



تفسیر ابن کثیر Tafsir Ibn Kathir

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Tafsir ibn Kathir, is a classic Sunni Islam Tafsir (commentary of the Qur'an) by Imad ud Din Ibn Kathir. It is considered to be a summary of the earlier Tafsir al-Tabari. It is popular because it uses Hadith to explain each verse and chapter of the Qur'an...

Surah Qaf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Beginning of the Mufassal Section of the Qur'an

This Surah is the first Surah in the **Mufassal** section of the Qur'an, according to the correct view.

It is said that the **Mufassal** starts with Surah **Al-Hujurat**.

Some common people say that the **Mufassal** starts with Surah **'Amma An-Naba**, (Surah 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Hudhayfah) said; I asked the Companions of Allah's Messenger that how they divided the Qur'an.

They said; 'Three, five, seven, nine, eleven, thirteen, and the **Mufassal** section as one.'

This was recorded by Ibn Majah and Imam Ahmad.

If one counts forty-eight Surahs, the next Surah will be Surah **Qaf**. The details are as follows:

The first three Surahs are: (Surah 2-4)

Al-Baqarah	Ale `Imran	An-Nisa'
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The next five Surahs are: (Surah 5-9).

Al-Ma'idah	Al-An'am	Al-A`raf	Al-Anfal	At-Tawbah
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The seven next Surahs are: (Surah 10-16)

Yunus	Hud	Yusuf	Ar-Ra`d	Ibrahim	Al-Hijr	An-Nahl
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The nine next Surahs are: (Surah 17-25)

Al-Isra'	Al-Kahf	Maryam	Ta Ha	Al-Anbiya
Al-Hajj	Al-Mu'minun	An-Nur	Al-Furqan	

The next eleven Surahs are: (Surah 26-36)

Ash-Shu'ara	An-Naml	Al-Qasas	Al-'Ankabut	Ar-Rum	Luqman
As-Sajdah	Al-Ahzab	Saba'	Fatir	Yasin	

The next thirteen Surahs are: (Surah 37-49)

As-Saffat	Saad	Az-Zumar	Ghafir	Fussilat	Ash-Shura	Az-Zukhruf
Ad-Dukhan	Al-Jathiyah	Al-Ahqaf	Muhammad	Al-Fath	Al-Hujurat	

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

Therefore, Surah **Qaf** is the first of the **Mufassal**, just as we stated, and all praise is due to Allah and all favors are from Him.

The Virtues of Surah Qaf

Imam Ahmad recorded that Umar bin Al-Khattab asked Abu Waqid Al-Laythi,

"What did the Prophet recite during the 'Id Prayer"

Abu Waqid said, "Surah **Qaf** and Surah **Iqtarabat** i.e. Surah **Al-Qamar** (54)."

Muslim and the Four Collectors of the Sunan collected this Hadith.

Imam Ahmad recorded that Umm Hisham bint Harithah said,

"For around two years, or a year and a part of another year, our oven and the oven of the Prophet was one and the same. I memorized Surah, ق وَالْقُرْآنُ الْمَجِيدُ (Qaf. By the Glorious Qur'an), from the tongue of the Messenger of Allah who used to recite it every Friday while standing on the **Minbar** delivering the Friday sermon to the people."

Muslim collected this Hadith.

Abu Dawud also recorded that the daughter of Al-Harith bin An-Numan said,

"I only memorized Surah **Qaf** from the mouth of the Messenger of Allah who used to recite it in every Friday **Khutbah**. Our oven and the oven of the Messenger was one and the same."

Muslim and An-Nasa'i collected this Hadith.

Therefore, the Messenger of Allah used to recite this Surah during large gatherings such as the 'Ids and during Friday sermons. He did so because this Surah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allah), the Reckoning, Paradise, the Fire, Allah's reward and punishment, lessons of encouragement, and lessons of discouragement. Allah knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

ق وَالْقُرْآنُ الْمَجِيدُ

Qaf. By the Glorious Qur'an.

بَلْ عَجِيبُوا أَن جَآءُهُم مُّذِّرٌ مِّنْهُمْ فَقَالَ الْكَفَرُونَ هَذَا شَيْءٌ عَجِيبٌ

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

أَعْذَّ أَمْتَنَا وَكُلُّنَا لَرَأَيْنَا إِلَيْكُمْ رَجْعٌ بَعِيدٌ

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

قَدْ عِلِّمْنَا مَا تَنْفَصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِظٌ

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

بَلْ كَذَّبُوا أَبِالْحَقِّ لَمَّا جَآءُهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ

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

Allah swears:

قُوَّاتُ الْقُرْآنِ الْمَجِيدِ (۱)

Qaf, By the Glorious Qur'an.

Qaf, which is one of the letters of the alphabet that are mentioned in the beginning of some Surahs, such as,

ص (Sad) (38:1), ن (Nun) (68:1), ال (Alif Lam Mim) (2:1), حم (Ha Mim) (40:1), and طس (Ta Sin) (28:1) and etc.

Mujahid and several others said this.

We also discussed this in the beginning of the explanation of Surah Al-Baqarah, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection Allah said

Allah swears:

وَالْقُرْآنِ الْمَجِيدِ ...

By the Glorious Qur'an.

means by the Honorable and Great Qur'an, which,

لَا يَأْتِيهِ الْجُطُولُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

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

The subject of the oath contained in this Ayah is specified afterwards, even though it does not appear by word, emphasizing Prophethood, resurrection and affirming that they are true.

There are similar kinds of oaths in the Qur'an, whose subject is included in the meaning but not by word, such as,

صَوْلَاتُ الرَّبِيعِ - بَلِ الَّذِينَ كَفَرُوا فِي عَزَّةٍ وَشَقَاءٍ

Sad. By the Qur'an full of reminding. Nay, those who disbelieve are in false pride and opposition.
(38:1-2)

Allah said here,

قَوْلَاتُ الرَّبِيعِ

Qaf. By the Glorious Qur'an.

بَلْ عَجِيبُ أَنْ جَاءُهُمْ مِنْ أَنفُسِهِمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ (٢)

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

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

أَكَانَ لِلنَّاسِ عَجِيبًا أَنَّا أَخْيَنَا إِلَيْهِمْ مِنْهُمْ أَنَّا نَنْذِلُ النَّاسَ

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

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

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

أَيْدِي امْتَنَاهُ وَكُلُّ أُنْثَرٍ إِلَيْكَ رَجْعٌ بَعِيدٌ (٣)

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

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

ذَلِكَ رَجْعٌ بَعِيدٌ (That is a far return). 'it is not likely that it will ever occur.'

They thought that Resurrection was far from happening and will never occur.

Allah the Exalted responded to their statement by saying,

قَدْ عِلِّمْنَا مَا تَقْصُنُ الْأَرْضُ مِنْهُمْ ...

We know that which the earth takes of them.

meaning, 'We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allah's knowledge.

... وَعِنْنَا إِكْتَابٌ حَفِيظٌ (٤)

and with Us is a Book preserved,

'that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it.'

Al-'Awfi narrated that Abdullah bin Abbas commented on the statement of Allah the Exalted, **قُلْ عَلِمْنَا مَا**

تَنْفَضُ الْأَرْضُ مِنْهُمْ (We know that which the earth takes of them),

"It refers to what the earth consumes of their flesh, skin, bones and hair."

A similar view was recorded from Mujahid, Qatadah, Ad-Dahhak and several others.

Allah, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

بَلْ كَذَّابٌ إِلَّا حُكْمُ مَا جَاءَهُمْ فِي أَمْرٍ مَّرِيجٍ (٥٠)

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

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false.

Marij means, in disarray, in a confused state and defying the characteristics of the Truth.

Allah the Exalted said in other Ayah,

إِنَّكُمْ لَعَلَىٰ قَوْلٍ مُّخْتَلِفٍ – يُؤْكِلُونَهُ مِنْ أَفْئَقٍ

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

6. **أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوَّهُمْ كَيْفَ بَنَيْنَاهَا وَزِينَهَا وَمَا هُنَّ مِنْ فُرُودٍ**

Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furuj in it?

7. **وَالْأَرْضَ مَدَّنَاهَا وَأَقْيَنَا فِيهَا رَوْسَىٰ وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ**

And the earth! We have spread it out, and set thereon Rawasi standing firm, and We planted in it every lovely (Bahij) pair.

8. **تَبَصِّرَةً وَذُكْرًا لِكُلِّ عَبْدٍ مُّنِيبٍ**

An insight and a Reminder for every servant who turns to Allah in repentance.

9. **وَنَزَّلْنَا مِنَ السَّمَاءِ مَمْبُرًا كَأَنَّا نَبْتَأِيهِ جَنَّتٍ وَحَبَّ الْحَمِيدِ**

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

10. **بَسِقَاتٍ لَّا طَلْعُ نَفِيدُ**

And date palms Basiqat, with arranged clusters.

11.

بِرَزْقًا لِلْعَبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَمْتَأً كَذَلِكَ الْحَرْوَجُ

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

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

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

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَثَنَا هَا وَرَسَّا هَا وَمَا هَا مِنْ فُرُوجٍ (٦)

Have they not looked at the heaven above them, how We have made it and adorned it, (with lamps); and there are no Furuj in it.

i.e., clefts, according to Mujahid.

Others said that *Furuj* means, rifts, or cracks.

All these meanings are close to one another.

Allah the Exalted and Most Honored said,

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ نَقْوَتٍ فَإِذَا جَعَلَ الْبَصَرَ هَلْ تَرَى مِنْ قُطُوبٍ ثُمَّ أَرْجِعَ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ
خَلْسَيَا وَمُوْحَسِيْرِ

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts" Then look again and yet again, your sight will return to you in a state of humiliation and worn out. (67:3-4)

fatigued, unable to discover any imperfection or shortcomings.

The statement of Allah the Exalted, the Blessed,

وَالْأَرْضَ مَدَّنَا هَا ...

And the earth! We have spread it out,

means, 'We made it spacious and spread it out,'

... وَأَلْبَنَاهَا وَاسِي ...

and set thereon Rawasi standing firm.

which are the mountains to save the earth from shaking along with its inhabitants,

... وَأَلْبَنَاهَا مِنْ كُلِّ رُوْجٍ بَهِيجٍ (٧)

and We planted in it every lovely (*Bahij*) pair.

(every kind and species of plant, fruit and vegetation),

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا رَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

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

Allah's saying 'Bajij', meaning a beautiful scene,

تَبَصِّرَةٌ وَذُكْرٌ لِلْجَنَّلِ عَبْدٌ مُّنِيبٌ (٨)

An insight and a Reminder for every servant who turns to Allah in repentance.

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

Allah the Exalted said,

وَنَزَّلَ اللَّهُ مِنَ السَّمَاءِ مَاءً مُّبَارَّةً ...

And We send down blessed water from the sky, (meaning beneficial),

فَأَنْبَتَنَا بِهِ جَنَّاتٍ ...

then We produce therewith **Jannah**,

means special and public parks, gardens, etc.

وَحَبَّ الْحَبِيدِ (٩) ...

and grain that are reaped,

(grains that are harvested for food and for storage for later use),

وَالنَّخْلَ بَاسِقَاتٍ ...

And date palms **Basiqat**,

meaning, tall and high, according to the explanation reported from Ibn Abbas, Mujahid, Ikrimah, Al-Hasan, Qataarah and As-Suddi.

Allah said,

فِي طَلَعٍ نَّصِيدُ (١٠) ...

with arranged clusters.

means, producing fruits arranged in clusters,

إِذْ قَالَ لِلْعِبَادِ ...

A provision for (Allah's) servants. (for (Allah's) creation),

وَأَحْيَيْنَا بِهِ تَلَنَّ مَمْيَّنَا ...

And We give life therewith to a dead land.

this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like -- amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allah resurrects the dead. This sign of Allah's ability that is seen and witnessed is greater than the

denial of those who discount the possibility of Resurrection. Allah the Exalted and Most Honored said in other Ayat,

لَقَدْ خَلَقْنَا الْمَوْتَىٰ مِنْ آتِينَا مِنْ تُحْيِي

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

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَخْلُقْهُنَّ بِقَادِيرٍ عَلَىٰ أَنْ يُحْيِي الْمَوْتَىٰ إِلَيْهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٍ

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

وَمِنْ ءَايَاتِهِ أَنَّكُمْ تَرَى الْأَرْضَ خَشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَدَتْ وَرَبَّتْ إِنَّ اللَّهَ الَّذِي أَحْيَهَا لِمَنْ يَعْلَمُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٍ

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

كَذَلِكَ الْخَرْجُ (١١) ...

Thus will be the Resurrection.

12.

كَذَلِكَ قَبْلَهُمْ قَوْمٌ نُوحٌ وَأَصْحَابُ الرَّسِّ وَثَمُودٌ

Denied before them the people of Nuh, and the Dwellers of Rass, and Thamud,

13.

وَعَادٌ وَفِرْعَوْنُ وَآلُهُؤُنُ لُوطٌ

And `Ad, and Fir`awn, and the brethren of Lut,

14.

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تَبَّاعٍ كُلُّ كَذَلِكَ الرُّسُلُ فَحَقٌّ وَعِيدٌ

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

15.

أَفَعَيْنَا بِالْخُلُقِ الْأَوَّلِ بِلْ هُمْ فِي لَبَّيْسٍ مِنْ خَلْقِ حَدِيدٍ

Were We then tired with the first creation?

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

Reminding the Quraysh of the Destruction of earlier Disbelieving

Allah the Exalted warns,

كَذَلِكَ قَبْلَهُمْ قَوْمٌ نُوحٌ وَأَصْحَابُ الرَّسِّ ...

Denied before them the people of Nuh, and the Dwellers of Rass,

Allah the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allah the Exalted punished the people of Nuh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of [Ar-Rass](#), and we mentioned their story before in Surah [Al-Furqan](#),

وَثَمُودٌ ... (١٢)

...and [Thamud](#),

وَعَادٌ وَفِرْعَوْنُ وَإِخْرَانُ لُوطٍ (١٣)

and `Ad, and Fir`awn, and the brethren of Lut, the people of [Sadum](#) (Sodom) and the surrounding areas, to whom [Lut](#) was sent. Allah the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

وَأَصْحَابُ الْأَيْكَةِ ...

And the Dwellers of [Al-Ayka](#),

they are the nation of [Shu`ayb](#), peace be upon him,

وَقَوْمُ شُعَّبٍ ...

and the people of [Tubba`](#),

King of Yemen; we explained his story in the Tafsir of Surah [Ad-Dukhan](#), and therefore, we do not need to repeat it here. All praise is due to Allah.

كُلُّ كَذَّابٍ الرُّسُلَ ...

Everyone of them denied (their) Messengers,

means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers.

Allah the Exalted and Most Honored said,

كَلَّا بَتْ قَوْمٌ نُوحَ الْمُرْسَلِينَ

The people of Nuh denied the Messengers. (26:105)

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

Allah said,

... فَحَقٌّ وَعِيدٌ (١٤)

so My threat took effect.

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

Repeating the Creation is Easier than originating It

Allah the Exalted said,

أَعْجِسْنَا بِالْحَلْقِ الْكَوْلِ ...

Were We then tired with the first creation?

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

... بَلْ هُمْ فِي لَكِنْ مِنْ حَلْقٍ جَدِيدٍ (١٥)

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

meaning, `starting the creation did not tire Us, and repeating it is even easier.'

Allah the Exalted and Most Honored said,

وَهُوَ الَّذِي يَتَدَبَّرُ الْحَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

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

وَضَرَبَ لَنَا مَثَلًا وَنَسِي خَلْقَةً قَالَ مَنْ يُحْيِي الْعَظَمَهُ وَهِيَ رَمِيمٌ

فُلُجُّيْهِا الَّذِي أَنْشَأَهَا أَوْلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust"

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (36:78-79)

We mentioned earlier a Hadith collected in the Sahih,

يَقُولُ اللَّهُ تَعَالَى يُؤْذِنِي أَبْنَ آدَمَ يَقُولُونَ لَنْ يُعِيشَنِي كَمَا أَبْنَيَنِي وَلَيْسَ أَوْلُ الْحَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِغَارَتِهِ

Allah the Exalted said, "Son of `Adam insults Me when he says, `He will not resurrect me as He created me before!'

But surely, originating creation is not easier for Me than reproducing it again."

16.

وَلَقَدْ حَلَقْنَا إِلَيْنَانَ وَنَعْلَمُ مَا تُوَسِّعُ بِهِ نَفْسُهُ

And indeed We have created man, and We know what his self whispers to him.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوِرِيدِ

And We are nearer to him than his jugular vein.

17.

إِذْ يَنْلَمَّ الْمُتَاقِيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَاءِ تَعِيدُ

(Remember) that the two receivers (recording angels) receive (each human being), one sitting on

the right and one on the left.

18.

مَا يَأْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

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

19.

وَجَاءَتْ سُكْرَةُ الْمَوْتِ بِالْحَقِّ

And the stupor of death will come in truth:

ذَلِكَ مَا كُنْتَ مِنْهُ تَحْيِدُ

"This is what you have been avoiding!"

20.

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ

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

21.

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ

And every person will come forth along with a Sa'iq and a Shahid.

22.

لَقَدْ كُنْتَ فِي غَفَلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

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

Allah encompasses and watches all of Man's Activity

Allah the Exalted says,

وَلَقَدْ خَلَقْنَا إِلِّي إِنْسَانَ وَنَعْلَمُ مَا تُوْسِعُ بِهِ نَفْسُهُ ...

And indeed We have created man, and We know what his self whispers to him.

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

In the Sahih, the Messenger of Allah said,

إِنَّ اللَّهَ تَعَالَى تَجْاوزُ لِمَّا حَدَّثَنَا مَعَالِمَ تَقْلُلُ أَوْ تَعْمَلُ

Verily, Allah the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.

The statement of Allah the Exalted,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ كُلِّ الْوَرِيدِ (١٦)

And We are nearer to him than his jugular vein.

means, His angels are nearer to man than his jugular vein.

Those who explained 'We' in the Ayah to mean 'Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allah is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Ayah do not need this explanation (that 'We' refers to 'Allah's knowledge'), for Allah did not say, 'and I am closer to him than his jugular vein.' Rather, He said, (وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَنْبَلِ الْوَرِيدِ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكُمْ لَا تُبصِّرُونَ) (And We are nearer to him than his jugular vein). just as He said in the case of dying persons, (But We are nearer to him than you, but you see not). (56:85), in reference to His angels (who take the souls).

Allah the Exalted the Blessed said, إِنَّا نَحْنُ نَزَّلْنَا الْكِتَابَ وَإِنَّا لَهُ لَنَّطَقُونَ Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it. (15:9) Therefore, the angels brought down the revelation, the Qur'an, by the leave of Allah, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allah. Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allah's Prophet, who is truthful and was told the truth, told us.

Allah's statement here,

إِذْ يَتَلَاقُ الْمَلَائِكَةُ ...

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

... عَنِ الْيَمِينِ وَعَنِ الشَّمَاءِ قَعِيدُ (١٧)

one sitting on the right and one on the left.

means ready to note,

مَا يَأْفِظُ ...

whatever he utters,

(in reference to the human),

... مِنْ قَوْلٍ ...

of a word,

means any word that he or she speaks,

... إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)

but there is a watcher by him ready.

means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded.

Allah the Exalted said,

وَإِنَّ عَلَيْكُمْ لَخَوْظِينَ كَرَامًا كَتِيبَنَ يَعْلَمُونَ مَا تَفْعَلُونَ

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

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatadah.

This is also the apparent meaning of this Ayah.

Imam Ahmad recorded that Bilal bin Al-Harith Al-Muzani said, "The Messenger of Allah said,

إِنَّ الرَّجُلَ لِيَتَكَبَّرُ بِالْكَلِمَةِ مِنْ رِثْمَوْا إِلَيْهِ تَعَالَى مَا يَكْتُنُ أَنْ تَبْلُغَ مَا يَلْقَى يَكْتُبُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِحْمَةً إِلَى تَعْوِيرِ يَلْقَاهُ.

وَإِنَّ الرَّجُلَ لِيَتَكَبَّرُ بِالْكَلِمَةِ مِنْ سَخْطِ اللَّهِ تَعَالَى مَا يَظْهَرُ أَنْ تَبْلُغَ مَا يَلْقَى يَكْتُبُ اللَّهُ تَعَالَى عَلَيْهِ بِهَا سَخْطًا إِلَى تَعْوِيرِ يَلْقَاهُ

Verily, a man might utter a word that pleases Allah the Exalted, unaware of how highly it will be regarded, and on its account Allah the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him.

A man might indeed utter a word that angers Allah the Exalted, unaware of how dreadful it will be and on its account Allah the Exalted decrees for him His anger until the Day he meets Him."

Alqamah used to say,

"How many words did I not utter because of the Hadith that Bilal bin Al-Harith narrated."

At-Tirmidhi, An-Nasa'i and Ibn Majah collected this Hadith. At-Tirmidhi said, "Hasan Sahih."

There is a Hadith similar to this in the Sahih.

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

Allah the Exalted and Most High said,

وَجَاءَتْ سُكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَجِيدُ (١٩)

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

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

ذَلِكَ مَا كُنْتَ مِنْهُ تَجِيدُ ...

This is what you have been avoiding!,

means, `this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

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

شَهِدَ اللَّهُ إِنَّ الْمَوْتَ لِسَكَرَاتٍ

Glory be to Allah! Verily, death has its stupor.

The Ayah, ذَلِكَ مَا كُنْتَ مِنْهُ تَجِيدُ (This is what you have been avoiding!) has two possible meanings. One of them is this:

- `what you have been trying to avert, escape and flee from has come to you and resided in your home!'
- The second meaning is, `you had no way of escaping or averting this end.'

At-Tabarani collected a Hadith in Al-Mu'jam Al-Kabir from Samurah who said that the Messenger of Allah said,

مَثُلُ الَّذِي يَعْرِفُ مِنَ الْمُوْتَ مَثُلُ النَّعْلَبِ تَطْبِئُهُ الْأَرْضُ بِدِينِهِ، فَجَاءَ يَسْعَى حَتَّى إِذَا أَعْصَى وَأَشْهَدَ دَخَلَ جَحَّرَةً وَقَالَ لَهُ الْأَرْضُ: يَا نَعْلَبُ، دَنْبِي، فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَرَنْ كَذَلِكَ حَتَّى تَقْطَعَ عَنْهُ وَماتَ

The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, 'O fox! Pay my debt!'

The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.

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

Allah the Exalted the Blessed said,

وَنُفَخَّ فِي الصُّورِ كُلَّ ذَلِكَ يَوْمَ الْوَعِيدِ (٢٠)

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

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.

We also mentioned that the Messenger of Allah said in a Hadith,

كَيْفَ أَنْعَمْ وَصَاحِبِ الْقُرْنِ قَدِ الْقَمَ الْقُرْنِ، وَحَقِّ جِهَتِهِ، وَالْتَّمَرُّدُ أَنْ يُؤْذَنَ لَهُ

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

They said, "O Allah's Messenger, what should we say?"

He said, Say,

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah is sufficient for us, and He is the
best disposer of affairs

The Companions repeated this invocation, saying,

"Allah is sufficient for us, and He is the best disposer of affairs (for us)."

Allah said,

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ (٢١)

And every person will come forth along with a **Sa'iqa** and a **Shahid**.

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds.

This is the apparent meaning of this honorable Ayah and it is the meaning that Ibn Jarir preferred.

It was narrated from Yahya bin Rafi` , the freed servant of Thaqif, that he heard Uthman bin Affan, may Allah be pleased with him, giving a speech in which he recited this Ayah, (وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ) And every person will come forth along with a **Sa'iqa** and a **Shahid**), and then said,

"A **Sa'iq** to drive every person to Allah the Exalted, and a **Shahid** to witness against him what he has done."

The statement of Allah the Exalted,

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غُطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (٢٢)

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

is directed at humanity.

Allah said, (Indeed you were heedless of this), i.e. of this Day, **فَكَشَفْنَا عَنْكَ غُطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ** (Now We have removed from you, your covering, and sharp is your sight this Day!) 'your sight is now clear and strong.'

Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allah the Exalted said,

أَسْمَعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَا

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

وَلَوْ تَرَى إِذَا الْمُجْرِمُونَ نَاكِسُوا أَعْيُوبَهُمْ عَنْهُمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَإِنَّ حِقَنَا نَعْمَلْ صَلِحًا إِنَّمَا قُتُونَ

And if you only could see when the criminals hang their heads before their Lord (saying):

"Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty. (32:12)

23.	وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَتِيدٌ	
	And his companion (angel) will say: "Here is (his record) ready with me!"	
24.	أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ	
	(Allah will say to the angels:) "Both of you throw into Hell every stubborn disbeliever."	
25.	مَنَعَ لِلْخَيْرِ مُعْتَدِلٌ مُرِيبٌ	
	"Hinderer of good, transgressor, doubter,"	
26.	الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا أَخْرَ فَأَلْقِيْهُ فِي الْعَذَابِ الشَّدِيدِ	
	"Who set up another god with Allah. Then both of you cast him in the severe torment."	
27.	قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْنَهُ وَلَكِنَّ كَانَ فِي ضَلَالٍ بَعِيدٍ	
	His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."	

28.

قَالَ لَا تَخْتَصِّمُوا اللَّهَ يَوْمَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْأُعْدَادِ

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

29.

مَا يَبْدِلُ اللَّوْلُ لَدَنِي وَمَا أَنَا بِظَلَمٍ لِلْعَبْدِ

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

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

Allah the Exalted says,

وَقَالَ قَرِينُهُ ...

And his companion (angel) will say:

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

هَذَا مَا لَدَنِي عَتَيْدُ (٢٣) ...

"Here is (his record) ready with me!",

here it is prepared and completed without addition or deletion. This is when Allah the Exalted will judge the creation with fairness, saying,

أَقْبَيْا فِي جَهَنَّمَ كُلَّ كُفَّارٍ عَنِيدٍ (٢٤)

Both of you throw into Hell every stubborn disbeliever.

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

أَقْبَيْا فِي جَهَنَّمَ كُلَّ كُفَّارٍ عَنِيدٍ

Both of you throw into Hell every stubborn disbeliever.

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

مَنَّا عِلَّلَحْيٌ ...

Hinderer of good,

meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

مُعَتَبٌ ...

transgressor,

meaning, he transgresses the limits in spending.

Qatadah commented,

"He is a transgressor in his speech, behavior and affairs."

Allah said,

﴿مُرِيبٌ﴾ ... (٢٥)

doubter,

meaning, he doubts and raises doubts in those who scrutinize his behavior,

﴿الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ ...

who set up another god with Allah.

meaning, he associated others with Allah and worshipped others besides Him,

﴿فَأَلْقَاهُ فِي الْعَذَابِ الشَّدِيدِ﴾ ... (٢٦)

Then both of you cast him in the severe torment.

Imam Ahmad recorded that Abu Sa`id Al-Khudri said that the Prophet said,

يَخْرُجُ عَنْ قَبْلِهِ مَنْ أَتَى بِكُلِّهِ بِقُولٍ: وَكُلُّهُ الْيَوْمَ بِعَلَاتٍ:

• يُعْلِمُ جَنَاحَيْنِ عَنِيلَةً.

• وَمَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ.

• وَمَنْ قَاتَلَ شَهِيدًا بِغَيْرِ شَهَادَتِهِ.

فَتَنْطَلِي عَلَيْهِمْ نَتَلُّهُمْ فِي غَمَرَاتِ جَهَنَّمَ

A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three:

- Every obstinate tyrant,
- everyone who ascribed another god with Allah, and
- he who took a life without right."

The neck will then close in on them and throw them in the midst of Jahannam."

Man and Devil dispute before Allah

Allah's saying;

﴿قَالَ قَرِيبُهُ﴾ ...

His companion will say,

refers to the devil who is entrusted to every man, according to Abdullah bin Abbas, Mujahid, Qatadah and several others. He will say,

﴿رَبَّنَا مَا أَطْعَنَّاهُ...﴾

Our Lord! I did not push him to transgression,

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying, ﴿رَبَّنَا مَا أَنْفَقَيْتُه﴾ (Our Lord! I did not push him to transgression) meaning, "I did not lead him astray,"

...وَلَكِنَّ كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧)

but he was himself in error far astray.

meaning, he himself was misguided, accepting falsehood and stubborn to the truth.

Allah the Exalted and Most Honored said in another Ayah,

وَقَالَ الشَّيْطَنُ إِنَّمَا قُضِيَ الْأَمْرُ

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَدْنَاكُمْ مَا كَانَ لِي عَلَيْكُمْ مِّنْ سُلْطَنٍ إِلَّا أَنْ دَعَوْنَاكُمْ فَاسْتَجَبْنَا لِي فَلَا تَكُونُونَ دُولَمُونَ وَلَمْ يَأْنَفْسُكُمْ مَا أَنْتُمْ
يَمْصُرُ خَمْرًا وَمَا أَنْتُمْ بِمُصْرِخٍ إِلَّى كَفَرْتُ بِمَا أَشَرَّ كُفُّارُونَ مِنْ قَبْلِ إِنَّ الظَّالِمِينَ هُمْ عَذَابُ الْآخِرَةِ

And Shaytan will say when the matter has been decided:

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

Allah the Exalted said,

قَالَ لَا تَخْتَصِمُوا اللَّهَ بِإِيمَانِكُمْ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (٢٨)

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

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

The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare, ﴿رَبَّنَا مَا أَنْفَقَيْتُه﴾ (Our Lord! I did not push him to transgression, but he was himself in error far astray). from the path of truth.

The Lord, the Exalted and Most Honored will say to them, ﴿لَا تَخْتَصِمُوا اللَّهَ بِإِيمَانِكُمْ﴾ (Dispute not in front of Me), or 'before Me,' ﴿وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾ (I had already in advance sent you the threat).

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

مَا يَبْدَلُ اللَّهُ بِالْقُولِ لَدَيْ ...

The Sentence that comes from Me cannot be changed,

"I have made My decision," according to the explanation of Mujahid,

... وَمَا أَنَا بِظَلَامٍ لِلْعَبِيدِ (٢٩)

And I am not unjust to the servants.

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

30.

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ

On the Day when We will say to Hell: "Are you filled?"

وَتَقُولُ هَلْ مِنْ مَّرْيَدٍ

It will say: "Are there any more?"

31.

وَأَنْزَلْفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

And Paradise will be Uzlifat to those who had Taqwa, not far off.

32.

هَذَا أَمَّا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفَظِي

(It will be said): "This is what you were promised -- (it is) for those returning in sincere repentance, and Hafiz."

33.

مَنْ خَشِنَ الرَّحْمَنَ بِالغَيْبِ وَجَاءَ بِقُلْبٍ مُّنْبِتٍ

"Who feared Ar-Rahman unseen and brought a heart turned in repentance."

34.

إِذْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْحُلُودِ

50:34 "Enter you therein in peace and security -- this is a Day of eternal life!"

35.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَرْيَدٌ

There they will have all that they desire -- and We have more.

Jahannam and Paradise and their Dwellers

Allah says,

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَّرْيَدٍ (٣٠)

On the Day when We will say to Hell: "Are you filled?"

It will say: "Are there any more?"

Allah states that He will say to **Jahannam** on the Day of Resurrection,

"Have you had your fill?"

Allah the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying,

"Are there any more?" or, 'Are there any more whom You will provide me with?'

This is the apparent meaning of this Ayah which is supported by several Hadiths.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

لَا تَرَالْجَهَنَمُ لِأَقْرَبِ فِيهَا وَتَقُولُونَ: هَلْ مِنْ مَزِيرٍ؟ حَتَّى يَضْعَفَ رَبُّ الْجَوَادِ قَدَمَهُ فِيهَا، فَيَنْذُرُوْيَ بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُونَ: قَطْ قَطْ وَعَزَّلَّ وَكَرْمَكَ.

وَلَا تَرَالْجَهَنَمُ قَصْلٌ حَتَّى يُنْشِئَ اللَّهُ لَكَ أَخْرَى كَيْفَ يُسْكِنُهُمُ اللَّهُ تَعَالَى فِي قُضَوَيِ الْجَهَنَمَةِ

The people will be thrown into Jahannam and it will say, 'Are there any more' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say,

"Enough, enough by Your grace and compassion!"

There will be sufficient empty space in Paradise until Allah creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise."

Muslim also collected this Hadith.

Al-Bukhari recorded that Abu Hurayrah narrated that the Prophet said,

يُقَالُ لِجَهَنَمَ هَلْ أَمْلَأَتْ؟ وَتَقُولُونَ: هَلْ مِنْ مَزِيرٍ؟ فَيَضْعَفُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا وَتَقُولُونَ: قَطْ قَطْ

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

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

تَحَاجَجَتِ الْجَهَنَمُ وَالْأَمَانُ

فَقَالَتِ الْأَمَانُ: أَوْثَرْتِ بِالْجَهَنَمَ كَبِيرَيْنَ وَالْمُسْجَدَيْنَ.

وَقَالَتِ الْجَهَنَمُ: عَلَيْ لَدِينِ خَلْقِي إِلَّا مُخْفَأُهُمُ الْأَنْسَ وَسَقْطُهُمُ.

قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَهَنَمَ: أَنْتِ رَحْمَةٌ أَنْتَ حَمْدٌ بِكَ مِنْ أَشَاءَ مِنْ عِبَادِي.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْأَمَانِ: إِنَّمَا أَنْتَ عَذَابٌ أَعْذِنُ بِكَ مِنْ أَشَاءَ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مُؤْمِنًا.

فَأَمَّا الْأَمَانُ فَلَا تَمْتَنِي بِكُلِّي يَضْعَفُ رَجُلُهُ فِيهَا وَتَقُولُونَ: قَطْ قَطْ، فَهَنَالِكَ تَمْتَنِي بِكُلِّي وَيَنْذُرُوْيَ بَعْضُهَا إِلَى بَعْضٍ وَلَا يُظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا.

وَأَمَّا الْجَهَنَمُ فَلَمَّا كَانَ اللَّهُ عَزَّ وَجَلَّ يُنْشِئُ لَكَ أَخْرَى أَخْرَى

Paradise and the Fire quarreled.

The Fire said, "I have been favored with the arrogant people and tyrants."

Paradise said, "What is wrong with me that only the poor and humble people enter me?"

Allah the Exalted and Most Honored said to Paradise,

"You are My mercy, with which I grant mercy to those whom I will among My servants."

He said to Hell,

"You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you."

As for Hellfire, it will not have its fill until Allah puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allah the Exalted and Most Honored shall not be unjust to any one of His creatures.

As for Paradise, Allah the Exalted and Most Honored will create another creation to fill it.

Allah the Exalted said,

وَأُرْفِتَ أُجْلَهُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١)

And Paradise will be **Uzlifat** to those who had **Taqwa**, not far off.

meaning, Paradise will be brought close and near to the pious, according to Qatadah, Abu Malik and As-Suddi,

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

هَذَا مَا تُوعَدُونَ لِكُلِّ أُوَابٍ ...

This is what you were promised -- (it is) for those returning, means, who go back to Allah in sincere repentance intending not to repeat sin,

(٣٢) حَفِظٌ ...

Hafiz,

who preserve their covenant with Allah and do not break or betray it,

مَنْ خَشِيَ الرَّحْمَنُ بِالغَيْبِ ...

Who feared **Ar-Rahman** unseen,

who feared Allah in secret when only Allah the Exalted and Most Honored could see him.

The Prophet said,

وَزَجَلُ ذِكْرُ اللَّهِ تَعَالَى بِخَالِطٍ فَفَاتَخَسْتَ عَيْنَاهُ

And a man who remembered Allah the Exalted while alone, and his eyes became tearful.

Allah said,

وَجَاءَ بِقَلْبٍ مُنْبِتٍ (٣٣) ...

and brought a heart turned in repentance.

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

إِذْخُلُوهَا بِسَلَامٍ

Enter you therein, (meaning Paradise), in peace and security, they will earn security from the torment of Allah, the Exalted and Most Honored, and the angels of Allah will greet them with the **Salam**, according to the explanation of Qatadah.

The statement of Allah the Exalted and Most Honored:

ذَلِكَ يَوْمُ الْقُدُودِ (٣٤) ...

-- this is a Day of eternal life!,

meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it.

The statement of Allah the All-Mighty,

لَهُم مَا يَشَاءُونَ فِيهَا ...

There they will have all that they desire,
means, whatever delights they wish and desire, they will find it brought before them.
Allah's statement,

... وَلَدَنِي أَمْرِيدُ (٣٥)

and We have more.

is similar to His other statement,

لِلَّذِينَ أَخْسَسُوا الْحُسْنَى وَزِيَادَةً

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

In the Sahih, Muslim recorded that Suhayb bin Sinan Ar-Rumi said;

'more' refers to looking at the Most Honorable Face of Allah.

36.	وَكَمْ أَهْلَكْنَا قَبَائِلَهُمْ مِنْ قَرْنِ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَتَقَبَّلَ فِي الْبَلْدِ هَلْ مِنْ حِيْصٍ And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?
37.	إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
38.	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا يَنْهَا مِنْ سَيِّئَةٍ إِيمَامٍ وَمَا مَسَّنَا مِنْ لُعُوبٍ And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
39.	فَاصْدِرُ عَلَى مَا يَقُولُونَ وَسَيِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغَرْوِبِ So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.
40.	وَمِنَ الْيَلَى فَسَيِّحْهُ وَأَذِيرَ السُّجُودَ And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.

Warning the Disbelievers of the imminent Torment

Allah says,

وَكَمْ أَهْلَكْنَا بِنَاهْمٍ ...

And how many ...

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

... قَدْنٰنْ هُمْ أَشَدُّ مِنْهُمْ بُطْشًا

a generation who were stronger in power than they.

they were more numerous, mightier than they and who constructed on the earth and built on it more than they.

The statement of Allah the Exalted,

فَتَقَبَّلُوا فِي الْأَرْضِ مِنْ حَيْثِ مَا شَاءُوا ... (٣٦)

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

Ibn Abbas commented,

"They left the traces throughout the land,"

Qatadah said,

"They traveled throughout the land seeking provisions through trade and business, more than you have."

Allah's statement, هل من حييin (Could they find any place of refuge?) means,

`could they find a shelter from Allah's decision and appointed destiny?

Have what they collected benefited them or averted Allah's torment when it came to them on account of their denial of the Messengers?

Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment).'

Allah the Exalted and Most Honored said,

إِنَّ فِي ذَلِكَ لَذِكْرًا ...

Verily, therein is indeed a reminder, (and a lesson),

لِمَنْ كَانَ لَهُ قَلْبٌ ...

for him who has a heart,

meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujahid,

أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ (٣٧) ...

or gives ear while he is heedful.

meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect.

Mujahid said that, أَذْلَقَ السَّمْعَ (or gives ear), means, he does not talk to himself but listens with an attentive heart.

Ad-Dahhak commented,

"The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent."

Ath-Thawri and several others said similarly.

The statement of Allah the Exalted and Most Honored;

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا مِنْ سَبَّةٍ أَيَامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ (٣٨)

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

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead.

Qatadah said,

"The Jews, may Allah's curses descend on them, said that Allah created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allah the Exalted then sent down denial of their statement and false opinion."

Allah said, وَمَا مَسَّنَا مِنْ لُغُوبٍ (and nothing of fatigue touched Us). indicating that no sleep, exhaustion or weariness affects Him. Allah the Exalted the Blessed said in other Ayat,

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَجِدْ بَيْنَهُمْ بِقَادِيرٍ عَلَىٰ أَنْ يُنْجِي الْمُوْتَىٰ إِلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead?

Yes, He surely is Able to do all things. (46:33)

and,

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْبَرُ مِنْ خَلْقِ النَّاسِ

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

أَعْنَمْ أَشْدُ حَفْلًا أَمِ السَّمَاءُ بَنَاهَا

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

Allah the Exalted and Most Honored said,

فَاضْرِبْ عَلَىٰ مَا يُقْلُونَ ...

So bear with patience all that they say,

in reference to those who deny the Prophet, ordering him to be patient with them and turn away from them in a good way,

... وَسَيِّدُّهُمْ بِرِّ بَلْ طُلُوعَ الشَّمْسِ وَقَبْلَ الْغَرْوِ (٣٩)

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

There were two ordained prayers prior to the *Isra'* journey. One before the rising of the sun at dawn and the other before sunset in the evening.

Qiyam Al-Layl, prayer at night, was a command for the Prophet and his followers for sometime but it was later abrogated for the *Ummah*.

Later, during the *Isra'* journey, Allah abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of *Fajr* before sunrise, and *'Asr* in the late afternoon.

Imam Ahmad recorded that Jarir bin Abdullah said,

"When we were sitting with the Prophet, he looked at the full moon and said,

أَمَّا إِنْ كُنْتُمْ سَتُغْرُبُونَ عَلَىٰ رِيْسِكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُصْبِحُونَ فِيهِ قَانِينَ اشْتَطَعْتُمْ أَنْ لَا تُغْلِبُوهُ عَلَىٰ صَلَاتِكُمْ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهِ فَاقْتُلُوا

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

He then recited Allah's statement, وَسَيَّرْنَاهُ مِنْ قَبْلِ طُلُوعِ الشَّمْسِ وَقَبْلِ الْفَرْدَوْبِ (and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)"

The Two Sahihs and the rest of the Group collected this Hadith through the chain of Ismail.

Allah the Exalted said,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ...

And during a part of the night glorify His praises,

meaning pray to Him.

Allah said in another Ayah,

وَمِنَ الَّيْلِ فَتَهَجَّدُ إِذْ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَعْنَكَ رَبُّكَ مَقَامًا مَحْمُودًا

And in some parts of the night offer the Salat with it, as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud. (17:79)

Ibn Abi Najih reported that Mujahid said that Ibn Abbas said that,

... وَأَدِبَّهُ السَّاجِدُونَ (٤٠)

and after the prostrations.

refers to *Tasbih*, i.e. glorifying Allah's praises, after the prayers.

There is a Hadith collected in the Two Sahihs that supports this meaning.

Abu Hurayrah said,

"Some poor migrants came and said, 'O Allah's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.'

The Prophet said,

Why is that?

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

The Prophet said,

أَفَلَا أَعْلَمُكُمْ شَيْئًا إِذَا فَعَلْنَاهُ سَبَقْنَاهُ مَنْ بَعْدَكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا فَعَلْنَا؟

- تُسَبِّحُونَ
- وَتَحْمِدُونَ
- وَتُنَبَّهُونَ
- دُبَرَ كُلَّ صَلَاةٍ ثَلَاثًا وَثَلَاثَيْنَ

Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same Say,

- `Subhan Allah,
- Alhamdulillah and
- Allahu Akbar,'

thirty-three times each after every prayer.

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

The Prophet said,

ذَلِكَ فَضْلٌ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ

This is a favor and grace of Allah, and He grants it to whom He wills."

There is another way of explaining the Ayah.

It is that Allah's statement, **وَآذِنَارُ السُّجُودِ** (and after the prostrations),

refers to the two **Rak`ahs** after the **Maghrib** prayer.

This was reported from Umar bin Al-Khattab, Ali bin Abi Talib and his son Al-Hasan, Abdullah bin Abbas, Abu Hurayrah and Abu Umamah, may Allah be pleased with them.

This is also the saying of Mujahid, Ikrimah, Ash-Sha`bi, An-Nakha`i, Al-Hasan Al-Basri, Qatadah, and others.

41.

وَاسْتَمْعُ بِيَوْمٍ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ

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

42.

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْحُرُوجِ

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

43.

إِنَّا نَحْنُ نُحْيِ وَنُمَيِّتُ وَإِلَيْنَا الْمُحْيَيْدُ

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

44.

يَوْمَ تَشَقَّعُ الْأَرْضُ عَنْهُمْ سِرَاعًا

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

ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

That will be a gathering, quite easy for Us.

45.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَنَاحٍ إِنَّ رَبَّ الْقَرْبَاءِ أَنَّمَنْ يَخَافُ وَعِنْدَهُ

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

Admonition from Some Scenes of the Day of Resurrection

Allah the Exalted said,

وَاسْتَمْعُ...

And listen, (O Muhammad),

... يَوْمَ يَنْادِي الْمُنَادِي مِنْ مَكَانٍ قَرِيبٍ (٤١)

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

to the gathering for the Day of Judgement,

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ...

The Day when they will hear As-Sayhah in truth,

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

... ذَلِكَ يَوْمُ الْخُرُوجِ (٤٢)

that will be the Day of coming out. (from the graves),

إِنَّمَا نَخْبِي وَنُمْبِي ثُمَّ إِلَيْنَا الْمُحْبَرُ (٤٣)

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

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

Allah the Exalted said,

يَوْمَ تَشَقَّعُ الْأَرْضُ عَنْهُمْ سِرَاعًا ...

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

Allah the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allah the Exalted will command angel Israfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Israfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allah the Exalted and Most Honored, will declare,

"By My grace and power, each soul shall return to the body that it used to inhabit,"

and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allah the Exalted and Most Honored,

مُهُطِّعِينَ إِلَى الدَّاعِ يَقُولُ الْكَفَرُونَ هَذَا يَوْمٌ عَسِيرٌ

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

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيْبُونَ بِحَمْدِهِ وَتَطْلُّوْنَ إِنَّ لِنَّهُمْ إِلَّا قَلِيلًا

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

In the Sahih, it is recorded that Anas said that the Messenger of Allah said,

أَنَا أَوَّلُ مَنْ تَسْقُطُ عَنْهُ الْأَرْض

The earth will open up first around me.

Allah the Exalted and Most Honored said,

ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ... (٤٤)

That will be a gathering, quite easy for Us.

'bringing them back to life is easy for Us and effortless.'

Allah the Exalted and Most Honored said,

وَمَا أَمْرُنَا إِلَّا وَحْدَةٌ كَلْمَحٌ بِالْبَصَرِ

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

مَا خَلَقْنَاكُمْ إِلَّا كَفَّرُوا وَحْدَةٌ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

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

Comforting the Prophet

The statement of Allah the Exalted and Most High,

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ...

We know best what they say.

means, 'Our knowledge is all encompassing of the denial that the idolators are confronting you with, so do not be concerned.' In similar Ayat, Allah said,

وَلَقَدْ تَعْلَمُ أَنَّكَ يَخْوِفُ صَدْرُكَ بِمَا يَقُولُونَ فَسَيَّحُ بِهِمُ الْبَيْرَبَاتَ وَكُنْ مِنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيُقْيُونُ

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

Allah's statement,

... وَمَا أَنْتَ عَلَيْهِمْ بِجَنَاحٍ ...

And you are not the one to force them.

says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.'

Allah the Exalted and Most Honored said,

... فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيداً (٤٥)

But warn by the Qur'an; him who fears My threat.

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

فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ

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

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكَّرٌ لَّئِنْتَ عَلَيْهِمْ بِمُسْتِطِرٍ

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

لَيْسَ عَلَيْكَ هُدًى هُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

Not upon you is their guidance, but Allah guides whom He wills. (2:272)

إِنَّكَ لَا تَهْدِي مَنْ أَخْبَيْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

Verily, you guide not whom you like, but Allah guides whom He wills. (28:56)

Allah's statement here, (وَمَا أَنْتَ عَلَيْهِمْ بِجَنَاحٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيداً) And you are not the one to force them. But warn by the Qur'an; him who fears My threat). Qatadah used to invoke Allah by saying,

"O Allah! Make us among those who fear Your threat and hope for Your promise, O Barr (Subtle, Kind, Courteous, and Generous), O Rahim (the Most Merciful."

This is the end of the Tafsir of Surah Qaf. All praise is due to Allah, He is for us, the most excellent Trustee.

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