures. They are a few of the clear signs of Allah's power over all things.

The first blessing is of the earth and the mountains. Allah ﷻ says:

"Have We not made the earth as a cradle for you, and the mountains as pegs in it."

Meaning Allah ﷻ created the earth as an established firm and peaceful resting place and He made the mountains pegs for the earth to hold it in place, make it stable and firm so that it may be suitable for dwelling and not quake with those living on it.

Then Allah ﷻ refers to His great sign in creating everything in pairs, saying "and created you in pairs as males and females" (husband and wife) to enjoy each other and through which their generation survives, as Allah ﷻ says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَتَفَكَّرُونَ      الروم: 21

**And of His wondrous signs is that He has created for you, from yourselves, mates, so that you may repose in them. And He has set between you genuine mutual love and tenderhearted mercy. Indeed, in this there are sure signs for a people who would reflect (on the handiwork of God).      Al Rum:21**

Then Allah ﷻ refers to "sleep", a grand divine gift to man, and says: "And We made your sleep as a (Subat)! The term Subat سبات refers to the stopping of most man's physical and mental activities when he sleeps. This temporary stopping of the activities strengthens the soul and the body and removes any fatigue and uneasiness.

Then Allah ﷻ speaks about two great blessings; the blessing of night and that of the day. "And We made the night as a garment over you and made the daylight for you to seek your livelihood."

According to these two verses, the gloom of night is a cloth that covers the body of the earth and all living creatures residing on it. Night stops the exhausting activities of the life and spreads the gloom of darkness, which brings peace, calmness and tranquility. Besides this, when night comes, the sunshine disappears. If the sun were to shine continuously, all plants and animals would die from its heat, and the earth

could not be a dwelling place for them. The Holy Quran has frequently emphasized this matter.

Allah ﷻ made the daytime a means of livelihood. It is a means by which people earn their income. It is the time for which business takes place.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

سورة القصص : 73

**For it is only out of His mercy, O humankind, that He has made for you the night and the daylight, for you to repose therein, and for you to seek of His bounty – so that you might give thanks! Surah Al Qasas: 73**

It is noteworthy that, in the Holy Qur'an, many great things have been sworn by only once, but night has been sworn by seven times, which illustrates the importance of the darkness of the night, since we know that an oath is made for important affairs.

Allah ﷻ says: "And built above you seven mighty heavens." Meaning, the seven heavens in their vastness, loftiness, perfection and adornment with both stable and moving stars. Then, Allah ﷻ draws our attention to the sun, the great world-illuminating gift, and says: "and set the sun therein as a blazing torch. The light of the sun illuminates man's surrounding environment and its heat has a direct effect on the lives of human beings, animals and plants.

Allah ﷻ continues reminding us of His favors to His creatures: "and sent down, from the rainclouds, water in torrents, that We may bring forth with it grain and plant and luxuriant gardens".

Ali bin Abi Talhah رضي الله عنه reported from Ibn Abbas that he said: "From the Mu'sirat means from the clouds." Which means that the winds come and press the clouds and the clouds drip a heavy kind of rain. Therefore, by means of this plenty blessed rain, Allah ﷻ make all kinds of grains that people can save as well as vegetation to be eaten fresh. Here, rich gardens refer to gardens where many trees grow close together.

## The certainty of the Day of Decision and what occurs thereof

17. Indeed, the Day of Decision has been fixed in time; 17. إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا
18. A Day Hereafter when the trumpet of Resurrection is blown, and you come forth in throngs; 18. يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا
19. And heaven is opened and thus becomes gateways; 19. وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا
20. And the mountains are moved away and thus become a mirage. 20. وَسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

In these verses, Allah ﷻ talks about the Day of Judgment and what occurs thereof. Allah ﷻ says that it is at a fixed time, with a set appointment. Its time cannot be extended or reduced. No one knows its exact time except Allah. Allah ﷻ says:

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ سورة هود: 104

**For We have only deferred it to a specified term.**

Surah Hud: 104

Allah ﷻ called the Day of Judgment the Day of Al-fasl (separation) because it is the separation of good from evil, the truth from falsehood, the good doers from disbelieving sinners. Then some of the specialties and events of that Great Day are detailed.

- The Day when the trumpet shall be blown, the dead will return to life, and people will come in groups.
- The sky will be opened up like doors and ways for the angels.
- The mountains will be moved away from their places; they will become like a mirage. In fact, the mountains will be reduced to dust and will be scattered in the air to the point that they will resemble a mirage.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا \* فَيَذَرُهَا قَاعًا صَفْصَفًا

\* لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا سورة طه: 105 – 107

And they ask you, O Prophet, about what shall become of the mountains.  
Then say: My Lord shall pulverize and scatter them, scatter them utterly, ✨  
thus leaving them a leveled plain. ✨ You shall see therein neither wave nor  
curve. Surah Taha: 105-107

### How are these verses related to Resurrection?

Through the above eleven verses, the greatest divine ability and the most basic necessities of man's life are pointed out, i.e. light, darkness, heat, water, land and plants. The statement about this precise regularity is a clear proof of Allah's power over everything.

Therefore, there would be no doubt for anyone as to how Allah can bring the dead to life again, as the Qur'an says, very clearly, providing an answer to the rejecters of the Hereafter.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ  
سورة يس: 81

Then is not the One who created the heavens and the earth able to create the like  
of them again? Oh yes, indeed! For He is the All-Creating, the All-Knowing.

Surah Yasin: 81

Sleeping and wakefulness can also be seen as a kind of death and rebirth. On the other hand, rains when falling on the barren land, they cause – by the will of Allah ﷻ - plants to grow, another sign of the trueness of the Resurrection.

### The destiny of the rebels

21. Indeed, Hell has been sternly waiting

21. إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

22. As a resort for the transgressors!

22. لِلطَّاغِينَ مَنَآبًا

23. Therein, they will remain for ages!

23. لَا يَبْثِنَ فِيهَا أَحْقَابًا

24. Never taste any coolness or drink

24. لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

25. Except scalding fluid and purulence

25. إِلَّا حَمِيمًا وَغَسَّاقًا

26. A fitting recompense

26. جَزَاءٍ وَفَاقًا

27. For, indeed, they used not to anticipate a Reckoning

27. إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

28. And they belied both Our natural and revealed signs with a most vehement denial,

28. وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

29. Yet all things We did enumerate in writing in a precise book of record

29. وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

30. Therefore, it shall be said: Taste the punishment! For never shall We give you increase – except in torment.

30. فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

After presenting some of the incidents of Resurrection, here Allah ﷻ refers to the destiny of the rebels. Hell is waiting for them in preparation as a place of return and residence because they are "Tagheen" which means transgressors, disobedient and rejecters who opposed the Messengers and rebelled against Allah ﷻ.

These transgressors will remain in Hell eternity. Ahqaab is a space of time which has no end. Some scholars say that the huqb (singular of Ahqaab) is eighty years and whenever one era comes to an end, a new end follows it.

These oppressors will not find any coolness in Hell for their hearts, or any good drink for them except the "Hameem" which is a fluid that has reached its maximum temperature and point of boiling. They will also have "Qassaq" as a drink which is a fluid gathered from the pus, sweat, tears and wounds of the people in Hell. Those fluids will be very ugly and unpleasant in smell, taste and appearance. This punishment is fitting and an exact recompense in accordance with their wicked deeds, which they committed on this earth.

Indeed, these wicked people did not believe or anticipate that a day would come in which they would be taken into account.

These transgressors belied Allah's signs and denied strongly His evidence which He revealed to His Messengers. Then as a warning to these unrepentant rebellious sinners Allah ﷻ says: "Yet all things We enumerate in writing in a precise book of record" which means that Allah ﷻ knows the deeds of all the creatures and has written them down in detail.

Many of the verses of the Noble Qur'an indicate the fact that all of man's deeds whether small or big, apparent or hidden, and even intentions and beliefs are recorded. Allah ﷻ says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا  
سورة الكهف: 49

**Then the precise book of record for their deeds will be set in place for each one. Thus, you shall see the defiant unbelievers terrified of what is in it, and they will be saying: Woe to us! What is with this book that leaves out no act, be it small or great, without having enumerated it? For they will find all that they have ever done in their lives present before them. Nor shall your Lord wrong anyone in the least.**

Surah Al Kahf: 49

In the last verse of this portion, Allah ﷻ is addressing the transgressors directly in a threatening tone: "Taste the punishment! For never shall We give you increase except in torment! "

To make them completely hopeless, Allah ﷻ told them that He will continue increasing the torment forever.

### **The great rewards for those who have Taqwa (God-fearing)**

- |   |                                   |
|---|-----------------------------------|
| 31. Yet, indeed, for the God-fearing there is bliss | 31. إِنَّ لِلْمُتَّقِينَ مَفَازًا |
| 32. Orchards and vineyards                          | 32. حَدَائِقَ وَأَعْنَابًا        |
| 33. And full-breasted maidens of equal age,         | 33. وَكَوَاعِبَ أَتْرَابًا        |
| 34. And a cup overflowing.                          | 34. وَكَأْسًا دِهَاقًا            |

35. Therein, will they hear neither He talk nor belying words.

35. لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا

36. A recompense from your Lord – a gift well-sufficing

36. جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا

37. From the Lord of the heavens and the earth and all that is between them – the All-Merciful! None will hold from Him authority of address,

37. رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

The former verses were about the destiny of the rebellious disbelievers and some types of punishments that they fairly deserve, while these verses are about some of the rewards of the true believers. Allah ﷻ says: "Yet, indeed, for the God-fearing, there is a bliss. Ibn Abbas said interpreting the word Mafaza, "It is a place of enjoyable recreation." They will also have gardens of palm trees and grapes. Then, referring to another gift, in Paradise for the righteous, Allah ﷻ says: and full breasted maidens of equal age. Then the fourth gift will be 'and a cup overflowing'. Ibn Abbas said, Dihaq means 'continuously filled'. One of the greatest rewards for the righteous in Paradise is that they will not hear any vain, neither worthless speech nor any lie.

Verily, how nice, peaceful and comfortable abode that the righteous people will enjoy. Allah ﷻ says in Surah Maryam:

سورة مريم: 62 لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا

**They shall not hear therein vile talk, but only the salutation: Peace! Moreover, they shall have their provisions served without fail therein, morning and evening**

Surah Maryam: 62

All these rewards given to these righteous people will be given from Allah ﷻ and by His favor. These rewards will be sufficient, abundant and a recompense from Him ﷻ who is the Lord of the heavens and the earth and whatever is in them and between them. Although Allah is the All-Merciful, none will dare talk to Him except by His permission.

This is similar to His statement

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ سورة هود: 105

The Day it comes not a soul shall speak, except by His permission. Thus, some of them shall be wretched and some happy. Surah Hud: 105

### The true Day

38. On a Day Hereafter when the Spirit, Gabriel, and the angels stand forth in ranks, and speaking – except whomever the All-Merciful permits, and who will say what is right.

38. يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

39. That is the true Day! So let whoever wills take a penitent course to his Lord

39. ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

40. Indeed, We have forewarned you of an imminent torment, on a Day Hereafter, when every person shall behold all that his 'own' hands have advanced 'in the world' and the disbeliever shall say: Oh! If only I were dust!

40. إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

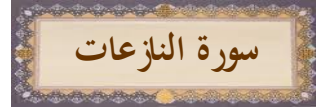
That Day, referring to the Day of Judgment, the Ruh which refers to the angel Jibril عليه السلام, who is the noblest of the angels together with the other angels, will stand in ranks and none of them will speak except those whom the All-Merciful gives permission only because of their obedience to Him.

He who will be given permission will not speak only what is right; that is the truth.

The Day of Judgment will be the true day. The word Haqq means a thing that surely happens and it will come to pass and there is nothing blocking it. Whoever desires may follow a path and seek a place of return with His Lord.

The last verse of this surah states that the Day of Judgment is very near and its occurrence has become close. Allah ﷻ has warned people of its punishment. On that Day, man will see what his two hands have sent forth i.e. all his deeds will be presented to him, the good and the bad, the old and the new. And when he observes his evil actions, he will be sorry and regretful. On that Day, the disbeliever will wish that he had only been dust in the worldly life. He wishes that he had not been created. This will be when he sees the torment of Allah ﷻ.

## Surah An-Nazi'at – Chapter 79 (The Angelic Pullers)



It has 46 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,  
Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the 'angelic' pullers, pulling forth violently the souls of the disbelievers at death! 1. وَالنَّازِعَاتِ غَرْقًا
2. By the 'angelic' drawers, drawing out easily the souls of the believers at death! 2. وَالنَّاشِطَاتِ نَشْطًا
3. By those angels 'gliding' down smoothly from the heavens! 3. وَالسَّابِحَاتِ سَبْحًا
4. By those 'angels' surpassing swiftly, transporting people to Paradise! 4. فَالسَّابِقَاتِ سَبْقًا
5. By those 'angels' conducting varied matters by the command of God! Most surely, every soul shall be resurrected; 5. فَالْمُدَبِّرَاتِ أَمْرًا
6. On the Day the convulsion rocks 'the earth' 6. يَوْمَ تَرْجُفُ الرَّاجِفَةُ
7. Following upon it shall be another blast 7. تَتَّبِعُهَا الرَّادِفَةُ
8. The disbelievers' hearts on that Day, shall tremble, 8. قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
9. their eyes downcast. 9. أَبْصَارُهَا خَاشِعَةٌ
10. Yet, now, 'in life', mockingly they say: Shall we, indeed, after dying be returned to the condition 'of life' we are now in. 10. يَقُولُونَ أَأَنبَأَ لَمَرْدُودُونَ فِي الْحَافِرَةِ
11. Even when we have become old, rotted bones? 11. أَأَنبَأَ كُنَّا عِظَامًا مَّخْرَجَةً

12. In scorn they say: That, then, would surely be a losing return! .12 قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ
13. Yet, indeed, it shall be but a single 'impelling' blast. .13 فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ
14. And behold! At once they are standing in the bare Plain of Resurrection. .14 فَإِذَا هُمْ بِالسَّاهِرَةِ
15. Has the account of Moses come to you, 'O Prophet?' .15 هَلْ أَتَاكَ حَدِيثُ مُوسَى
16. Behold! His Lord called him 'in Sinai' in the Holy Valley of Tuwa: .16 إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى
17. Go to Pharaoh! Indeed, he has transgressed all bounds .17 أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ
18. Thus, say to him: Are you willing to purify yourself? .18 فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ
19. For I shall guide you to your Lord, so that you might be afraid of Him. .19 وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ
20. Then he showed him the miracle of a Great Sign. .20 فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ
21. But in obstinate arrogance he belied it and disobeyed 'God', .21 فَكَذَّبَ وَعَصَىٰ
22. then turned away in all haste. .22 ثُمَّ أَدْبَرَ يَسْعَىٰ
23. Then he assembled 'his people'. Thus, he called out 'before them.'  
.23 فَحَشَرَ فَنَادَىٰ
24. Whereupon he said: I am your Lord, the highest! .24 فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ
25. So, God seized him, suddenly, and made an example of him for the last 'life' as well as the first. .25 فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ
26. Indeed, in this is a great lesson for those who would fear God. .26 إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ
27. Are you 'human beings' a more prodigious creation than heaven? He alone built it. .27 أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا

28. He raised its height and leveled it. رَفَعَ سَمَكَهَا فَسَوَّاهَا .28
29. And He darkened its night and brought out its morning light. وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا .29
30. And the earth, after this, He 'alone' spread. وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا .30
31. He brought out from it its water and its pasturage. أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا .31
32. And the mountains, He alone anchored them وَالْجِبَالَ أَرْسَاهَا .32
33. All as enjoyment for you and for your cattle, for a time. مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ .33
34. Yet when Great Calamity comes to pass, it shall be utterly overwhelming فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى .34
35. a day when man shall remember all for which he truly strove يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى .35
36. And Hellfire shall be brought forth for all to see. وَبُرُزَّتِ الْجَحِيمُ لِمَنْ يَرَى .36
37. So as for one who transgressed against God, فَأَمَّا مَنْ طَغَى .37
38. and preferred the life of this world, وَآثَرَ الْحَيَاةَ الدُّنْيَا .38
39. then, indeed, Hellfire is the abode for Him. فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى .39
40. But as for one who fears his Lord's presence, and guards his soul against whim, وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَيَّ النَّفْسَ عَنِ الْهَوَى .40
41. then the Garden of 'Paradise' is, indeed, the abode for him. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى .41
42. They ask you, 'scornfully', about the Hour of Doom, O Prophet, when its arrival shall be! يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا .42

43. What have you to do with the time of its designation?

43. فِيمَ أَنْتَ مِنْ ذِكْرِهَا

44. To your Lord alone belongs the 'knowledge of' its ultimate end.

44. إِلَىٰ رَبِّكَ مُنْتَهَاهَا

45. Indeed, you are but a forewarner to those who would feat it.

45. إِنَّمَا أَنْتَ مُنذِرٌ مِّنْ يَّحْشَاهَا

46. On the Day they see it, it will be as though they had not tarried 'in the world' but the evening of one day, or even its morning.

46. كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً  
أَوْ ضُحَاهَا

### Summary of this Surah:

The theme of this Surah is affirmation of the Resurrection and the afterlife.

### Commentary on this Surah:

#### Swearing by the angels to confirm the certainty of the Resurrection.

1. By the 'angelic' pullers, pulling forth violently the souls of the disbelievers at death!

1. وَالتَّازِعَاتِ غَرْقًا

2. By the 'angelic' drawers, drawing out easily the souls of the believers at death!

2. وَالتَّاسِطَاتِ نَسْطًا

3. By those angels 'gliding' down smoothly from the heavens!

3. وَالسَّابِحَاتِ سَبْحًا

4. By those 'angels' surpassing swiftly, transporting people to Paradise!

4. فَالسَّابِقَاتِ سَبْقًا

5. By those 'angels' conducting varied matters by the command of God! Most surely, every soul shall be resurrected;

5. فَالْمُدَبِّرَاتِ أَمْرًا

Allah ﷻ swore five times by the noble angels who take the souls at deaths. These angels remove the souls of the disbelievers by pulling them violently and with difficulty as if the disbeliever is drowning during the removal of his soul. On the other hand, angels remove the souls of the believers easily and gently.

For those angels who are employed to pluck out the souls today, can be also employed to restore the soul tomorrow.

Then Allah ﷻ swears by angels who hurry swiftly and smoothly from heavens when they perform a daily affair commanded by Allah ﷻ.

Those angels hasten to carry out Allah's command and conduct the affairs of the universe from heavens to earth by orders from Allah ﷻ.

### Description of the Day of Judgment

6. On the Day the convulsion rocks the earth .6 يَوْمَ تَرْجُفُ الرَّاجِفَةُ
7. Following upon it shall be another blast .7 تَتَّبِعَهَا الرَّادِفَةُ
8. The disbelievers' hearts on that Day, shall tremble,  
9. Their eyes downcast. .8 قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ  
.9 أَبْصَارُهَا خَاشِعَةٌ
10. Yet, now, in life, mockingly they say: Shall we, indeed, after dying be returned to the condition of life we are now in .10 يَقُولُونَ أَئِنَّا لَمَرُدُّونَ فِي الْحَيَاةِ
11. even when we have become old, rotted bones? .11 أَئِنَّا لَمَرُدُّونَ فِي الْحَيَاةِ
12. In scorn they say: That, then, would surely be a losing return! .12 قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ
13. Yet, indeed, it shall be but a single 'impelling' blast. .13 فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ
14. And behold! At once they are standing in the 'bare' Plain of Resurrection. .14 فَإِذَا هُمْ بِالسَّاهِرَةِ

The beginning of this Surah comes in the form of an oath to confirm the coming of an inevitable event followed by a violent movement and the description of that event.

On that Day, the blast will shake violently and shake the creation, then, another blast will follow it. Ibn Abbas رضي الله عنه explained that the words Ar-Rajfah and Ar-Radifah are the two blasts of the trumpet, the first and the second. With the first blast, the earth

being overwhelmed by a violent quake which will cause the death of all of the creations. Then the second blast, Ar-Radifah, will occur and the creation will come back to life. The disbelievers' hearts on that day will tremble out of fear and their eyes will be downcast. Then Allah ﷻ describes the conditions of the people on the Day of Judgment. Being anxious and worried about the Reckoning, the hearts of the disbelievers and sinners will severely tremble, and their eyes will be down cast from what they will witness of terror and horrific events.

Yet in life, the idolaters of Quraysh and whoever rejected the Hereafter used to say mockingly, 'shall we, indeed after dying being placed in the grave, and after being reduced to rotten bones, be returned to life? They feel that this is something impossible.

The disbelievers of Quraysh say: If Allah brings us back to life after death, then surely it will be a losing return.

Indeed, the event of the Resurrection will be only by a command to the angel Israfeel, then the second blast of the trumpet occurs, and all the dead will come to life again then they will gather in the bare plain earth of the Resurrection. This earth will be replaced by another.

Allah ﷻ said:

يَوْمَ تَبْدَلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ  
سورة إبراهيم : 48

**On a Day Hereafter when the Earth will be changed into another Earth, smooth and pure white, and so too the heavens shall be changed - and they who are in the earth shall all come forward for Judgment before God, the One, the All-Dominating. Surah Ibrahim: 48**

**The story of the Prophet Musa ﷺ is a lesson for whoever fears.**

15. Has the account of Moses come to you, 'O Prophet?' هَلْ أَتَاكَ حَدِيثُ مُوسَى .15
16. Behold! His Lord called him 'in Sinai' in the Holy Valley of Tuwa: إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى .16
17. Go to Pharaoh! Indeed, he has transgressed 'all bounds'. اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى .17

18. Thus say 'to him': Are you willing to purify yourself? 18. فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ
19. For I shall guide you to your Lord, so that you might have fear of Him. 19. وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ
20. Then he showed him the miracle of a Great Sign. 20. فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ
21. But in obstinate arrogance he belied it and disobeyed 'God'. 21. فَكَذَّبَ وَعَصَىٰ
22. Then turned away in all haste. 22. ثُمَّ أَذْبَرَ يَسْعَىٰ
23. Then he assembled his people. Thus, he called out 'before them,' 23. فَحَشَرَ فَنَادَىٰ
24. Whereupon he said: I am your Lord, the highest! 24. فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ
25. So, God seized him, suddenly, and made an example of him for the 'last' life as well as the first. 25. فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ
26. Indeed, in this is a great lesson for those who would fear God. 26. إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ

In these verses, Allah ﷻ is addressing Prophet Mohammad ﷺ and begins with a question: "Has the story of Musa come to you?" to attract the attention of the listeners and to make them ready to listen to this story.

Allah ﷻ talked to Musa عليه السلام in the sacred valley of Tuwa, which is in the Mount Toor in Sinai and where Allah ﷻ commanded His prophet Musa عليه السلام to go to Pharaoh, the king of Egypt, who transgressed all bounds and was a rebellious, arrogant leader. Allah ﷻ guided his prophet Musa to how to address this tyrant leader by telling him to say to Pharaoh: "Are you willing to purify yourself from disobedience? If you are, I will guide you to worship your Lord so that you might have fear of Him and your heart will become humble and submissive to Allah ﷻ.

Then Musa عليه السلام showed Pharaoh the miracle of a great sign, which is the miracle of his staff that turned into a huge snake, which was a clear proof of the truthfulness of what he had come with from Allah ﷻ. But in arrogance, Pharaoh belied and rejected

the truth. Not only did he deny and disobey Musa, but also, he decided to confront that which Musa had come up with by gathering his people and calling out before them that he is their Lord and the highest. Since he reached this ultimate point of disobedience by setting himself up as a deity, he deserved the most painful punishment. Allah ﷻ made him an example in this life as well as in the life after. It is only those who know their Lord and fear Him that will benefit from the lesson of Pharaoh's history.

### Creating the Heavens and the Earth is greater than creating human beings.

27. Are you 'human beings' a more prodigious creation than heaven? He 'alone' built it. 27. أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا
28. He raised its height and leveled it. 28. رَفَعَ سَمَكَهَا فَسَوَّاهَا
29. And He darkened its night and brought out its morning light. 29. وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا
30. And the earth, after this, he alone spread. 30. وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا
31. He brought out from it its water and its pasturage. 31. أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا
32. And the mountains, He alone anchored them 32. وَالْجِبَالَ أَرْسَاهَا
33. All as enjoyment for you and for your cattle, 'for a time'. 33. مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

Here Allah ﷻ is addressing the rejecters of the Resurrection in a scornful tone, He questions: 'Are you human beings greater creation than heaven?' which means sure these heavens are greater creations than you. As if Allah ﷻ is asking 'Why do you think Resurrection is impossible, when Allah ﷻ has built the huge heaven that spreads around you with so many celestial bodies and endless galaxies, He who has this authority, how could He be unable to return you to life again?

Allah ﷻ say:

خَلَقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

سورة غافر : 57

**Most surely, the creation of the heavens and the earth is a far greater wonder than human creation. But most people do not know God's awesome might.**

Surah Ghafir :57

Then Allah ﷻ refers to the lofty structure of the heavens; vast in its expanse, with equal sides. He ﷻ darkened its night and brought out its morning light. Each one of darkness and light has an important role in the life of every living creature. Man cannot live without sunlight, and life is not possible without the darkness, which is the cause of tranquility.

As for the earth, Allah ﷻ spreads it by leveling its surface so that it becomes easy to walk on. Allah ﷻ also brought out from it its water and pastures, which is a reference to all the plants which man and animals feed on to sustain their lives. Allah ﷻ has created the mountains and fixed them firmly. All the above blessings are a means of enjoyment and comfort for all Allah's creature; mankind and animals.

#### **The destiny of those who disobey Allah**

34. Yet when the Great Calamity comes to pass, it shall be utterly overwhelming 34. فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى
35. A day when man shall remember all for which he truly strove 35. يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى
36. And Hellfire shall be brought forth for all to see. 36. وَبُرُزَّتِ الْجَحِيمُ لِمَنْ يَرَى
37. So as for one who transgressed against God. 37. فَأَمَّا مَنْ طَغَى
38. And preferred the life of this world, 38. وَآثَرَ الْحَيَاةَ الدُّنْيَا
39. Then, indeed, Hellfire is the abode for Him. 39. فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

Day of Judgment means the great calamity. It will be grievous and horrifying, as Allah ﷻ says: The Hereafter is full of horrible incidents. The word الطامة (Tamma) which is one of the names of the Day of Judgment.

بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ سورة القمر : 46

**What is more, the Hour of Judgment Day is their appointed time of eternal doom!  
Thus, the Hour is more grievous that their earthly defeat, and more bitter still.**

Surah Al Qamar: 46

On that Day, man will remember all for which he strove for. He will reflect upon all his deeds, but remembrance will bring him nothing but sadness and grief as he realizes what a miserable end he faces. Allah ﷻ says:

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

سورة الفجر: 23

**And Hell, that Day, is brought (face to face), on that Day will man remember, but  
how will that remembrance profit him? Surah Al-Fajer : 23**

On that Day, the Hellfire will be brought forth and will be apparent and visible. Everyone who has the ability to see will see it. As for the one who transgressed against Allah ﷻ, and his belief was corrupted, and who preferred the pleasures of this life to the life of the hereafter by forgetting his goal in this world and neglected or abandoned his primary duties toward his creator, Hell will be his dwelling place.

### **The destiny of those who fear Allah**

**40. But as for one who fears his Lord's presence, and guards his soul against whim,**

**40. وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَهَيَّ النَّفْسَ عَنِ الْهَوَى**

**41. Then the Garden of Paradise is, indeed, the abode for him.**

**41. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى**

Regarding the one who was pious in this world and fears standing before Allah on the Day of Judgment, and prevents his soul from following its desires, and guards himself against whim, indeed Paradise will be his final abode and his place of return. Indulgence in whims, caprices, and desires, is essentially the cause of all forms of tyranny and transgression. A Muslim should struggle hard to overcome and control his desires.

The time of the Hour of Doom is only known by Allah ﷻ


42. They ask you, scornfully, about the Hour of Doom, 'O Prophet', when its arrival shall be! .42 يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
43. What do you have to do with the time of its designation? .43 فِيمَ أَنْتَ مِنْ ذِكْرَاهَا
44. To your Lord alone belongs the knowledge of its ultimate end. .44 إِلَىٰ رَبِّكَ مُنْتَهَاهَا
45. Indeed, you are but a forewarner to those who would fear it. .45 إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا
46. On the Day they see it, it will be as though they had not tarried in the world but the evening of one day, or even its morning. .46 كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

In conclusion, the question of the disbelievers of Makkah as to when Resurrection will take place, has been answered. They asked the Prophet this question scornfully over and over again.

Allah ﷻ responds to this question: "What have you to do with the time of its designation?" In other words, in what position are you that you should mention it? Its knowledge is not with the Prophet or with any other creature. Rather, its knowledge is only with Allah ﷻ. He is the One who knows the exact time of its occurrence. When Jibreel ﷺ asked the Prophet ﷺ about the time of the Hour, he said: "The one questioned about it knows no more than the questioner."

The Messenger is only the fore warner to those who would fear it knowing that it will certainly come to pass.

Finally, to express the idea that life in this world is so short and the period of Barzakh (life in the grave) passes so quickly, that when these disbelievers rise again for the Day of Judgment, it will seem to them that the whole period that they lived in this life, is as though it were only a few hours. Ashiyah (عشية), which is the period between noon till sunset, or even Duha (ضحى) which means the period when the sun has come up till midday.



Those people will realize how utterly they had ruined their future forever by being disobedient to Allah ﷻ.

## Review Questions 1


blessings	transgressors	Ahqaab	righteous	Jibreel	mirage
At-Tamma	Hameem	staff	Paradise	pegs	subat

### Fill in the blanks:

1. \_\_\_\_\_ refers to the stopping of most man's physical & mental activities when he sleeps.
2. Musa عليه السلام showed Pharoah the miracle of his \_\_\_\_\_ that turned into a huge snake.
3. Ruh refers to the angel \_\_\_\_\_, who is the noblest of the angels.
4. Surah An-Naba mentions the destiny of the rebellious disbelievers and the great rewards for the \_\_\_\_\_.
5. Allah سبحانه has made the mountains as \_\_\_\_\_ for the earth to hold it in place.
6. \_\_\_\_\_ refers to the Day of Judgement.
7. \_\_\_\_\_ is a boiling fluid given to the dwellers of Hell.
8. The \_\_\_\_\_ "Tagheen" will remain in Hell for eternity.
9. Indeed, for the pious, \_\_\_\_\_ will be his final abode and his place of return.

### True or False:

- (    ) 1. Ar- Rajfah is the second blast of the trumpet, when all the creations come back to life.

- 
- ( ) 2. Rains falling on the barren land, by the will of Allah, cause plants to grow is a sign of the trueness of Resurrection.
  - ( ) 3. No one knows the exact time of the Day of Judgement except Allah ﷻ and his angels.
  - ( ) 4. In the Holy Qur'an, Night has been sworn by seven times, wt illustrates the importance of the darkness of the night.
  - ( ) 5. In Paradise, righteous people will not hear any vain, neither worthless speech nor any lying.
  - ( ) 6. The Day when the Trumpet shall be blown, the dead will return to life & people will come in groups.
  - ( ) 7. Angels remove the souls of the disbelievers easily and gently.
  - ( ) 8. Allah ﷻ spoke to Musa ﷺ in the sacred valley of Tuwa.

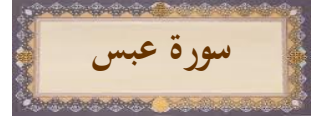
### Complete

In Surah An-Naba, Allah ﷻ pointed out twelve important blessings given to His creatures.

Mention only six:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_

## Surah Abasa - Chapter 80 (He Who Frowned)



It has 42 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,  
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. He frowned and turned away, 1. عَبَسَ وَتَوَلَّى
2. For the blind man came to him,  
'interrupting'. 2. أَنْ جَاءَهُ الْأَعْمَى
3. Yet how would you know, 'O Prophet',  
the condition of his heart? For he may  
have been seeking to purify himself, 3. وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي
4. Or to remember 'God and be  
admonished', such that the revealed  
Reminder of the Quran might benefit  
him. 4. أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى
5. As for he 'who in haughtiness' deemed  
himself self-sufficient, 5. أَمَّا مَنْ اسْتَعْتَى
6. to him you did direct your full attention. 6. فَأَنْتَ لَهُ تَصَدَّى
7. Yet it is not your burden if he never  
purifies himself 7. وَمَا عَلَيْكَ أَلَّا يَزَكِّي
8. But as for him who came to you, rushing  
'to seek guidance,' 8. وَأَمَّا مَنْ جَاءَكَ يَسْعَى
9. While being God-fearing 9. وَهُوَ يَخْشَى
10. From him are you diverted. 10. فَأَنْتَ عَنْهُ تَلَهَّى
11. No, indeed! Most surely, this revelation  
of the Qur'an is an awesome Reminder. 11. كَلَّا إِنَّهَا تَذْكِرَةٌ

12. Then 'let' whoever so will remember its admonitions with sincerity of heart. 12. فَمَنْ شَاءَ ذَكَرَهُ
13. It is recorded on pages most honored, 13. فِي صُحُفٍ مُّكْرَمَةٍ
14. Elevated, purified, 14. مَرْفُوعَةٍ مُّطَهَّرَةٍ
15. Borne by hands of emissaries, 15. بِأَيْدِي سَفَرَةٍ
16. Honorable, most virtuous. 16. كِرَامٍ بَرَرَةٍ
17. Perished be disbelieving man! How ungrateful he is! 17. قَتِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ
18. Of what thing did He create him? 18. مِنْ أَيِّ شَيْءٍ خَلَقَهُ
19. Of a sperm-drop, He created him, then determined for him the measures of his life. 19. مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ
20. Then the path through life He eased for him. 20. ثُمَّ السَّبِيلَ يَسَّرَهُ
21. Then He causes him to die and inters him in his grave. 21. ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ
22. Then, when He so wills, He resurrects him. 22. ثُمَّ إِذَا شَاءَ أَنشَرَهُ
23. Most surely, no, indeed! Man has not fulfilled what He has commanded him. 23. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ
24. Then let man looks to his own food. 24. فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ
25. Indeed, it is We 'alone' who have poured down the water in downpours. 25. أَنَا صَبَبْنَا الْمَاءَ صَبًّا
26. Then We alone clove the land a 'measured' cleaving. 26. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

27. Then We 'alone' have caused to grow therein grain, فَأَنْبَتْنَا فِيهَا حَبًّا .27
28. And grapes, and herbage, وَعِنَبًا وَقَضْبًا .28
29. And olives, and date palms, وَزَيْتُونًا وَنَخْلًا .29
30. And lush orchards, وَحَدَائِقَ غُلْبًا .30
31. And fruits and pastures, وَفَاكِهَةً وَأَبًّا .31
32. All as enjoyment for you, and for your cattle, 'for a time'. مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ .32
33. So, when the Deafening Blast of the Resurrection comes - فَإِذَا جَاءَتِ الصَّاحَّةُ .33
34. On that Day a man shall flee from his own brother, يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ .34
35. And his mother, and his father, وَأُمِّهِ وَأَبِيهِ .35
36. And his wife, and his children - وَصَاحِبَتِهِ وَبَنِيهِ .36
37. For each one of them, on that Day, shall have a great matter sufficiently to overwhelm him. لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ .37
38. Faces, on that Day, are shining, وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ .38
39. Laughing, rejoicing at glad tidings of Paradise. صَاحِكَةٌ مُّسْتَبْشِرَةٌ .39
40. And faces on that Day have upon them dust; وَوُجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبَرَةٌ .40
41. Grime overspreads them. تَرَهَّقُهَا فِتْرَةٌ .41
42. It is these who are the 'inveterate' disbelievers, and wicked. أُولَئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ .42

## Summary of this Surah:

This surah emphasizes the importance of the Qur'an, man's ungratefulness toward the blessings given to him by Allah ﷻ, and some horrifying catastrophic events that will occur on the Day of Judgment.

## Occasion of the revelation

Once Prophet Mohammed ﷺ was talking to some unbelieving noble men from Quraysh hoping that they would come to Islam, at that time a poor blind man came to him asking him some questions about religion, the prophet ﷺ frowned and turned away from him, so Allah ﷻ revealed this surah.

## Commentary on this Surah:

### Allah ﷻ gently admonishes the Prophet Mohammed ﷺ

1. He frowned and turned away, 1. عَبَسَ وَتَوَلَّى
2. For the blind man came to him, 'interrupting'. 2. أَنْ جَاءَهُ الْأَعْمَى
3. Yet how would you know, 'O Prophet', the condition of his heart? For he may have been seeking to purify himself, 3. وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي
4. Or to remember God and be admonished, such that the revealed Reminder of the Quran might benefit him. 4. أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى
5. As for he who in haughtiness deemed himself self-sufficient, 5. أَمَّا مَنْ اسْتَغْنَى
6. To him you did direct your full attention. 6. فَأَنْتَ لَهُ تَصَدَّى
7. Yet it is not your burden if he never purifies himself 7. وَمَا عَلَيْكَ أَلَّا يَزَكِّي
8. But as for him who came to you, rushing 'to seek guidance', 8. وَأَمَّا مَنْ جَاءَكَ يَسْعَى

## 9. While being God-fearing

9. وَهُوَ يَخْشَى

## 10. from him are you diverted.

10. فَأَنْتَ عَنْهُ تَلَهَّى

Keeping in mind what was mentioned in the occasion of this surah, when the blind, poor man whose name is Abdullah Ibn Um Maktoom, and who is one of the earliest believers, came to the Prophet ﷺ asking him about some matters of Islam, while the Prophet ﷺ was busy with some leaders of Quraysh. The Prophet ﷺ didn't like this interruption and this was seen on his face; he frowned and turned away from Abdullah, so he received these verses which admonish him for this action.

Allah ﷻ addressing the Prophet ﷺ, that you cannot judge the intention of this poor blind man. He came to you to attain purification and cleanliness in his soul, or he may remember Allah and be admonished and abstain from the forbidden. On the other hand, as for the one who came to you not for guidance and has no desire for the truth, rather on the contrary, he regards himself as self-sufficient, you direct your full attention to him so that perhaps he may be guided. But you are not responsible for him if he does not attain purification.

Here, as if Allah is saying to the Prophet: No, you should not give undue importance to those who have forgotten Allah and become proud of their high worldly position.

As for the one who came to you running and who fears Allah ﷻ, it is you who turn away from him and engage yourself in an activity which is not as important as the case of Abdullah.

## The characteristics of the Quran

11. No, indeed! Most surely, this revelation of the Quran is an awesome Reminder.

11. كَلَّا إِنَّهَا تَذْكِرَةٌ

12. Then 'let' whoever so will remember its admonitions with sincerity of heart.

12. فَمَنْ شَاءَ ذَكَرْهُ

13. It is recorded on pages most honored,

13. فِي صُحُفٍ مُّكَرَّمَةٍ

14. Elevated, purified

14. مَرْفُوعَةٍ مُطَهَّرَةٍ

15. Borne by hands of emissaries,

15. بِأَيْدِي سَفَرَةٍ

16. Honorable, most virtuous.

16. كِرَامٍ بَرَرَةٍ

No, indeed, the revelation of the Noble Qur'an is a powerful reminder. It is not just like any reminder, so let anyone who wants to remember its admonition, remember it with sincerity of heart. This Qur'an is recorded in highly honored and most exalted scrolls. These scrolls are free from false ideas and thoughts. The Qur'an is borne by hands of noble and most virtuous angels. These angels were described as Kiram (noble) because it is impossible for them to commit even the slightest dishonesty in the trust entrusted to them. Also, they were described as barara (virtuous) and honorable.

**Man is ungrateful to the blessings of Allah ﷻ**

17. Perished be 'disbelieving' man! How ungrateful he is!

17. قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

18. Of what thing did He create him?

18. مِنْ أَيْ شَيْءٍ خَلَقَهُ

19. Of a sperm-drop, He created him, then determined for him the measures of his life.

19. مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ

20. Then the path through life He eased for him.

20. ثُمَّ السَّبِيلَ يَسَّرَهُ

21. Then He causes him to die and inters him in his grave.

21. ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ

22. Then, when He so wills, He resurrects him.

22. ثُمَّ إِذَا شَاءَ أَنشَرَهُ

23. Most surely, no, indeed! Man has not fulfilled what He has commanded him.

23. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ

This part of surah wonders at man's conceit as he turns his back on the true faith, forgetting his humble origin. Allah ﷻ says: "May man be perished. How disbelieving he is". This refers to the rejecting type of man. How ungrateful he is. Then Allah ﷻ explains how He created man from a sperm-drop then He determined for him his life span, his sustenance, his deeds and whether he would be miserable or happy. Then He eased for him the path through life. This is similar to Allah's statement:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا  
سورة الإنسان : 3

**Indeed, it is We alone who have shown him the way to be either thankful or ungrateful. Surah Al- Insan : 3**

After creating man, Allah ﷻ causes him to die and enters him in his grave, not like all animals that their corpses are left on the earth. After his death, Allah ﷻ will resurrect him and this is called Al Ba'th (resurrection).

But has man prepared himself for his reckoning? Has he fulfilled what Allah ﷻ has commanded him? No. He has not fulfilled his commitment to his Creator. It was man's duty to have obeyed his creator, but contrary to this, he disobeyed Him.

#### Calling man to reflect upon Allah's favor

- |   |   |
|---|---|
| 24. Then let man looks to his own food.                                   | 24. فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ |
| 25. Indeed, it is We 'alone' who have poured down the water in downpours. | 25. أَنَا صَبَبْنَا الْمَاءَ صَبًّا           |
| 26. Then We 'alone' clove the land a measured cleaving.                   | 26. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا          |
| 27. Then We 'alone' have caused to grow therein grain,                    | 27. فَأَنْبَتْنَا فِيهَا حَبًّا               |
| 28. And grapes, and herbage,  | 28. وَعِنَبًا وَقَضْبًا                       |
| 29. And olives, and date palms,   | 29. وَزَيْتُونًا وَنَخْلًا                    |

30. And lush orchards,

30. وَحَدَائِقَ غُلْبًا

31. And fruits and pastures,

31. وَفَاكِهَةً وَأَبًّا

32. All as enjoyment for you, and for your cattle, for a time.

32. مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

These verses invite man to reflect upon his food and how it is created. But does man play any significant role in it? Man does not have the power to create it. Allah ﷻ also invites man to reflect upon the water which He ﷻ pours from the sky to earth in great abundance for man's sustenance.

One of Allah's favors is that after the rain, He splits the earth in a way that the seeds are allowed to sprout. Moreover, Allah ﷻ provides man with the staple foods such as grains, grapes (qadhba), which is a herbal plant that animals graze on, dates, gardens with thick trees, delicious fruits as well as (abba) which is grass, pasture and all kinds of vegetation that all animals enjoy. Other plants that Allah ﷻ Provides man are olives and date palms as well as gardens that have lots of trees. Allah also provides man with different kinds of fruits and pastures for their animals. All these things give them and their animals pleasure and enjoyment.

In the previous verses, as if Allah ﷻ saying: Oh man! Look how I provide you and your animals with food and yet you did not fulfill your commitment and responsibility towards Me.

### The Day of Judgment and the fleeing of people from their relatives.

33. So, when the Deafening Blast of the Resurrection comes -

33. فَإِذَا جَاءَتِ الصَّاحَّةُ

34. On that Day a man shall flee from his own brother,

34. يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

35. And his mother, and his father,

35. وَأُمِّهِ وَأَبِيهِ

36. And his wife, and his children

36. وَصَاحِبَتِهِ وَبَنِيهِ


37. For each one of them, on that Day, shall have a great matter sufficiently to overwhelm him. **37. لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ**
38. Faces, on that Day, are shining, **38. وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ**
39. Laughing, rejoicing at glad tidings of Paradise. **39. ضَاحِكَةٌ مُّسْتَبْشِرَةٌ**
40. And faces on that Day have upon them dust; **40. وَوُجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غَبْرَةٌ**
41. Grime overspreads them. **41. تَرَهَّقُهَا قَتْرَةٌ**
42. It is these who are the inveterate disbelievers, and wicked. **42. أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ**

Ibn Abbas رضي الله عنه said: "As-Sakhkhah "is one of the names of the Day of Judgment that Allah سبحانه has emphasized and warned His servants of ". Another scholar whose name is Al Baghawi, said: "As-Sakhkhah means the thunderous shout of the Day of Judgment. It has been named so because it will deafen the ears." This means that it pierces the hearing to such an extent that it almost deafens the ears. When the trumpet is blown, people will be fleeing from their nearest and beloved ones lest they call them for help. Man will flee from his brother, he will flee from his parents, from his wife and even from his children. Each person will think only of himself because horror will be so great and the matter will be so serious. On that day, each one will have enough of his own troubles to occupy him and will be wholly unmindful of others.

قال عبدالله بن أبي مليكة : حدثني القاسم بن محمد بن أبي بكر، أن عائشة رضي الله عنها، قالت قال رسول الله صلى الله عليه وسلم : " تحشرون حفاة عراة غرلاً " قالت عائشة : فقلت : يا رسول الله ، الرجال والنساء ينظر بعضهم إلى بعض ؟ فقال : " الأمر أشد من أن يهمهم ذلك " البخاري حديث 6527

**Abdullah bin Abi Mulika said that Al-Qasim bin Mohammed bin Abi Baker رضي الله عنه said that Aisha (ra) said: The Messenger of Allah صلى الله عليه وسلم said, "People will be gathered barefooted, naked and uncircumcised." Aisha said: so I said, "O Messenger of Allah! Will the men and women look at each other? The Prophet صلى الله عليه وسلم said: "The matter will be too serious for them to notice that."**

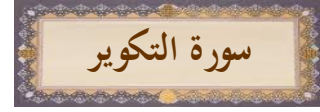
Bukhari 6527



On that Day, people will be divided into two parties. Here, Allah ﷻ describes the faces of the believers and how they will look on the Day of Judgment; their faces will be shining, laughing and rejoicing because happiness overflowing them due to the joy that will be in their hearts. These are the people of Paradise.

On the other hand, the faces of the unbelievers will be covered with dust and darkness because they were wicked and evildoers. So, people who obey Allah and fear Him in this world, on the Day of Judgment, they will be happy and joyful. On the other hand, people who disobeyed Allah and were heedless of His commands will be sad, depressed and humiliated on the Day of Judgment.

## Surah At-Takwir - Chapter 81 (The Enfolding)



It has 29 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,  
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sun enfolds; 1. إِذَا الشَّمْسُ كُوِّرَتْ
2. And when the stars collapse; 2. وَإِذَا النُّجُومُ انْكَدَرَتْ
3. And when the mountains are moved away; 3. وَإِذَا الْجِبَالُ سُيِّرَتْ
4. And when the camels ten-months pregnant are deserted; 4. وَإِذَا الْعِشَارُ عُطِّلَتْ
5. And when the wild beasts are assembled together; 5. وَإِذَا الْوُحُوشُ حُشِرَتْ
6. And when the seas are boiled over; 6. وَإِذَا الْبِحَارُ سُجِّرَتْ
7. And when the souls are recoupled with their bodies; 7. وَإِذَا النُّفُوسُ زُوِّجَتْ
8. And when the female child buried alive is asked - 8. وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ
9. For what sin she was killed; 9. بِأَيِّ ذَنْبٍ قُتِلَتْ
10. And when the records of all human deeds are disclosed; 10. وَإِذَا الصُّحُفُ نُشِرَتْ
11. And when the sky is stripped away; 11. وَإِذَا السَّمَاءُ كُشِطَتْ
12. And when Hellfire flares up fiercely; 12. وَإِذَا الْجَحِيمُ سُعِّرَتْ

13. And when the Garden of 'Paradise is' drawn near - 13. وَإِذَا الْجَنَّةُ أُزْلِفَتْ
14. 'It is' then 'that' each soul shall know the consequence of all that it has brought forth. 14. عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ
15. Most surely, not indeed! But I swear by the receding stars! 15. فَلَا أَقْسِمُ بِالْخَنَسِ
16. Running! Fading! 16. الْجَوَارِ الْكُنَّسِ
17. And by the night as it approaches! 17. وَاللَّيْلِ إِذَا عَسَسَ
18. And by the morning as it breathes! 18. وَالصُّبْحِ إِذَا تَنَفَّسَ
19. This Qur'an is, indeed, the very word of God conveyed by way of a noble messenger – angel, 19. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ
20. Possessing power, and well established, in the presence of the Lord of the Throne 20. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ
21. Obeyed and trustworthy there. 21. مُطَاعٍ ثَمَّ أَمِينٍ
22. Thus, 'O People', your companion, 'Muhammad', is certainly not possessed. 22. وَمَا صَاحِبُكُمْ بِمَجْنُونٍ
23. For, very truly he saw him, the very Angel of Revelation, in the clear horizon. 23. وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ
24. And never would he conceal a revelation received from the realm of the unseen. 24. وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ
25. For this Quran is not the word of a satan accursed. 25. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ

26. Where, then, O humanity, are you going?

26. فَأَيْنَ تَذْهَبُونَ

27. Indeed, this 'Qur'an' is but a 'revealed' Reminder sent in admonition to all the people of the worlds

27. إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

28. For whomever of you so wills to be guided upon a straight way -

28. لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ

29. And you shall not so will except that God wills, Lord of All the Worlds.

29. وَمَا تَشَاؤُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

### Summary of this Surah:

This surah informs us about the signs of the Hereafter and the occurrence of some great changes regarding the end of this world and the beginning of the next. These signs are followed by describing the great position of the angel Jibreel عليه السلام as well as the description of the Prophet Mohammad صلى الله عليه وسلم who conveyed the message to mankind.

Ibn Umar رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said:

عن ابن عمر رضي الله عنهما قال "من سره أن ينظر إلى يوم القيامة كأنه رأى عين فليقرأ إذا الشمس كورت وإذا السماء انفطرت وإذا السماء انشقت". صحيح الجامع

"Whoever wishes to look at the Day of Judgment as if he is seeing it with his own eyes, then let him read, "When the sun is wound around" and "When the heaven is cleft asunder" and "When the heaven is split asunder". Sahih Al Jami'

### Commentary on this Surah:

#### Some signs of the coming of the Day of Judgment

1. When the sun enfolds;

1. إِذَا الشَّمْسُ كُوِّرَتْ

2. And when the stars collapse;

2. وَإِذَا النُّجُومُ انْكَدَرَتْ

- 
3. And when the mountains are moved away;      3. وَإِذَا الْجِبَالُ سُيِّرَتْ
4. And when the camels ten-months pregnant are deserted;      4. وَإِذَا الْعِشَارُ عُطِّلَتْ
5. And when the wild beasts are assembled together;      5. وَإِذَا الْوُحُوشُ حُشِرَتْ
6. And when the seas are boiled over;      6. وَإِذَا الْبِحَارُ سُجِّرَتْ
7. And when the souls are recoupled with their bodies;      7. وَإِذَا النُّفُوسُ رُوجَتْ
8. And when the female child buried alive is asked -      8. وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ
9. For what sin she was killed;      9. بِأَيِّ ذَنْبٍ قُتِلَتْ
10. And when the records of all human deeds are disclosed;      10. وَإِذَا الصُّحُفُ نُشِرَتْ
11. And when the sky is stripped away;      11. وَإِذَا السَّمَاءُ كُشِطَتْ
12. And when Hellfire flares up fiercely;      12. وَإِذَا الْجَحِيمُ سُعِرَتْ
13. And when the Garden of Paradise is drawn near -      13. وَإِذَا الْجَنَّةُ أُزْلِفَتْ
14. It is then that each soul shall know the consequence of all that it has brought forth.      14. عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

This surah opens with the illustration of eight of the horrible signs of the Hereafter. The reciter feels that the scene of the Hereafter is in front of him. All these signs indicate the breakup of this world and the beginning of the Resurrection.

When the sun is (kuwwirat) means, the sun will be folded up and wrapped up until it loses its light.

Al Bukhari recorded from Abu Hurayrah that the Prophet ﷺ said:

الشمس والقمر مكورات يوم القيامة" البخارى

**"The sun and the moon will be rolled up on the Day of Judgment". Al Bukhari**

The stars will collapse and scatter and they also will lose their light. The mountains will move away; they will not remain in their places and will be destroyed.

The pregnant she-camel (Ishaar), which is in her tenth month of pregnancy, will be neglected and deserted, although such a camel is considered the most valuable property by the Arabs.

This means that everyone will leave his valuable things unattended because of horror and fear. On that Day, the wild beasts will be gathered together. Ibn Abbas ؓ said: "Everything will be gathered even the flies". As for the seas, there will be a blazing fire. On the Day of Resurrection, the souls will be recoupled with their bodies " إذا النفوس زوجت". This can also mean that the good-doers will be with the good-doers, and the evil doers with the evil doers.

Then attention is paid to another event of the Resurrection. Allah ﷻ says: "And when the female child buried alive is asked for what sin she was killed?"

Al Mauoudah is a female infant that the people of the time of ignorance would bury alive due to their hatred of girls. Therefore, on the Day of Judgment, this female infant will be asked what sin she committed that caused her to be murdered. This will be a means of frightening her murderer. It is noteworthy that the Qur'an condemns this action and regards it as so disgraceful and hateful.

After Allah ﷻ has described some events of the destruction of the world. Now in the following verses, Allah ﷻ points out some events of the appearance of the next world. Allah ﷻ says: "And when the records of all human deeds are disclosed".

In the Hereafter, everyone will be given the record of his deeds in life in his right hand or in his left hand; he will look at it and read it.

On that Day, the sky will be stripped away, and it will be unveiled, man can see the reality of the existing universe . The blazing hell will flare up fiercely (its fuel will be people and stones) and the garden of Paradise, which is prepared for the righteous people, is drawn near and it will be easy for them to reach. It is noteworthy that the verse does not read that the righteous will approach Paradise, but it rather reads: "Paradise is drawn near to them."

Then, finally Allah ﷻ says: "It is then that each soul will know the consequence of all that it has brought forth."

This is a conclusive response of the previous statements meaning when all these matters occur, every soul will realize what it has done and all the deeds of man will be present there.

Allah ﷻ says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا. سورة الكهف : 49

Then the precise book of record for their deeds will be set in place for each one. Thus you shall see the defiant unbelievers terrified of what is in it, and they will be saying: Woe to us! What is with this book that it leaves out no act, be it small or big, without having enumerated it? For they will find all that they have ever done in their lives present before them. Nor shall your Lord wrong anyone in the least. Surah Al Kahf: 49

**The great position of the angel Jibreel ﷺ**

15. Most surely, not indeed! But I swear by the receding stars!

15. فَلَا أَقْسِمُ بِالْخُنُوسِ

16. Running! Fading!

16. الْجَوَارِ الْكُنَّسِ

17. And by the night as it approaches!

17. وَاللَّيْلِ إِذَا عَسْعَسَ

18. And by the morning as it breathes!

18. وَالصُّبْحِ إِذَا تَنَفَّسَ

19. This Qur'an is, indeed, the very word of God conveyed by way of a noble messenger – angel,

19. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

20. Possessing power, and well established, in the presence of the Lord of the Throne -

20. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ

21. Obeyed and trustworthy there.

21. مُطَاعٍ ثَمَّ أَمِينٍ

22. Thus, 'O People', your companion, Muhammad, is certainly not possessed.

22. وَمَا صَاحِبُكُمْ بِمَجْنُونٍ

23. For, very truly he saw him, the very Angel of Revelation, in the clear horizon.

23. وَلَقَدْ رَأَاهُ بِالْأُفُقِ الْمُبِينِ

24. And never would he conceal a revelation received from the realm of the unseen.

24. وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

25. For this Quran is not the word of a satan accursed.

25. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ

The second part of the surah opens with Allah's oath of three things to show how the Quranic Revelation is true, and it was revealed by way of the angel Jibreel عليه السلام. First, Allah عز وجل swears by the stars that disappear during the day and sweep across the sky (appear) at night. Then He عز وجل swears by the night when it approaches and starts getting dark, and by the morning and its light. Here, morning resembles a living creature whose first breath is dawn and blows vitality into all creatures.

Allah عز وجل says:

وَالصُّبْحِ إِذَا أَسْفَرَ  
سورة المدثر : 34

**And the morning when it shines forth!**

Surah Al Mudathir: 34

This Qur'an is indeed the very word of God conveyed by a noble Messenger – angel

Indeed, this Qur'an is being conveyed by an honorable angel Jibreel عليه السلام who has a good character and who is mighty in creation, mighty in strength and actions. He has high status and lofty rank in the presence of the Lord of the Throne. Jibreel's word is

obeyed and he is trustworthy and has been chosen for the delivery of this magnificent message.

'O people, your companion, Mohammad is certainly not possessed'.

The word "Sahib" means companion, friend. This term points to the humility of the Prophet ﷺ toward all people and that he did not seek any superiority for himself. He was known to be a wise, honorable, truthful and trustworthy man. How could he be mad? He ﷺ truly saw the angel Jibreel in the clear horizon in the very form and shape in which Allah ﷻ created him. He had 600 wings. He brought him a message from Allah ﷻ .

Prophet Mohammad ﷺ never conceals a revelation (from the realm of the unseen) or withhold it from people. Rather, he announced it and conveyed it. This Qur'an is not the statement of an outcast devil (shaytan) because the devils cannot provide such a statement.

### **The authority of Allah's will.**

**26. Where, then, O humanity, are you going?**

26. فَأَيْنَ تَذْهَبُونَ

**27. Indeed, this 'Qur'an' is but a 'revealed' Reminder sent in admonition to all the people of the worlds -**

27. إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

**28. for whomever of you so wills to be guided upon a straight way -**

28. لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

**29. and you shall not so will except that God wills, Lord of All the Worlds.**

29. وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

So 'where, then. O humanity! Where are you going? Where has your reasoning capacity gone in rejecting this Qur'an? And where can you go away from the truth? Indeed, this Qur'an is but a revealed Reminder sent in admonition to all the people of the worlds.



And whosoever seeks guidance, then he must adhere to this Qur'an.  
'And you shall not so will except that God wills, Lord of all the worlds'.  
This will is not left to you all. Allah ﷻ according to His Lordship, helps all those who  
decide to follow the path of guidance.



## Review Questions 2

Al Mauoudah	Barara	Abdullah Ibn Um Maktoom	Qur'an	barefooted	Hereafter
Sperm-drop	disobey	Uncircumcised	Kiram	As-Sakhkhah	naked

### Fill in the blanks:

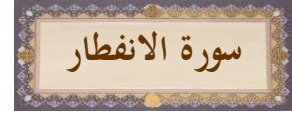
1. The blind man who came to the Prophet ﷺ asking him about some matters of Islam is \_\_\_\_\_
2. The \_\_\_\_\_ is recorded in highly honored and most exalted scrolls that are free from false ideas and thoughts.
3. Angels who wrote the scrolls of the Qur'an, were described as \_\_\_\_\_ and \_\_\_\_\_ for conveying them to the Messenger of Allah ﷺ with perfect honesty.
4. Allah ﷻ created man from a \_\_\_\_\_ and eased for him the path through life.
5. \_\_\_\_\_ is one of the names of the Day of Judgement that Allah ﷻ has warned His servants of.
6. People on the Day of Resurrection will be gathered \_\_\_\_\_ , \_\_\_\_\_ & \_\_\_\_\_.
7. People who \_\_\_\_\_ Allah ﷻ and were heedless of His commands will be sad, depressed & humiliated on the Day of Judgement.
8. Surah At – Takwir informs us about the signs of the \_\_\_\_\_ and the occurrence of some great changes regarding the end of this world & the beginning of the next.
9. \_\_\_\_\_ is a female infant that the people of the time of ignorance would bury alive due to their hatred of girls.



**True or False:**

- (    ) 1. Surat Abasa emphasizes the importance of the Qur'an and some catastrophic events that will occur on the Day of Judgement.
- (    ) 2. The Prophet ﷺ disliked the interruption of the blind man while he was engaged in discourse with some unbelieving men from the nobles of Quraysh.
- (    ) 3. The Qur'an is borne by hands of noble and most virtuous angels.
- (    ) 4. When the trumpet is blown, people will be gathering with their nearest and beloved ones seeking help.
- (    ) 5. The faces of the unbelievers will be shining, laughing and rejoicing due to the joy that will be in their hearts on the Day of Judgement.
- (    ) 6. Every soul will realize what it has done and all the deeds of man will be present in the Hereafter.
- (    ) 7. Qur'an had been conveyed by an honorable angel Mikaeel الميكائيل who has a good character and who is mighty in creation, mighty in strength and actions.
- (    ) 8. Prophet Mohammed ﷺ concealed a revelation and withheld it from people.

## Surah Al Infitar - Chapter 82 (The Splitting)



It has 19 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,  
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky splits asunder, 1. إِذَا السَّمَاءُ انْفَطَرَتْ
2. And when the stars scatter, 2. وَإِذَا الْكَوَاكِبُ انتَثَرَتْ
3. And when the seas burst, 3. وَإِذَا الْبِحَارُ فُجِرَتْ
4. And when the graves are unearthed - 4. وَإِذَا الْقُبُورُ بُعْثِرَتْ
5. Then shall each soul know what deeds it has advanced and what it has forever deferred. 5. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ
6. O humankind! What has deluded you about your Lord, the All-Gracious? - 6. يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ
7. The One who alone created you, then fashioned you, then gave you symmetry - 7. الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ
8. And in what a wondrous form has He willed to compose you! 8. فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ
9. No, indeed! You have no excuse for denying faith in One God! Rather, most surely, you belie the nearing Judgment, 9. كَلَّا بَلْ تُكْذِبُونَ بِالَّذِينَ
10. While, indeed, ever vigilant over you are guardian angels, 10. وَإِنَّ عَلَيْكُمْ لِحَافِظِينَ
11. Noble ones, writing everything. 11. كِرَامًا كَاتِبِينَ

12. They know all that you do.

12. يَعْلَمُونَ مَا تَفْعَلُونَ

13. Indeed, 'in the Afterlife', the virtuous shall, most surely, be in pure delight.

13. إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

14. And, indeed, the wicked shall most surely, be in Hellfire.

14. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

15. They shall roast therein on the Day of Judgment.

15. يَصْلَوْنَهَا يَوْمَ الدِّينِ

16. And never will they be able to be absent from it.

16. وَمَا هُمْ عَنْهَا بِغَائِبِينَ

17. And what will make you realize what is the Day of Judgment?

17. وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

18. Again, what will make you realize what is the Day of Judgment?

18. ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

19. It is a Day when one soul holds no power for another soul in anything. For all the command, on that Day, is for God alone.

19. يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ  
يَوْمَئِذٍ لِلَّهِ

### Summary of this Surah:

This surah provides some description of the Day of Judgment and emphasizes that every person is being watched by angels, and he will stand accountable before Allah ﷻ in the Hereafter.

### Commentary on this Surah:

#### The horrible events that will occur on the day of Judgment.

1. When the sky splits asunder,

1. إِذَا السَّمَاءُ انْفَطَرَتْ

2. And when the stars scatter,

2. وَإِذَا الْكَوَاكِبُ انتَثَرَتْ

3. And when the seas burst,

3. وَإِذَا الْبِحَارُ فُجِّرَتْ

4. And when the graves are unearthed -

4. وَإِذَا الْقُبُورُ بُعْثِرَتْ

5. Then shall each soul know what deeds it has advanced and what it has forever deferred.

5. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

The present order of the world will not last forever. The day will come when this order will be disrupted. All stars and planets in the sky that revolve around special points will leave their routine and burst violently. So here, Allah ﷻ says that when the sky splits asunder and when the stars scatter and when the seas burst, Ibn Abbas ؓ said: "Allah will cause some parts of the seas to burst forth over others " ,and when the graves are overturned and the dead will come out from their graves , when this happens, then at that time everything will be obvious and the full reality will be clear, then each soul will know what deeds it has sent for the afterlife and what deeds it has left behind.

**Mankind should not forget about Allah ﷻ**

6. O humankind! What has deluded you about your Lord, the All-Gracious? -

6. يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

7. the One who alone created you, then fashioned you, then gave you symmetry -

7. الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

8. and in what a wondrous form has He willed so compose you!

8. فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ

This is a threat from Allah ﷻ to man. Man's honor deceived him and made him careless of his Lord, the All-Gracious, in a way that he neglects his duties toward Him, yet He is his sole creator. Allah ﷻ says: 'O humankind! What has deluded you about your Lord, the All-Gracious? The One who made you complete, straight and perfectly balanced and proportioned in stature. He fashioned you in the best forms and shapes over his creation. So man should show to his Lord deep respect and gratitude because He has blessed him with such a proportionately physical form.

Allah ﷻ says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ سورة التين: 4

Very truly, We created man in the best of stature Surah AtTeen: 4

### Man's belying in the Day of judgement

9. No, indeed! You have no excuse for denying faith in One God! Rather, most surely, you belie the 'nearing' Judgment. 9. كَلَّا بَلْ تُكْذِبُونَ بِالَّذِينَ
10. While, indeed, ever vigilant over you are guardian 'angels'. 10. وَإِنَّ عَلَيْكُمْ حَافِظِينَ
11. Noble ones, writing everything. 11. كِرَامًا كَاتِبِينَ
12. They know all that you do. 12. يَعْلَمُونَ مَا تَفْعَلُونَ

With this good form and shape that Allah has honored man, yet he belies the Hereafter and the Day of Judgment. Everyone in this life has noble guardian angels who are charged with accompanying him, watching him and recording all what he does or says, so people should not meet them with evil deeds.

### The destinies of the righteous and the wicked

13. Indeed, in the Afterlife, the virtuous shall, most surely, be in pure delight. 13. إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
14. And, indeed, the wicked shall most surely, be in Hellfire. 14. وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ
15. They shall roast therein on the Day of Judgment. 15. يَصْلَوْنَهَا يَوْمَ الدِّينِ
16. And they will never be able to be absent from it. 16. وَمَا هُمْ عَنْهَا بِغَائِبِينَ
17. And what will make you realize what is the Day of Judgment? 17. وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ

18. Again, what will make you realize what is the Day of Judgment?

18. ثُمَّ مَا أَذْرَاكَ مَا يَوْمَ الدِّينِ

19. It is a Day when one soul holds no power for another soul in anything. For all the command, on that Day, is for God alone.

19. يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

These verses speak about the destiny of both the righteous people and the wicked ones. The word "abrar" means virtuous and pious believers who obeyed Allah ﷻ. These people in the afterlife will be delighted in body and soul.

Then Allah ﷻ mentions that the evildoers on the Day of Reckoning will be in Hellfire and will suffer eternal torment. They will suffer its roasting burning pain, and they will never be able to be absent from it. They will not escape from it, nor will they be allowed to leave it, not even for a short while.

Then Allah ﷻ emphasizes the certainty of the Day of Judgment saying; 'And what will make you realize what the Day of Judgment is?' Again, what will make you realize what the Day of Judgment is?

The question is repeated twice to emphasize the horrible events of the Day of Judgment. The repetition of this question also indicates the magnification of the affair of that Day.


The last verse of this Surah is the meaningful answer to the above question "It is a Day when one soul holds no power for another soul in anything, for all the command on that Day is for God alone'.

On that Day, no one will be able to benefit anyone else or help him. Everyone will stand alone, busy with his own problems and unable to pay attention to anyone else.

Allah ﷻ says:

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ  
سورة عبس : 37

**For each one of them, on that Day, shall have a great matter sufficiently to overwhelm him.** Surah Abasa:37



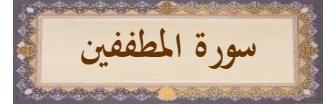
On that Day all the command is for Allah ﷻ and no one will try to dispute Him about it.

Allah ﷻ says:

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ سورة غافر : 16

**The Day they shall all come forward for Judgment before God, nothing of them hidden from God. Then shall be asked: To whom do all the dominion belong on this Day? To God, the One, the All-Dominating** Surah Ghafir: 16

## Surah Al Mutaffifeen - Chapter 83 (The Defrauders)



In the name of Allah, the All-Merciful, the  
Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Woe to the defrauders: 1. وَيْلٌ لِّلْمُطَفِّفِينَ
2. Those who take a measure in commerce from people take it in full, 2. الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
3. but when they give a measure in commerce to them or give a weight in trade to them, they diminish it. 3. وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ
4. Do they not think that they themselves should be raised up in the Hereafter, 4. أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ
5. On an Awesome Day, 5. لِيَوْمٍ عَظِيمٍ
6. A Day when all people will stand for Judgment before the Lord of All the Worlds? 6. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
7. No, indeed! The case is not as they think! Most surely, the inscribed Book of Deeds for the wicked is locked up in the inescapable depths of Sijjin. 7. كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ
8. And do you realize what is Sijjin? 8. وَمَا أَدْرَاكَ مَا سِجِّينٌ
9. It is the lowest of the low, wherein is a Book inscribed with their dreadful end. 9. كِتَابٌ مَّرْقُومٌ
10. Woe, that Day, to all the beliers 10. وَيْلٌ لِّیَوْمَئِذٍ لِّلْمُكَذِّبِينَ
11. Those who belie the Day of Judgment 11. الَّذِينَ يَكْذِبُونَ بِيَوْمِ الدِّينِ

12. For none belies it but every sinful transgressor

12. وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

13. One who, when Our revealed verses are recited to him, says: Mere tales of the ancients!

13. إِذَا تُلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

14. No, indeed! Most surely, the case is not as they say! Rather, entrusted over their hearts is all the evil that they have earned.

14. كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

15. No, indeed! The Day of Judgment is true! Most surely, on that Day, they shall be veiled from seeing their Lord.

15. كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّخُجُونَ

16. Then, most surely, they shall roast in Hellfire.

16. ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ

17. Then it will be said to them: This is what you used to belie!

17. ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

18. No, indeed! Honor awaits the believers! Most surely, the inscribed Book of Deeds for the virtuous is secured upon the lofty heights of 'Illiyun'

18. كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ

19. And do you realize what is 'Illiyun'?

19. وَمَا أَدْرَاكَ مَا عَلِيُونَ

20. It is the highest of the high, wherein is a Book inscribed with their delightful outcome.

20. كِتَابٌ مَّرْقُومٌ

21. Those brought nearby God shall witness it.

21. يَشْهَدُهُ الْمُقَرَّبُونَ

22. Indeed, in the Afterlife, the virtuous shall, most surely, be in pure delight;

22. إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

23. Upon canopied couches they shall look about.

23. عَلَى الْأَرَائِكِ يَنْظُرُونَ

24. In their very faces shall you perceive the radiance of delight. 24. تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ
25. They are given drink of pure wine, sealed. 25. يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ
26. It's seal of musk! Then for this, let the competitors for God's pleasure compete! 26. خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
27. For its blend is of Tasnim - 27. وَمِزَاجُهُ مِنْ تَسْنِيمٍ
28. A spring from which only the ones brought to God shall drink. 28. عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ
29. Indeed, those in life who trespassed against God used to laugh at those who believed. 29. إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ
30. And when they passed by them, they would, in mockery with one another, wink. 30. وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ
31. Then when they returned to their people, they would return gleefully with haughty derision 31. وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ
32. Thus, whenever they saw them, they said: Indeed, these believers are, most surely, astray. 32. وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ
33. Yet it is not they who disbelieve who were sent by God to be guardians over them! 33. وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ
34. So, this Day in Eternity, those who in life believed in the One God shall laugh at the disbelievers. 34. فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ
35. Upon canopied couches in Paradise, they shall gaze down upon them, beholding their torment in Hell. 35. عَلَى الْأَرَائِكِ يَنْظُرُونَ

36. Then it shall be said to the believers:  
Have not the disbelievers been justly  
rewarded for all the evil that they used  
to do?

36. هَلْ تُؤْتَبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

#### Reason for Revelation:

Ibn Abbas رضي الله عنه is famous for his knowledge of traditions as well as his critical interpretation of the Qur'an. According to him, when the Prophet Mohammad صلى الله عليه وسلم arrived in Medina, they were the worst people in giving weights and measures. Then Allah سبحانه revealed "Woe to the Mutaffifeen "(those who give less measure and weight) and then the people of Medina became fair in weights and measure after that.

#### Summary of the Surah:

This Surah opens with a warning from Allah سبحانه for those who practice cheating in trade, then it alludes to the horrible events of the Hereafter and the end of the wicked people on that Great Day. It points as well to the delightful blessing of the righteous in Paradise.

#### Commentary of the surah

#### Dishonesty in business will be a cause for regret and loss in the Day of Judgment

1. Woe to the defrauders: 1. وَيْلٌ لِّلْمُطَفِّفِينَ
2. Those who, when they take a measure in commerce from people take it in full; 2. الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
3. But when they give a measure in commerce to them or give a weight in trade to them, they diminish it. 3. وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ
4. Do they not think that they themselves should be raised up in the Hereafter, 4. أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

5. On an Awesome Day.

.5 لَيَوْمٍ عَظِيمٍ

6. A Day when all people will stand for Judgment before the Lord of All the Worlds?

.6 يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Al Mutaffifeen are those who are stingy with measurements and weights, either by increasing the measure, if it is due to them from others or decreasing it if it is a debt. Examples of Al Mutaffifeen are those who cheat people and use fake spare parts or secondhand parts in repairing peoples 'computers instead of the original parts. So, Allah ﷻ is threatening them by using the word "ويلٌ" "Woe" which implies destruction and ruin. Allah ﷻ punished the people of the Prophet Shuaib ؑ with a severe torment manifested in a terrible earthquake that killed all of them, except the believers, because they never exacted true measure and weight in their business dealings. So, Allah ﷻ in these verses threatens these defrauders, who do not fear the Day of Resurrection when they will stand before Allah ﷻ on that Great Day, great in its length, its horrors and all what will happen in it ,and they will be counted for each single act they did in the world.

**The record book of the wicked and their deeds.**

7. No, indeed! The case is not as they think! Most surely, the inscribed Book of Deeds for the wicked is locked up in the inescapable depths of Sijjin.

.7 كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ

8. And do you realize what is Sijjin?

.8 وَمَا أَدْرَاكَ مَا سِجِّينٌ

9. It is the lowest of the low, wherein is a Book inscribed with their dreadful end.

.9 كِتَابٌ مَّرْقُومٌ

10. Woe, that Day, to all the beliers:

.10 وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

11. Those who belie the Day of Judgment.

.11 الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ

12. For none belies it but every sinful transgressor-

12. وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ

13. One who, when Our revealed verses are recited to him, says: Mere tales of the ancients!

13. إِذَا تُنزِلَ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

14. No, indeed! Most surely, the case is not as they say! Rather, entrusted over their hearts is all the evil that they have earned.

14. كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

15. No, indeed! The Day of Judgment is true! Most surely, on that Day, they shall be veiled from seeing their Lord.

15. كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

16. Then, most surely, they shall roast in Hellfire.

16. ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ

17. Then it will be said to them: This is what you used to belie!

17. ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

Allah ﷻ says; indeed, the record (writing of the destiny and deeds) of Al Fujjar who are the disbelievers, wicked and sinners will be locked up and preserved in sijjeen, which is the lowest of the low of the earth. The word sijjeen is derived from the word sijn which means prison.

Then Allah ﷻ describes the greatness of this matter by saying; "And do you (Mohammad) realize what is sijjeen? It is a record of the destiny and deeds of wicked people. This book cannot be changed from its place.

Then Allah ﷻ points to the fateful end of those who belie and deny the Resurrection: "Woe that Day to all the beliers". This verse refers to the kinds of painful and horrible chastisement awaiting those who deny the Day of Judgment; for none belies that Day and thinks that it will not happen, except the guilty who do that which is forbidden and exceeds the permissible deeds.

Then Allah ﷻ mentions the third characteristic of the deniers of the Hereafter. He ﷻ says: "When our revealed verses are recited to him, he says: Mere tales of the

ancients!" This disbeliever whenever he hears the words of Allah ﷻ from the Messenger ﷺ, he denies them maintaining ill thoughts about the Qur'an. In other words, he mocks these verses of Allah and says that they are old tales like ancient stories belonging to the very early periods of history, which have no real value and thus do not make sense.

This idea is mentioned not only in this verse but there are also nine other verses in the Noble Qur'an that denote the same matter about the sinners and their false excuse of calling these verses, tales.

Allah ﷻ says in Surah Al Furqan:

سورة الفرقان: 5 وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

**So too have they said of it: Tales of the ancient is all it is, which he has sought to write down. Thus, they are dictated to him by another, early morning and late afternoon.** Surah Al Furqan: 5

But what is the case with them that they claim this? In fact, the only thing that blocked their hearts from believing in it is the rust covering their hearts due to the evil deeds they commit in their lives. Thus, these wicked people will be deprived of seeing Allah ﷻ in the Hereafter, in other words they will be veiled from seeing their Lord.

The famous scholar Imam Ash-Shafi said, "This ayah is proof that the believers will see Allah, the Mighty and Sublime, on that Day". Along with being prevented from seeing Allah ﷻ, most surely, they will be roasted in Hellfire, then it will be said to them: "This is what you used to belie!"

### The record book of the virtuous and their reward

**18. No, indeed! Honor awaits the believers! Most surely the inscribed Book of Deeds for the virtuous is secured upon the lofty heights of 'Illiyun'**

**18. كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ**

19. And do you realize what is 'Illiyun'? .19 وَمَا أَدْرَاكَ مَا عَلِيُّونَ
20. It is the highest of the high, wherein is a Book inscribed with their delightful outcome .20 كِتَابٌ مَّرْقُومٌ
21. Those brought nearby God shall witness it. .21 يَشْهَدُهُ الْمُقَرَّبُونَ
22. Indeed, in the Afterlife, the virtuous shall, most surely, be in pure delight; .22 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ
23. Upon canopied couches they shall look about. .23 عَلَى الْأَرَائِكِ يَنْظُرُونَ
24. In their very faces shall you perceive the radiance of delight. .24 تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ
25. They are given drink of pure wine, sealed. .25 يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ
26. Its seal of musk! Then for this, let the competitors for God's pleasure compete! .26 خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ
27. For its blend is of Tasnim - .27 وَمَزَاجُهُ مِنْ تَسْنِيمٍ
28. A spring from which only the ones brought to God shall drink. .28 عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

Here, Allah ﷻ talks about the destiny of the record of the righteous and obedient people, their record is secured in the highest and most honorable abode in Heaven. It is in 'Illiyeen'! Then, to make the greatness and the highness of 'Illiyeen' clear, Allah ﷻ says: 'And do you (Mohammad) realize what is Illiyeen?'

It is the inscribed Book of deeds for the righteous people secured in the highest of the high, witnessed by those who are closest to Allah ﷻ. The angels closest to Allah ﷻ see and witness this book.

On the Day of Judgment, the righteous people (abrar) will be at eternal pleasure and delight. They will sit on couches and look at their kingdom and what Allah has given them of pleasure. Ibn Katheer says that this also mean: “The righteous will be allowed to look at Allah ﷻ while they are on their elevated couches.”

Their faces will be radiant, and you will notice a glow of delight. They will be given drinks from the best pure wine of Paradise. This wine will be sealed with musk, which will increase its value. Therefore, for a situation of delight like this, let the competitors for God's pleasure compete!

This wine is mixed with (tasneem) which is a special spring for those who are closest to Allah ﷻ.

### The wicked behavior of the criminals and their mocking of the believers.

29. Indeed, those in life who trespassed against God used to laugh at those who believed. 29. إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ
30. And when they passed by them, they would, in mockery with one another, wink. 30. وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ
31. Then when they returned to their people, they would return gleeful with haughty derision. 31. وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ
32. Thus, whenever they saw them, they said: Indeed, these believers are, most surely, astray. 32. وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ
33. Yet it is not they who disbelieve who were sent by God to be guardians over them! 33. وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ
34. So this Day in Eternity, those who in life believed in the One God shall laugh at the disbelievers. 34. فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ

35. Upon canopied couches in Paradise,  
they shall gaze down upon them,  
beholding their torment in Hell.

35. عَلَى الْأَرَائِكِ يَنْظُرُونَ

36. Then it shall be said to the believers:  
Have not the disbelievers been justly  
rewarded for all the evil that they used  
to do?

36. هَلْ تُؤْتَوْنَ أَجْرًا مِمَّا كَانُوا يَعْمَلُونَ

Allah ﷻ tells us about wicked people and their mockery at the righteous people in this life. They arrogantly laughed at them, insulting them. These wicked people have always been winking at the believers when they pass by them. Then when they return home and had private meetings with their family members, they would explain happily how they had mocked the believers. Another evil action done against the believers by these wicked people, is that when they see them, they say: 'Surely these believers have gone astray. That is due to the fact that the believers do not follow their belief.

Allah ﷻ continues saying; “But these disbelievers were not sent as guardians and watchers over the believers.”

On the Day of Judgment, those who believe in one God will be reclining on couches in Paradise looking at the wicked people who are greatly humiliated and they will laugh and make fun of them. Some scholars said “looking “means looking at Allah ﷻ This surah ends with this question: Have the disbelievers not been rewarded for all the evil that they used to do?

Here a Muslim should be warned from mocking and laughing at those who are obedient to Allah ﷻ.

## Review Questions 3

Abrar	sijeem	belief	couches
burst	Tales	delight	Mutaffifeen

### Fill in the blanks:

1. On the Day of Judgement, all the stars, planets and seas will \_\_\_\_\_ violently.
2. The lack of \_\_\_\_\_ in the Hereafter, is the reason for man's neglectful arrogance.
3. The righteous people will be in pure \_\_\_\_\_ in the Afterlife.
4. \_\_\_\_\_ are people who practice cheating in trade.
5. The record of the disbelievers will be locked up in \_\_\_\_\_.
6. \_\_\_\_\_ means virtuous and pious believers.
7. The disbelievers considered Qur'an as mere \_\_\_\_\_ of the ancients.
8. Those who believe in One God will be reclining on \_\_\_\_\_ in Paradise looking at Allah ﷻ.

### True or False:

- (     ) 1. In this life, every person is watched by angels.
- (     ) 2. The disbelievers will see Allah ﷻ in the Hereafter.
- (     ) 3. Tasneem is a spring in Jannah whose drink is mixed with wine.
- (     ) 4. The present order of the world will last forever.
- (     ) 5. One event of the Day of Judgement is that the graves are overturned and the dead will come out of their graves.
- (     ) 6. On the Day of Judgement, the disbelievers will mock the believers.
- (     ) 7. The book of deeds for the virtuous people is secured in Illiyyun.

## Surah Al Inshiqaq – Chapter 84 (The Rending)



It has 25 verses and was revealed in Makkah

In the name of Allah, the All-Merciful, the  
Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the sky rends asunder, 1. إِذَا السَّمَاءُ انشَقَّتْ
2. And gives ear to the command of its Lord, and so must it be! 2. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
3. And when the earth is stretched taut 3. وَإِذَا الْأَرْضُ مُدَّتْ
4. And casts out what is in it and empties itself completely, 4. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
5. And gives ear to the command of its Lord, and so must it be! 5. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
6. On that Day, O humankind, for, indeed, you are all laboring to your Lord, most obviously – then shall you meet Him! 6. يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ
7. So as to one who is given his book of deeds in his right hand, 7. فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
8. He shall then undergo an easy reckoning; 8. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
9. And he shall return to his people rejoicing. 9. وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْرُورًا
10. Yet as to one who shall be given his book of deeds from behind his back, 10. وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ
11. He shall call out: Oh, my ruination! 11. فَسَوْفَ يَدْعُو ثُبُورًا
12. And roast in Hell's flaming Fire. 12. وَيَصْلَىٰ سَعِيرًا

13. He had, indeed, been joyful in the pursuit of whim among his family in the world.

13. إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

14. For, indeed, he thought that he would never return to God for Judgment.

14. إِنَّهُ ظَنَّ أَنْ لَنْ يَجُورَ

15. On the contrary! His Lord was, indeed, ever all-seeing of him.

15. بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

16. No! But I do swear by the twilight!

16. فَلَا أُفْسِمُ بِالشَّفَقِ

17. And by the night and all it enshrouds!

17. وَاللَّيْلِ وَمَا وَسَقَ

18. And by the moon when it becomes full!

18. وَالْقَمَرِ إِذَا اتَّسَقَ

19. You shall, most surely, mount stage upon stage from conception to Resurrection.

19. لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

20. Then what is with these who are called to God, that they will not believe -

20. فَمَا لَهُمْ لَا يُؤْمِنُونَ

21. Who, when the Quran is recited to them will not bow their faces down to the ground in worship of Him alone?

21. وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

22. Rather, those who disbelieve vehemently belie it!

22. بَلِ الَّذِينَ كَفَرُوا يُكذِّبُونَ

23. Yet God knows best all the ill that they harbor in their hearts.

23. وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

24. So, give them all heavy tidings of a most painful torment in the Hereafter,

24. فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

25. Except for those who would believe and do righteous deeds. For them, there is an unfailing reward with their Lord.

25. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

### Summary of this Surah:

This Surah mentions details of the Day of Judgment when everyone will be questioned about their deeds in this world. According to a Hadith, Prophet ﷺ prostrated while reciting this, surah.

### Commentary of the surah

#### Submission of the sky and the earth to their Lord's command.

1. When the sky rends asunder, 1. إِذَا السَّمَاءُ انشَقَّتْ
2. And gives ear to the command of its Lord, and so must it be! 2. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
3. And when the earth is stretched taut, 3. وَإِذَا الْأَرْضُ مُدَّتْ
4. And casts out what is in it and empties itself completely, 4. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
5. And gives ear to the command of its Lord, and so must it be! 5. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

One of the events which will happen at the end of this life is that heaven will split asunder and the planets will lose their order and regularity. Moreover, like an obedient person, they will obey their Lord's command, which they must do because Allah's command is great and honorable and cannot be rejected.

Another event that will unfold on the Day of Judgment is the stretching forth of the earth, getting expanded, and spread out after which it will cast and throw out what it carries of the dead and treasures. The earth will be leveled and its prominent landmarks such as the (mountains, rivers, etc. will be turned into a vast plain so that all human beings may have place on it to stand on their feet.

Also, the earth, like the sky, will obey Allah's order which is imperative.

## Man's hard labor

6. On that Day, O humankind, for, indeed, you are all laboring to your Lord, most obviously – then shall you meet Him!
6. يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ
7. So as to one who is given his book of deeds in his right hand,
7. فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
8. He shall then undergo an easy reckoning;
8. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
9. And he shall return to his people rejoicing.
9. وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا
10. Yet as to one who shall be given his book of deeds from behind his back,
10. وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ
11. He shall call out: Oh, my ruination!
11. فَسَوْفَ يَدْعُو ثُبُورًا
12. And roast in Hell's flaming Fire.
12. وَيَصْلَىٰ سَعِيرًا
13. He had, indeed, been joyful in the pursuit if whim among his family in the world.
13. إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا
14. For, indeed, he thought that he would never return to God for Judgment.
14. إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ
15. On the contrary! His Lord was, indeed, ever all-seeing of him.
15. بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

Here Allah ﷻ is addressing mankind telling them that they are laboring toward their Lord with great exertion until they meet Him. Their deeds are either good or evil ones.

Allah ﷻ says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ سورة البلد: 4

Very truly, We created man in a life of travail. Surah Al Balad: 4

Since the endeavors and efforts of the righteous people are for the sake of Allah, He ﷻ will give them an easy judgment, and reckoning and they will be given their record in their right hand, which indicates the correctness of their faith. Consequently, they will return to their families, on the Day of Judgment happily and over-joyed.

In contrast to the righteous people, the wicked people will be given their records in their left hands, which they will keep behind their backs shamefully. These people will call for the destruction for themselves. They will wish that they would not have been created. They will be in a situation of not wanting to face the consequences of their deeds. It is a case of misery and distress; soon they will receive the command to enter the blazing hell. But what has led to this endless misery?

Indeed, they had been joyful and happy in their life and not prepared for the hereafter. They thought they would never return to Allah ﷻ for judgment. They forgot that Allah is watching over them and is aware of all their deeds.

### Swearing by the various stages of night

- |   |  |
|---|--|
| 16. No! But I do swear by the twilight!   | 16. فَلَا أَفْسِمُ بِالشَّفَقِ                           |
| 17. And by the night and all it enshrouds!  | 17. وَاللَّيْلِ وَمَا وَسَقَ                             |
| 18. And by the moon when it becomes full!   | 18. وَالْقَمَرِ إِذَا اتَّسَقَ                           |
| 19. You shall, most surely, mount stage upon stage from conception to Resurrection.                               | 19. لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ                     |
| 20. Then what is with these who are called to God, that they will not believe-                                    | 20. فَمَا لَهُمْ لَا يُؤْمِنُونَ                         |
| 21. who, when the Qur'an is recited to them, will not bow their faces down to the ground in worship of Him alone? | 21. وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ |
| 22. Rather, those who disbelieve vehemently belie it!   | 22. بَلِ الَّذِينَ كَفَرُوا يُكذِّبُونَ                  |

23. Yet God knows best all the ill that they harbor in their hearts.

23. وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

24. So give them all heavy tidings of a most painful torment in the Hereafter,

24. فَبَشِّرْهُمْ بَعْدَابِ أَلِيمٍ

25. except for those who would believe and do righteous deeds. For them, there is an unfailing reward with their Lord.


25. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Here, Allah ﷻ is swearing by three of night signs. First, He swears by the twilight, which is the redness of the horizon, either before sunset or after sunset, as it is well known by the Arabic linguists. Then, Allah ﷻ swears by the night when it envelops darkness, stars ..., and finally He ﷻ swears by the moon and its glorious silver-light especially when it is full at night.

Allah ﷻ swears by these three things to make everyone ponder over this beautiful natural phenomenon as well as to indicate that there is a continuous and gradual change taking place everywhere. Therefore, a human being does not remain in one and the same status. Man's journey in this life has various stages; he passes through countless stages gradually from youth to old age, and from old age to death, and from death to Resurrection. Al Hasan al Basri, who is a Muslim scholar, explains (طبقاً عن ) (طبق), a stage upon a stage "as ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health".

Then follows an expression of wonder at those disbelievers: What prevents them from believing in Allah and how can they ignore the clear evidence and signs whether related to outer nature like day and night, sun and moon and the creation of man and his death?

Then, it turns from the creation to the revelation, and says: "What is wrong with the disbelievers that when the Quran is recited to them, they do not prostrate to Allah to show humble gratitude to Him?"

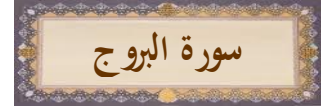


This verse requires prostration as it was the Sunnah of the prophet ﷺ to prostrate upon reciting or hearing a verse that mentions prostration. This prostration is known as the prostration of recitation or sujood at-tilawah.

Rather, these disbelievers deny and belie the revelation of the Qur'an following their father's behavior, But Allah ﷻ knows best the ill thoughts that they keep secretly in their hearts. Then Allah ﷻ asks Prophet Muhammad ﷺ to give those disbelievers tidings of painful punishment in the hereafter.

Allah ﷻ closes the theme by describing what awaits those who believe in their hearts and do righteous deeds of uninterrupted and unceasing reward in the Hereafter.

## Surah Al Buruj – Chapter 85 (The Constellations)



It has 22 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,  
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky full of constellations- 1. وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
2. And by the Promised Day of Resurrection! 2. وَالْيَوْمِ الْمَوْعُودِ
3. And by a Heavenly Witness and all those on earth who are witnessed! 3. وَشَاهِدٍ وَمَشْهُودٍ
4. Perished be the people of the Fire-Pit! 4. قُتِلَ أَصْحَابُ الْأُحُدُودِ
5. The fire of which they themselves fed with fuel, 5. النَّارِ ذَاتِ الْوَقُودِ
6. As they were seated in command over it, 6. إِذْ هُمْ عَلَيْهَا قُعُودٌ
7. While they themselves were witness to what they did with the believers, throwing them in it. 7. وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ
8. And they took vengeance against them only because they had believed in One God alone, the Overpowering One, the All-Praised 8. وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ  
الْحَمِيدِ
9. The One to whom all dominion belongs over the heavens and the earth. Thus, over all things is God a witness. 9. الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

10. As to those who persecute the believing men and the believing women, and thereafter do not repent, then for them in the Hereafter awaits only the torment of Hell. Thus, for them there is the torment of everlasting burning!

10. إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

11. As to those who believe and do righteous deeds, for them in the Hereafter await Gardens beneath which rivers flow. That is the magnificent triumph!

11. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

12. As to the onslaught of your Lord, it is, most surely, severe!

12. إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

13. For, indeed, He alone is the One who begins creation and then returns it to being.

13. إِنَّهُ هُوَ يَبْدِئُ وَيُعِيدُ

14. Yet He alone is the All-Forgiving One, the All-Loving!

14. وَهُوَ الْغَفُورُ الْوَدُودُ

15. Possessor of the Throne! The All-Glorious!

15. ذُو الْعَرْشِ الْمَجِيدُ

16. Doer of all that He intends!

16. فَعَالٌ لِمَا يُرِيدُ

17. Has the account of the disbelieving hosts whom God destroyed come to you, O Prophet,

17. هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ

18. That of the hosts of Pharaoh and the people of Thamud?

18. فِرْعَوْنَ وَثَمُودَ

19. Rather, those who disbelieve are in utter denial of a nearing Judgment,

19. بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

20. While beyond them God is all-encompassing.

20. وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

21. Rather, this Quran is a glorious Heavenly Recitation, that you receive, O Prophet,

21. بَلْ هُوَ قُرْآنٌ مَجِيدٌ

22. And in a Heavenly Tablet, it is well-preserved.

.22 فِي لَوْحٍ مَّخْفُوظٍ

### Summary of the Surah:

The aim of this Surah is to strengthen and comfort the early Muslim believers of Makkah who suffered torture at the hands of the disbelieving chiefs of Makkah. This Surah tells the story of the diggers of the pit of fire who dug ditches in which they burnt people for their faith.

### Commentary of the surah

#### The story of the makers of the pit of fire

1. By the sky full of constellations- وَالسَّمَاءِ ذَاتِ الْبُرُوجِ .1
2. And by the Promised Day of Resurrection! وَالْيَوْمِ الْمَوْعُودِ .2
3. And by a Heavenly Witness and all those on earth who are witnessed! وَشَاهِدٍ وَمَشْهُودٍ .3
4. Perished be the people of the Fire-Pit! - قَتِيلِ أَصْحَابِ الْأُخْدُودِ .4
5. The fire of which they themselves fed with fuel, النَّارِ ذَاتِ الْوَقُودِ .5
6. As they were seated in command over it, إِذْ هُمْ عَلَيْهَا قُعُودٌ .6
7. While they themselves were witness to what they did with the believers, throwing them in it. وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهَدَاؤٌ .7
8. And they took vengeance against them only because they had believed in One God alone, the Overpowering One, the All-Praised, وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ .8

9. **The One to whom all dominion belongs over the heavens and the earth. Thus, over all things is God a witness.**

9. **الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ  
عَلَى كُلِّ شَيْءٍ شَهِيدٌ**

This Surah opens with three oaths. First, Allah ﷻ swears by the sky which is full of great stars, followed by a second oath, which is the Promised Day; the Day of Resurrection when all the accounts of the world will be settled and all deeds and beings will be exposed. In the third oath Allah ﷻ swears by the witness and the witness. Many scholars and exegetes of the Noble Qur'an agreed that the witness refers to Friday because it is a great day. In it, there is an hour that no Muslim asks Allah for anything good, except that Allah will grant it to him. Also, the majority of scholars said that the witnesses refer to the Day of Arafah.

All these oaths serve as a warning to the persecutors that surely their evil deeds against the believers, are recorded and kept for the "promised Day of Judgment".

Then Allah ﷻ talks about the people who dug a wide and deep ditch in which they kindled a fire to burn the believers mercilessly.

Okhdud is a historical place located 5 kilometers south of Najran City in Saudi Arabia. The event of Al Okhdud occurred about 500 years before Islam. The people of Okhdud were disbelievers. Among them, were some believers who believed in One God Allah. So, their enemies, the disbelievers, sought to dissuade them from their faith by force. The believers refused. The tyrants then kindled to blaze a great fire in a pit they had dug and threw them alive into it. The believers were thus burnt to death in front of large crowds that had gathered to witness this heinous act of extermination, Rejoicing in the plight of the believers, the tyrants sat by, watching the believers die in agony.

So, Allah ﷻ says: Perished and cursed are the people of the ditch, the fire of which they themselves fed with fuel, when they sat by it. And they themselves were witnesses to what they did with the believers by throwing them in the fire. Those believers had no fault except that they believed in One God, Allah, the Overpowering One, the Worthy of All Praise, to Whom belongs all the dominion of the heavens and the earth.

## The punishment of the people of the fire-pit.

10. As to those who persecute the believing men and the believing women, and thereafter do not repent, then for them in the Hereafter awaits only the torment of Hell. Thus, for them there is the torment of everlasting burning!
10. إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ فِيهَا فِي عَذَابٍ مُّهِينٍ
11. As for those who believe and do righteous deeds, for them in the Hereafter await Gardens beneath which rivers flow. That is the magnificent triumph!
11. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ
12. As to the onslaught of your Lord, it is, most surely, severe!
12. إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ
13. For, indeed, He alone is the One who begins creation and then returns it to being.
13. إِنَّهُ هُوَ الْبَدِيُّ وَيُعِيدُ
14. Yet He alone is the All-Forgiving One, the All-Loving!
14. وَهُوَ الْعَفُورُ الْوَدُودُ
15. Possessor of the Throne! The All-Glorious!
15. ذُو الْعَرْشِ الْمَجِيدُ
16. Doer of all that He intends!
16. فَعَالٌ لِّمَا يُرِيدُ

After describing, in the former verses, the terrible persecutions carried out by the owners of the ditch who burn the resisting believers, the following verses point to the grievous punishment of Allah ﷻ for them, in contrast with the great rewards for the believers.

So those who forcibly tempted the believing men and women, after which they did not regret or repent, they will languish in the everlasting burning Hellfire. This verse denotes that it is possible for the persecutors to repent and this signifies the highest mercy of Allah ﷻ to the sinners.

As for the rewards of the righteous, Allah ﷻ has prepared for them gardens under which rivers flow, and this is an eternal blessing and supreme success.

Allah ﷻ is threatening the pagans once more by saying, "Indeed, the vengeance of your Lord is severe". Allah's punishment and vengeance upon His enemies, who rejected His Messengers, and opposed His command, is severe, intense and strong.

Then Allah ﷻ shows His greatness and ability by saying that is the One Who begins creation and then returns it to being, not able to bring you back to life after you die?

Here, five qualities of the Divine attributes are mentioned: "He is the All-Forgiving One, the All-Loving, the Possessor of the Throne, the All-Glorious and the Doer of all that He intends.

Forgiveness of the sins of His worshippers is part of Allah's mercy that has no limits or restrictions, no matter how great a sin is. He forgives all the sins of those sinners who sincerely repent and He is the All-Loving, Allah is loving to the servants who are good doers.

Allah ﷻ is the Possessor of the high Throne, an attribute that refers to His power and Greatness.

Doe of all that He intends: Whatever He wants to do, He does it and nobody can stop Him.

### **Those who disbelieve are in persistent denial.**

**17. Has the account of the disbelieving hosts whom God destroyed come to you, O Prophet,**

**17. هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ**

**18. that of the hosts of Pharaoh and the people of Thamud?**

**18. فِرْعَوْنَ وَثَمُودَ**

**19. Rather, those who disbelieve are in utter denial of a nearing Judgment,**

**19. بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ**

**20. while beyond them God is all-encompassing.**

**20. وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ**

21. Rather, this Qur'an is a glorious Heavenly Recitation, that you receive, O Prophet,

21. بَلْ هُوَ قُرْآنٌ مَّجِيدٌ

22. and in a Heavenly Tablet, it is well-preserved.

22. فِي لَوْحٍ مَّحْفُوظٍ

Here, Allah ﷻ is addressing Prophet Muhammad ﷺ saying; "Did you see what happened to the forces of Pharaoh and the Tribe of Thamud?" These forces were in the ranks of large and great troops which fought against Allah's Prophets in the past, so Allah destroyed them all.

Pharaoh was a proud ruler of a powerful kingdom. He was known to punish severely anyone who disobeyed him. Allah ﷻ sent Prophet Musa ﷺ to him in order to remind him of His blessings and favors upon him, but he refused to follow the message sent and instead turned against Prophet Musa ﷺ and the Children of Israel and started to punish them causing them to go through extreme hardships.

As for Thamud to whom Prophet Salih ﷺ was sent, they were a strong nation. They rejected their prophet because of injustice and transgression they practiced.

Allah ﷻ destroyed them all. These two stories are manifestations of the Divine will and how Allah ﷻ is able to destroy all who disobey Him, fight His prophets and torture the believers as in the story of the people of the Ditch. The truth about these disbelievers is that they were in doubt, suspicion and disbelief, but Allah ﷻ vanquished them and He surrounded them all. They wouldn't escape from Him, evading His severe torment.

In the last two verses, Allah ﷻ asserts that the Quran is great and honorable and it will remain safe and unchangeable because it is well saved in a heavenly preserved tablet.

**Surah At-Tariq – Chapter 86**  
(The Night-Comer)



It has 17 verses and was revealed in Makkah

In the name of Allah, the All-Merciful,  
the Mercy-Giving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky and the Night-Comer! 1. وَالسَّمَاءِ وَالطَّارِقِ
2. And what will make you realize what is the Night-Comer? 2. وَمَا أَدْرَاكَ مَا الطَّارِقِ
3. It is the pulsating star or piercing brightness. 3. النَّجْمِ الثَّاقِبِ
4. And, indeed, even thus, there is not a single soul but that over it there is a guardian angel recording everything. 4. إِنَّ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
5. Then let man considers the substance from which he is created. 5. فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ
6. He is created from a spurting fluid, 6. خُلِقَ مِنْ مَّاءٍ دَافِقٍ
7. Issuing from between the backbone of a man and the breast bones of a woman. 7. يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ
8. Indeed, He who created him is, most surely, well able to return him to a new life 8. إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ
9. On a Day Hereafter when all man's inner secrets shall be examined! 9. يَوْمَ تُبْلَى السَّرَائِرُ
10. Thus, for him, there shall be neither power nor helper against God's punishment. 10. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ
11. By the sky ever returning water to the earth in rain! 11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ

12. And by the earth ever cleaving and sprouting with vegetation!

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ

13. Indeed, this Quran is, most surely, a distinguishing word from God,

13. إِنَّهُ لَقَوْلُ فَصْلٍ

14. And it is not conveyed in jest!

14. وَمَا هُوَ بِالْهُزْلِ

15. Indeed, they who disbelieve are devising a plan against faith.

15. إِنَّهُمْ يَكِيدُونَ كَيْدًا

16. Yet I devise a plan to thwart them.

16. وَأَكِيدُ كَيْدًا

17. So, bear with the disbelievers, O prophet, bear with them just a little while.

17. فَمَهْلٍ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

### Summary of this Surah:

This Surah speaks about the assigned watcher over every human being and asserts that all the deeds and sins done by them are being recorded. Then Allah ﷻ talks about the creation of man followed by the Resurrection.

### Commentary of the surah

#### An assigned watcher over every human being

18. By the sky and the Night-Comer!

1. وَالسَّمَاءِ وَالطَّارِقِ

19. And what will make you realize what is the Night-Comer?

2. وَمَا أَدْرَاكَ مَا الطَّارِقُ

20. It is the pulsating star or piercing brightness.

3. النَّجْمِ الثَّاقِبُ

21. And, indeed, even thus, there is not a single soul but that over it there is a guardian angel recording everything.

4. إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

Allah ﷻ opens this Surah by swearing by the sky and At-Tariq, but what is At-Tariq? It is a star. It is called so because it is only seen at night and it is hidden during the day.

And what will make you (O Mohammad) know what At-Tariq is. Then Allah ﷺ explains it by saying. This night-comer star is a powerful brilliant star that appears very high in the sky as if it pierces its depth.

After swearing by the sky and its piercing stars, Allah ﷺ tells us that every soul has a guardian-angel over it from Allah ﷻ to watch over it and keep a record of all its actions whether good or evil.

### Man's creation

22. Then let man considers the substance from which he is created. .5 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ
23. He is created from a spurting fluid, .6 خُلِقَ مِنْ مَّاءٍ دَافِقٍ
24. Issuing from between the backbone of a man and the breast bones of a woman. .7 يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ
25. Indeed, He who created him is, most surely, well able to return him to a new life .8 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ
26. On a Day Hereafter when all man's inner secrets shall be examined! .9 يَوْمَ تُبْلَى السَّرَائِرُ
27. Thus, for him, there shall be neither power nor helper against God's punishment. .10 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Here Allah ﷺ draws our attention towards the early stages of our creation. So let man consider his origin and the substance of his creation. This alerts man to the weakness of his origin as well as urges him to accept the reality of the Hereafter.

Allah ﷻ says:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَى فِي  
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ  
سورة الروم: 27

**For He is the One who originates creation, Then He causes it to return to being after it passes away. And restoring your creation is even easier for Him! For to Him**

alone belongs the most transcendent attribute in the heavens and in the earth. For He alone is the Overpowering One, the All-Wise. Surah Al Rum:27

To explain more about man's creation, Allah ﷻ says that man is created from a gushing fluid that comes out from the upper part of man's chest, so the One who created man, most surely will be capable of resurrecting him for the final Judgment.

Allah ﷻ says:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَعَيْرٍ مُّخَلَّقَةٍ لِّنَبِّينَ لَكُمْ وَنُقُرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا

سورة الحج: 5

O humankind! If you are in doubt about the Ultimate Rising on the Day of Resurrection, then know that, indeed, We created all of you originally from dust, then from a sperm-drop, then from a clinging clot, then from a morsel-like lump – destined to be either fully formed or left unformed. In this way, do We make clear to you God's all-creative might. Thus, do we cause them to settle in the wombs of their mothers whatever unborn We so will, for a stated term. Then We bring you forth as children, so that you may thereafter reach full maturity. Then among you are those who die young. And some of you are reduced by old age to the most abject state of life; such that one, after having had some knowledge, will not know anything.

Surah Al Hajj: 5

On that great Day all man's inner secrets (hearts) will be put on trial. Everything, whether good or evil, truth or falsehood will become quite evident. Then man will have no power or any helper against Allah's punishment.

The Quran is a decisive word of Allah ﷻ

28. By the sky ever returning water to the earth in rain!

11. وَالسَّمَاءِ ذَاتِ الرَّجْعِ

29. And by the earth ever cleaving and sprouting with vegetation!

12. وَالْأَرْضِ ذَاتِ الصَّدْعِ

30. Indeed, this Quran is, most surely, a distinguishing word from God,

13. إِنَّهُ لَقَوْلُ فَصْلٍ

31. And it is not conveyed in jest!

14. وَمَا هُوَ بِالْهَزْلِ

32. Indeed, they who disbelieve are devising a plan against faith.

15. إِنَّهُمْ يَكِيدُونَ كَيْدًا

33. Yet I devise a plan to thwart them.

16. وَأَكِيدُ كَيْدًا

34. So bear with the disbelievers, O prophet, bear with them just a little while.

17. فَمَهْلٍ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

Here Allah ﷻ swears by the sky and the earth to state that whatever is being said here is His word and thus must be taken seriously. Allah ﷻ swears by the sky that returns water to the earth in rain, because rain does not fall just once but returns over and over again. And by the earth that cracks open so plants spring forth. These two verses point to the dead lands, which survive by rain. This is what the Qur'an has repeatedly mentioned as evidence for the Resurrection.

Allah ﷻ says:

وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ  
سورة ق: 11

**And, thereby, do We give life to a lifeless habitation.  
Even so shall be the Resurrection of man. Surah Qaf:11**

Again Allah ﷻ swears by the sky and the earth to confirm that this Qur'an is a true decisive and a distinguishing word from Allah ﷻ, and not an amusement or conveyed in jest! It is not permissible for a Muslim to underestimate the Quran because it is a great Book revealed from Allah ﷻ .

In the last three verses of this Surah, Allah ﷻ is addressing the Prophet Mohammad ﷺ to encourage and reassure him that the disbelievers are plotting a scheme against faith and against the Quran, but in return Allah ﷻ is also planning a scheme; so do not be impatient, deal gently with them for a while, because Allah has designed to punish them .



This is a good example for all Muslims to be patient and careful when they are faced with their powerful and dangerous enemies.



## Review Questions 4


At - Tariq	Gushing fluid	Friday	Hereafter	Al Inshiqaq	Pharoah
safe	believers	Hell	At - Tariq	Blazing Fire	Al-Okhdood

### Fill in the blanks

1. Prophet Muhammad ﷺ prostrated while reciting Surah \_\_\_\_\_.
2. The \_\_\_\_\_ will be given their record in their right hand, which indicates the correctness of their faith.
3. Allah ﷻ closes the theme of Surah Al Inshiqaq by describing the reward that awaits the believers and the righteous in the \_\_\_\_\_.
4. The last verses of Surah \_\_\_\_\_ is addressed to the Prophet Muhammad ﷺ.
5. \_\_\_\_\_ and the people of Thamoud fought against Allah' prophets.
6. Surah AL-Burooj tells us the story of the people of \_\_\_\_\_ who burnt people for their faith.
7. On \_\_\_\_\_, there is an hour that no Muslim asks Allah ﷻ for anything good, except that Allah ﷻ will grant it to him.
8. Allah ﷻ asserts that the Quran will remain \_\_\_\_\_ and unchangeable.
9. Man is created from a \_\_\_\_\_ that comes out from the upper part of the chest.
10. \_\_\_\_\_ is a star that is only seen at night, and it is hidden during the day.

### True or False:

- (    )    1. Surah At - Tariq was revealed in Makkah.
- (    )    2. Allah ﷻ addresses mankind that they are laboring toward their Lord with great exertion until they meet Him.

- 
- ( ) 3. In the event of Al Okhdud, the disbelievers were burnt to death in front of large crowds that had gathered to witness this heinous act of extermination.
  - ( ) 4. The story of Al-Okhdood was mentioned in Surat Al Burooj.
  - ( ) 5. Pharaoh was just ruler of a powerful kingdom.
  - ( ) 6. Allah ﷻ sent Prophet Mohammad ﷺ to the people of Thamud, But they refused to follow his message.
  - ( ) 7. Allah ﷻ asserts that the Qur'an will remain safe and unchangeable from the hands of the wicked because it is well saved in a heavenly preserved tablet.
  - ( ) 8. In Surah Al Inshiqaq, Allah swears by three of His great signs which are the twilight, the sun and the moon.
  - ( ) 9. Allah ﷻ appointed a guardian – angel over every soul to keep a record of its actions.



## Key to Review Questions

### Review Questions 1

#### Fill in the blanks:

1-Subat – 2-staff-3- Jibreel-4- righteous-5- pegs-6- Tamma-7- Hameem-8-transgressors-9- paradise

#### True or False:

1. F
2. T
3. F
4. T
5. T
6. T
7. F
8. T

#### Complete

1. The earth 2. The mountains 3. creating everything in pairs 4. Sleep 5. Night 6. day

### Review Questions 2

#### Fill in the blanks:

1. Abdullah Ibn Um Maktoum 2-Qur'an 3-Kiram, Barara 4-Sperm-drop 5- As- Sakhkhah  
6- Barefooted, naked, uncircumcised- 7-Disobey- 8-Hereafter 9- Al Mauoudah

#### True or False:

1. T
2. T
3. T
4. F
5. F
6. T
7. F
8. F



### Review Questions 3

**Fill in the blanks:**1-burst-2-belief3- delight4-Mutaffifeen5- Sijjeen6- Abrar7- tales9-couches

**True or False:**

1. T
2. F
3. T
4. F
5. T
6. F
7. T

### Review Questions 4

**Fill in the blanks:** Al Inshiqaq- righteous- Hereafter- At – Tariq- pharoah- Al- okhdood- Friday -safe - Gushing fluid- At -Tariq

**True or False:**

1. T
2. T
3. F
4. T
5. F
6. F
7. T
8. F
9. T



## References

The Gracious Quranh  
Ahmad Zaki Hammad

Books of Ahadeeth including:

Sahih Bukhari,

Muslim, Jami'

Tafsir by Ibn Katheer

Tafsir by Tabarani

# *Tafseer of* **JUZ' 30**<sup>th</sup> FROM QURAN

**( PART-2 )**

**From Surah An-Naba to Surah At-Tariq**

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