

44: Sura Ad Dukhan

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The Tafsīr of Sūrat Ad-Dukhān (Chapter - 44)

Which was revealed in Makkah

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَرَّكََةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنُوزَ مُوقِنِينَ ﴿٧﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَفَنُكْفَرُ بِالَّذِى كُنَّا نَعْبُدُ وَكَانَ رَسُولُنَا يُبِينُ ﴿١٣﴾ ثُمَّ نَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّوْنَا بِهِمْ إِنَّا نَكْشِفُ مَا إِلَهُائِهِمْ فَسَوْفَ يُعْطُونَ ﴿١٤﴾ إِنَّا نَكْشِفُ مَا إِلَهُائِهِمْ فَسَوْفَ يُعْطُونَ ﴿١٥﴾ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِضُونَ ﴿١٦﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذْأَبْ إِلَىٰ عِبَادِ اللَّهِ إِنَّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

In *Musnad Al-Bazzār*, it is recorded from Abu Aṭ-Ṭufayl 'Āmir bin Wāthilah from Zayd bin Hārithah that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّى قَدْ خَبَأْتُ خَبَاءً فَمَا هُوَ؟»

«I am concealing something, what is it?»

And the Messenger of Allāh ﷺ was concealing *Sūrat Ad-Dukhān* from him. He (Ibn Ṣayyād) said: «It is *Ad-Dukh*.» The Messenger of Allāh ﷺ said,

«اخْسَأْ مَا شَاءَ اللَّهُ [كَانَ]»

«Be off with you! Whatever Allāh wills happens.»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] Aṭ-Ṭabarānī, 5:88, there is a deficiency in the reporting of this text. The story of Ibn Ṣayyād was recorded by Al-Bukhārī, no. 1354, and Muslim no. 7345, but there is no mention of the *Sūrah* in question. There are a number of possible explanations for the *Ḥadīth* besides referring to this *Sūrah*. See *Fath Al-Bārī* no. 3055.

﴿حَمِّ ۝۱ وَالْكِتَابِ الْمُبِينِ ۝۲﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ﴿۳﴾ فِيهَا يُفْرَقُ
 كُلُّ أَمْرٍ حَكِيمٍ ﴿۴﴾ أَمَّا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿۵﴾ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ
 الْعَلِيمُ ﴿۶﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿۷﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
 وَيُمِيتُ رَبُّكُمْ رَبُّ آبَائِكُمْ الْأَوَّلِينَ ﴿۸﴾

﴿1. Hā Mīm.﴾

﴿2. By the manifest Book that makes things clear.﴾

﴿3. We sent it down on a blessed night. Verily, We are ever warning.﴾

﴿4. Therein (that night) is decreed every matter, Ḥakīm.﴾

﴿5. As a command from Us. Verily, We are ever sending.﴾

﴿6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.﴾

﴿7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.﴾

﴿8. Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.﴾

The Qur'ān was revealed on Laylatul-Qadr

Allāh tells us that He revealed the Magnificent Qur'ān on a blessed night, Laylatul-Qadr (the Night of Decree), as He says elsewhere:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝۱﴾

﴿Verily, We have sent it down in the Night of Al-Qadr﴾
 (97:1).

This was in the month of Ramaḍān, as Allāh tells us:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾

﴿The month of Ramaḍān in which was revealed the Qur'ān﴾
 (2:185).

We have already quoted the relevant Ḥadīths in (the Tafsīr of) Sūrat Al-Baqarah, and there is no need to repeat them here.

﴿إِنَّا كُنَّا مُنْذِرِينَ﴾

﴿Verily, We are ever warning.﴾ means, telling them what is good for them and what is harmful for them, according to Shari'ah, so

that the proof of Allāh may be established against His servants.

﴿فَبِمَا يَنْقُرُ كُلُّ أَمْرٍ حَكِيمٍ﴾

﴿Therein (that night) is decreed every matter, Ḥakīm.﴾

means, on *Laylatul-Qadr*, the decrees are transferred from *Al-Lawh Al-Mahfūz* to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn 'Umar, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk and others among the *Salaf*.^[1]

﴿حَكِيمٍ﴾

﴿Ḥakīm﴾ means decided or confirmed, which cannot be changed or altered. Allāh says:

﴿أَمْرًا مِّنْ عِندِنَا﴾

﴿As a command from Us.﴾ meaning, everything that happens and is decreed by Allāh and the revelation that He sends down – it all happens by His command, by His leave and with His knowledge.

﴿إِنَّا كُنَّا مُرْسِلِينَ﴾

﴿Verily, We are ever sending.﴾ means, to mankind, sending Messenger who will recite to them the clear signs of Allāh. The need for this was urgent.

﴿رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

﴿(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them.﴾

means, the One Who sent down the Qur'ān is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

﴿إِنْ كُنْتُمْ مُوقِنِينَ﴾

﴿if you (but) have a faith with certainty.﴾ Then Allāh says:

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ﴾

[1] Aṭ-Ṭabari 22:9.

﴿Lā ilāha illā Huwa. He gives life and causes death – your Lord and the Lord of your forefathers.﴾ This is like the Āyah:

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّنْ لَّدُنِّي وَأَنَا نَذِيرٌ لَّكُمْ
إِلَّا هُوَ يُعِي. وَيُثَبِّتُ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh – to Whom belongs the dominion of the heavens and the earth. Lā ilāha illā Huwa. He gives life and causes death...﴾ (7:158)

﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغْفَى النَّاسَ
هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ وَتَبَا أَنكَفَ عَنَّا الْمَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ أَفَى لَهُمُ الذِّكْرُ وَقَدْ جَاءَهُمْ
رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُنْجَكُنَّ ﴿١٤﴾ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْظِرُونَ ﴿١٦﴾﴾

﴿9. Nay! They play about in doubt.﴾

﴿10. Then wait you for the Day when the sky will bring forth a visible smoke,﴾

﴿11. Covering mankind, this is a painful torment.﴾

﴿12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"﴾

﴿13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.﴾

﴿14. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾

﴿15. Verily, We shall remove the torment for a while. Verily, you will revert.﴾

﴿16. On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.﴾

Alarming the Idolaters with News of the Day when the Sky will bring forth a visible Smoke

Allāh says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allāh says, warning and threatening them:

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿٩﴾﴾

﴿Then wait you for the Day when the sky will bring forth a visible smoke.﴾

It was narrated that Masrūq said, "We entered the *Masjid* – i.e., the *Masjid* of Kūfah at the gates of Kindah – and a man was reciting to his companions,

﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾

﴿the Day when the sky will bring forth a visible smoke.﴾

He asked them; 'Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold."

He said, "We came to Ibn Mas'ūd, may Allāh be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allāh said to your Prophet ﷺ

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ لَئِبٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the pretenders."﴾ (38:86).

And it is part of knowledge that when a man does not know something, he should say, 'Allāh knows best.' I will tell you a *Hadīth* about that. When the Quraysh did not respond to Islām and they grew stubborn, the Messenger of Allāh ﷺ invoked Allāh against them that they would have years like the years (of drought and famine) of Yūsuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke."^[1]

According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."^[2]

﴿فَارْقُبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ ﴿يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾

﴿Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment﴾

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Pray to Allāh to send rain to Muḍar, for

^[1] Muslim 4:2155.

^[2] Muslim 4:2156.

they are dying. So the Prophet ﷺ prayed for rain for them, and they got rain. Then the *Āyah* was revealed:

﴿إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾

﴿Verily, We shall remove the torment for a while. Verily, you will revert.﴾

Ibn Mas'ūd said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state. Then Allāh revealed:

﴿يَوْمَ تَبُطُّ السَّيِّئَةُ الْكُبْرَىٰ إِنَّا مُنْفِقُونَ﴾

﴿On the Day when We shall strike you with the Great Batshah. Verily, We will exact retribution.﴾

He said, "This means the day of Badr."^[1]

Ibn Mas'ūd said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the *Batshah*, and the torment."

This *Hadīth* was narrated in the Two *Ṣaḥīḥs*.^[2] It was also recorded by Imām Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'i in their (Books of) *Tafsīr*, and by Ibn Jarīr and Ibn Abi Ḥatīm with a number of chains of narration.^[3] A number of the Salaf, such as Mujāhid, Abu Al-'Āliyah, Ibrāhīm An-Nakha'i, Aḍ-Ḍaḥḥāk and 'Atiyah Al-'Awfī concurred with Ibn Mas'ūd's interpretation of this *Āyah* and his view that the smoke already happened.^[4] This was also the view of Ibn Jarīr.

According to the *Hadīth* of Abu Sarīḥah, Ḥudhayfah bin Asīd Al-Ghifārī, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ looked out upon us from a room while we were discussing the Hour. He ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانُ،

[1] *Fath Al-Bārī* 8:434.

[2] *Fath Al-Bārī* 8:434. The "torment" refers to the last *Āyah* of *Sūrat Al-Furqān*. See its explanation in volume seven, and no. 4767 of *Al-Bukhari*, and it is mentioned again shortly.

[3] Aḥmad 1:380; *Tuhfat Al-Aḥwadhī* 9:133; An-Nasā'i in *Al-Kubra*, 6:455; Aṭ-Ṭabari 22:13, 14.

[4] Aṭ-Ṭabari 22:16.

وَالذَّابَّةَ، وَخُرُوجَ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيسَى ابْنِ مَرْيَمَ وَالذَّجَالَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالشَّرْقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ - أَوْ تَحْشُرُ النَّاسَ - تَيْتٌ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

«The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Isā bin Maryam; the Dajjāl; three cases of the earth collapsing – one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people – or gather the people – stopping with them when they stop to sleep at night or rest during the day.»

This was recorded only by Muslim in his *Ṣaḥīḥ* ^[1]

In the Two *Ṣaḥīḥs* it was recorded that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي خَبَأْتُ لَكَ خَبَاءً»

«I am concealing something for you.» He said, It is *Ad-Dukh*. The Prophet ﷺ said,

«اِخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

«Be off with you! You cannot get further than your rank.» He said, «The Messenger of Allāh ﷺ was concealing from him the words;

«فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ»

«Then wait you for the Day when the sky will bring forth a visible smoke.»^[2] This indicates that the smoke is yet to appear.

Ibn Ṣayyād was a fortune-teller who heard things through the *Jinn*, whose speech is unclear, therefore he said, «It is *Ad-Dukh*,» meaning *Ad-Dukhān* (the smoke). When the Messenger of Allāh ﷺ was sure what was happening, that the source of

[1] Muslim 4:2225.

[2] The last phrase, beginning with «He said...» and mentioning the *Āyah* is not part of the *Hadīth* in the Two *Ṣaḥīḥs* as noted earlier. See *Faṭḥ Al-Bāri* 3:258; Muslim 4:2240 for the narrations.

his information was the *Shayāṭīn*, he ﷺ said:

«اُخْسَا فَلَنْ تَعْدُوَ قَدْرَكَ»

«Be off with you! You cannot get further than your rank.»

There are numerous *Marfū'* and *Mawqūf* *Ḥadīths*, *Ṣaḥīḥ*, *Ḥasan* and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of *Āyāt* in the *Qur'ān*. Allāh says:

﴿وَأَرْقُبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾

«Then wait you for the Day when the sky will bring forth a visible smoke.»

meaning, clearly visible, such that all people will see it. According to Ibn Mas'ūd's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the *Āyah*

﴿يَغْشَى النَّاسَ﴾

«Covering mankind,» meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allāh would not have said "covering mankind."

﴿هَذَا عَذَابٌ أَلِيمٌ﴾

«this is a painful torment.» means, this will be said to them by way of rebuke. This is like the *Āyah*:

﴿يَوْمَ يَدْعُوكَ إِلَى نَارِ جَهَنَّمَ دَعَاً ۖ هَٰذَا النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.» (52:13-14).

Or some of them will say that to others.

﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾

«(They will say): "Our Lord! Remove the torment from us, really we shall become believers!"»

means, when the disbelievers witness the punishment of Allāh, they will ask for it to be taken away from them. This is like the *Āyāt*:

﴿وَلَوْ تَرَىٰ إِذْ دُفِعُوا عَلَى الْأَرْضِ وَقَالُوا يَتْلُوَنَا إِلَهُكَ لَا تَكُذِّبُ رَبَّنَا وَلَكِنْ لَّئِنْ رَأَيْنَا مِنَ الْآيَاتِ لَعُدُّوهُنَّ حِسَابَ حَرِّ إِسْتِغْثَاثِ الْكَاثِبِينَ ﴿١٧﴾﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾ (6:27)

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِجْنَا مِنْ أَهْلِ قَرْيَةٍ مُّجِبٌ دَعْوَتِكَ وَتَشِيعُ الْأَرْسُلُ أَوْلَمَ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُم مِّنْ ذَّلَالٍ ﴿١٨﴾﴾

﴿And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).﴾ (14:44)

Allāh says here:

﴿أَن لَّهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُم رَسُولٌ مُّبِينٌ ﴿١٩﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿٢٠﴾﴾

﴿How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾

meaning, 'what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the Āyah:

﴿يَوْمَئِذٍ يَنذَكُرُ الْإِنْسَانُ أَنَّهُ لَمْ يَكُنْ لَهُ الذِّكْرَىٰ ﴿٢١﴾﴾

﴿On that Day will man remember, but how will that remembrance (then) avail him?﴾ (89:23)

﴿وَلَوْ تَرَىٰ إِذْ فُرِيعُوا فَلَا خِزْيَ وَلَا يُدْرَأُونَ مِنْ مَّكَانٍ قَرِيبٍ ﴿٢٢﴾ وَقَالُوا مَآءٌ يَدُّ وَأَن لَّهُمُ الْفَسَادُ مِنَ مَّكَانٍ بَعِيدٍ ﴿٢٣﴾﴾

﴿And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (faith and its acceptance by Allāh) from a place so far off...﴾ (34:51-52)

﴿إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾

﴿Verily, We shall remove the torment for a while. Verily, you will revert.﴾

means, 'if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the *Āyāt*:

﴿وَلَوْ رَدُّنَاهُمْ وَكَفَّنا مَا بِهِمْ مِنْ عَذَرٍ لَّجُؤًا فِي طَعْنِهِمْ يَمْسِرُونَ﴾

﴿And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾ (23:75)

﴿وَلَوْ رُدُّوا لَعَادُوا إِنَّا بِمَا عَصَوْا رَاسِخُونَ﴾

﴿But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars﴾ (6:28)

The Meaning of the "Great *Baṭṭashah*"

﴿يَوْمَ تَبِطُ الشَّيْطَانَةُ الْكَبِيرَىٰ إِنَّا مُنْقِمُونَ﴾

﴿On the Day when We shall strike you with the great *Baṭṭashah*. Verily, We will exact retribution.﴾

Ibn Mas'ūd interpreted this to mean the day of Badr.^[1] This is also the view of a group who agreed with Ibn Mas'ūd, may Allāh be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn 'Abbās, may Allāh be pleased with him, in a report related to him from Al-'Awfi^[2] and from Ubayy bin Ka'b, may Allāh be pleased with him.^[3] This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance.

Ibn Jarir said, "Ya'qūb narrated to me; Ibn 'Ulayyah narrated to me, Khālīd Al-Hadhahā' narrated to us, from 'Ikrimah who said, 'Ibn 'Abbās, may Allāh be pleased with him, said, "Ibn

[1] Aṭ-Ṭabari 22:22.

[2] Aṭ-Ṭabari 22:22.

[3] Aṭ-Ṭabari 22:23.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٩٧

الْأَنْعَامِ

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿١٧﴾ وَإِنِّي عُدْتُ
 بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجِعُونِ ﴿١٨﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعَزُّ لِي قَدْعًا
 رَبِّهِ أَنْ هَتُولَاءَ قَوْمٌ مُجْرِمُونَ ﴿١٩﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ
 مُتَّبَعُونَ ﴿٢٠﴾ وَأَتْرُكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ ﴿٢١﴾ كَمْ
 تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٢﴾ وَزُدُّوعٍ وَمَقَارٍ كَرِيمٍ ﴿٢٣﴾ وَنَعْمَ
 كَانُوا فِيهَا فَكِهِينَ ﴿٢٤﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٥﴾
 فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٦﴾ وَلَقَدْ
 جَعَلْنَا بَنِي إِسْرَءِيلَ بَلَاءَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٢٧﴾ مِنْ فِرْعَوْنَ إِنَّهُ
 كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٢٨﴾ وَلَقَدْ أَخَّرْنَاهُمْ عَلَىٰ عِلْمِنَا عَلَى
 الْعَالَمِينَ ﴿٢٩﴾ وَءَايَتُهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ ﴿٣٠﴾
 إِنَّ هَؤُلَاءَ لَيَقُولُونَ ﴿٣١﴾ إِنَّا هِيَ إِلَّا مَوْنُنَا الْأَوَّلُ وَمَا
 نَحْنُ بِمُنْشَرِينَ ﴿٣٢﴾ فَأَتَوْا بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٣﴾ أَهْمُ
 خَيْرٌ أَمْ قَوْمٌ تُبْعِ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٤﴾
 وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِيُعْبَدَ ﴿٣٥﴾
 مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٦﴾

Mas'ūd, may Allāh be pleased with him, said that "the great *Batshah*" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is *Ṣaḥīḥ* to him. This is also the view of Al-Ḥasan Al-Baṣrī and of Ṭkrimah according to the more authentic of the two reports narrated from him. And Allāh knows best.

﴿وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ
 وَجَعَلْنَاهُمْ رَسُولًا كَرِيمًا ﴿١٧﴾ أَنْ أَذِّنَا
 لَكَ بِعِبَادِ اللَّهِ إِنِّي لَكَ رَسُولٌ
 أُبِينُ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي
 آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿١٩﴾ وَإِنِّي عُدْتُ
 بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجِعُونِ ﴿٢٠﴾ وَإِنْ لَمْ
 تُؤْمِنُوا لِي فَأَعَزُّ لِي قَدْعًا رَبِّهِ أَنْ

هَتُولَاءَ قَوْمٌ مُجْرِمُونَ ﴿٢١﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٢﴾ وَأَتْرُكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ
 مُغْرَقُونَ ﴿٢٣﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٤﴾ وَزُدُّوعٍ وَمَقَارٍ كَرِيمٍ ﴿٢٥﴾ وَنَعْمَ
 كَانُوا فِيهَا فَكِهِينَ ﴿٢٦﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٧﴾ وَلَقَدْ جَعَلْنَا بَنِي إِسْرَءِيلَ
 بَلَاءَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٢٨﴾ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٢٩﴾ وَلَقَدْ أَخَّرْنَاهُمْ عَلَىٰ
 عِلْمِنَا عَلَى الْعَالَمِينَ ﴿٣٠﴾ وَءَايَتُهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ ﴿٣١﴾

﴿17. And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger.﴾

﴿18. Saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust."﴾

﴿19. "And exalt not yourselves against Allāh. Truly, I have

come to you with a manifest authority."﴾

﴿20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me."﴾

﴿21. "But if you believe me not, then keep away from me and leave me alone."﴾

﴿22. So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

﴿23. (Allāh said): "Depart you with My servants by night. Surely, you will be pursued."﴾

﴿24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."﴾

﴿25. How many of gardens and springs that they (Fir'awn's people) left behind,

﴿26. And green crops (fields) and goodly places,﴾

﴿27. And comforts of life wherein they used to take delight!﴾

﴿28. Thus (it was)! And We made other people inherit them.﴾

﴿29. And the heavens and the earth wept not for them, nor were they given respite.﴾

﴿30. And indeed We saved the Children of Israel from the humiliating torment,﴾

﴿31. From Fir'awn; verily, he was arrogant and was of the excessive .﴾

﴿32. And We chose them above the nations (Al-'Ālamīn) with knowledge,﴾

﴿33. And granted them signs in which there was a plain trial.﴾

The Story of Mūsā and Fir'awn, and how the Children of Israel were saved

Allāh tells us, 'before these idolators, We tested the people of Fir'awn, the copts of Egypt.'

﴿وَجَاءَهُمْ رَسُولٌ كَرِيمٌ﴾

﴿when there came to them a noble Messenger.﴾

means, Mūsā, peace be upon him, the one to whom Allāh spoke.

﴿إِن أَدْرَا إِلَّكَ عِبَادَ اللَّهِ﴾

﴿Deliver to me the servants of Allāh.﴾ This is like the Āyah:

﴿فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا نُغَظِّبُهُمْ قَدْ جِئْتَكَ بِبَنِي إِسْرَءِيلَ مِنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مِنْ أَنفَعِ
الْمَلَكِ﴾

﴿So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!﴾ (20:47)

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

﴿Verily, I am to you a Messenger worthy of all trust.﴾
means, 'what I convey to you is trustworthy.'

﴿وَأَن لَّا تَعْلُوا عَلَى اللَّهِ﴾

﴿And exalt not yourselves against Allāh.﴾ means, 'and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the Āyah:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَلِخِرِينَ﴾

﴿Verily, those who scorn My worship they will surely enter Hell in humiliation!﴾ (40:60)

﴿إِنِّي بَيْنَكُمْ بِظَاهِرٍ مُّبِينٍ﴾

﴿Truly, I have come to you with a manifest authority.﴾
means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allāh sent him.

﴿رَبِّي عِزَّتِي رَبِّيكَ أَنْ تَرْجُمُونِ﴾

﴿And truly, I seek refuge with my Lord and your Lord, lest you should stone me.﴾

Ibn 'Abbās, may Allāh be pleased with him, and Abu Ṣālih said, "This refers to a verbal assault, which means insults."^[1] Qatādah said, "Meaning 'stoning' in the literal sense, so that the meaning is: 'I seek refuge with Allāh, Who created me and you, from your making any harmful words or actions reach me.'"^[2]

[1] Aṭ-Ṭabari 22:26.

[2] Aṭ-Ṭabari 22:27.

﴿وَإِنْ لَّمْ يُؤْمَرْ إِلَىٰ فِئَةٍ فَلْيُحَرِّمْ﴾

﴿But if you believe me not, then keep away from me and leave me alone.﴾

means, 'then let us leave one another alone and live in peace until Allāh judges between us.' After Mūsā, may Allāh be pleased with him, had stayed among them for a long time, and the proof of Allāh had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allāh says:

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ إِنَّمَا رَزَقْتَهُمْ زِينَةً دُنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِرُوا حَتَّىٰ يَبْرُوا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيَا﴾

﴿And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way."﴾ (10:88-89)

And Allāh says here:

﴿فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ خَائِفُونَ﴾

﴿So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

Whereupon Allāh commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir'awn. Allāh said:

﴿فَأَنزِلْ بِمَوَازِينٍ لَّيْلًا بِكُفْرِهِمْ﴾

﴿Depart you with My servants by night. Surely, you will be pursued.﴾

This is like the Āyah:

﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِمَوَازِينٍ لَّيْلًا بِكُفْرِهِمْ فَلَا تَحْزَنْ دَرًا وَلَا تَعْنَىٰ﴾

﴿And indeed We revealed to Mūsā (saying): "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea).">﴾ (20:77)

﴿وَاتْرِكُوا الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ﴾

﴿And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.﴾

When Mūsā and the Children of Israel has crossed the sea, Mūsā wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between them and Fir'awn and prevent him from reaching them. But Allāh commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir'awn or drowning in the sea. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَاتْرِكُوا الْبَحْرَ رَهْوًا﴾

﴿And leave the sea-as it is (quiet and divided).﴾

means, leave it as it is and keep moving.^[1] Mujāhid said:

﴿رَهْوًا﴾

﴿as it is﴾ means, a dry path, as it is. 'Do not command it to go back; leave it until the last of them have entered it.^[2] This was also the view of 'Ikrimah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ka'b Al-Aḥbār, Simāk bin Ḥarb and others.^[3]

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۖ وَزُدُّوا﴾

﴿How many of gardens and springs that they left behind. And green crops﴾

this refers to rivers and wells.

﴿وَمَقَارٍ كَبِيرٍ﴾

﴿and goodly places,﴾ means, fine dwellings and beautiful places. Mujāhid and Sa'īd bin Jubayr said:

[1] Ad-Durr Al-Manthūr 7 :410.

[2] Aṭ-Ṭabari 22 :30.

[3] Aṭ-Ṭabari 22 :30.

﴿وَمَقَارٍ كَبِيرٍ﴾

﴿and goodly places,﴾ means elevated places.^[1]

﴿وَتَمَتُّوا كَانُوا فِيهَا فَنِكَهِينَ﴾

﴿And comforts of life wherein they used to take delight!﴾

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

﴿كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ﴾

﴿Thus (it was)! And We made other people inherit them.﴾

namely the Children of Israel.

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ﴾

﴿And the heavens and the earth wept not for them,﴾

means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allāh which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās, may Allāh be pleased with him, and said to him: 'O Abu Al-'Abbās, Allāh says,

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾

﴿And the heavens and the earth wept not for them, nor were they given respite﴾

- do the heavens and the earth weep for anybody?' He, may Allāh be pleased with him, said, 'Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and

[1] Aṭ-Ṭabari 22:32.

remember Allāh also weeps for him. But the people of Fir'awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allāh, so the heavens and the earth did not weep for them.”^[1] Al-'Awfi reported something similar from Ibn 'Abbās, may Allāh be pleased with him.^[2]

﴿وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ ۖ أَلْمُهِنِينَ ﴿٢٧﴾﴾
 ﴿الْمُسْرِفِينَ ﴿٢٨﴾﴾

﴿And indeed We saved the Children of Israel from the humiliating torment from Fir'awn; verily, he was arrogant and was of the excessive.﴾

Here Allāh reminds them of how He saved them from their humiliation and subjugation at the hands of Fir'awn, when they were forced to do menial tasks.

﴿مِنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَلِيًّا﴾

﴿From Fir'awn; verily, he was arrogant﴾ means, he was proud and stubborn. This is like the Āyah:

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾

﴿Verily, Fir'awn exalted himself in the land﴾ (28:4).

﴿فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ﴾

﴿but they behaved insolently and they were people self-exalting﴾ (23:46).

He was one of the excessive and held a foolish opinion of himself.

﴿وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَی الْعَالَمِينَ ﴿٢٩﴾﴾

﴿And We chose them above the nations (Al-'Ālamīn) with knowledge,﴾

Mujāhid said, “This means that they were chosen above those among whom they lived.” Qatādah said, “They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others.” This is like the Āyah:

^[1] Aṭ-Ṭabari 22:34.

^[2] Aṭ-Ṭabari 22:35.

﴿قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ﴾

﴿(Allāh) said: "O Mūsā I have chosen you above men."﴾
(7:144),

which means, above the people of his time. This is also like the Āyah:

﴿وَأَمْطَلْنَاكَ عَلَىٰ نِسَاءِ الْعَالَمِينَ﴾

﴿and (Allāh has) chosen you (Maryam) above the women of the nations (Al-'Ālamīn).﴾ (3:42),

i.e., Maryam was chosen above the women of her time. For Khadijah, may Allāh be pleased with her, is higher than her in status or is equal to her, as was Āsiyah bint Muzāhim, the wife of Fir'awn. And the superiority of 'Ā'ishah, may Allāh be pleased with her, over all other women is like the superiority of Tharid over all other dishes.

﴿وَأَيَّتْنَهُمْ مِنَ الْآيَاتِ﴾

﴿And granted them signs﴾ means clear proofs and extraordinary evidence.

﴿مَا يَدْعُوا بِكَرْتٍ﴾

﴿in which there was a plain trial.﴾ means, an obvious test to show who would be guided by it.

﴿إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾ قَالُوا بِعَابِئَا إِن كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهَمْ خَيْرٌ أَمْ قَوْمٌ تُبْعَ وَالَّذِينَ مِن قَبْلِهِمْ أَفْلَاكُنْهُمْ إِنَّهُمْ كَانُوا تَجْرِمِينَ ﴿٣٧﴾﴾

﴿34. Verily, these people are saying:﴾

﴿35. "There is nothing but our first death, and we shall not be resurrected."﴾

﴿36. "Then bring back our forefathers, if you speak the truth!"﴾

﴿37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed criminals.﴾

Refutation of Those Who deny the Resurrection

Here Allāh denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this

life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

﴿نَأْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ﴾

◀Then bring back our forefathers, if you speak the truth!▶

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allāh will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allāh threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of *Tubba'*, i.e., *Saba'*. Allāh destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in *Sūrah Saba'*.^[1] This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them. They *Tubba'* were Arab descendants of Qaḥṭān, just as these people (Quraysh) were Arab descendants of 'Adnān. Among the people of Ḥimyar – who are also known as *Saba'* – when a man became their king, they called him *Tubba'*, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir'awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the *Tubba'* left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Ḥīrah. It is agreed that he passed through Al-Madīnah during the days of *Jāhiliyyah*. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he

[1] See volume seven the *Tafsīr* of *Sūrah Saba'* (34:15-19).

٤٩٨
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿١﴾ يَوْمَ لَا يُغْنِي مَوْلَى
 عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٢﴾ إِلَّا مَنْ رَحِمَ اللَّهُ
 إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٣﴾ إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤﴾
 طَعَامُ الْأَثِيرِ ﴿٥﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٦﴾ كَغَلْيِ
 الْحَمِيمِ ﴿٧﴾ خَذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٨﴾ ثُمَّ
 صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٩﴾ ذُقْ إِنَّكَ
 أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿١٠﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿١١﴾
 إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿١٢﴾ فِي جَنَّاتٍ وَعُيُونٍ
 يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَفَلِّحِينَ ﴿١٣﴾
 كَذَلِكَ وَرَوَّجْتُهُمْ بِخُورٍ عَيْنٍ ﴿١٤﴾ يَدْعُونَ فِيهَا بِكُلِّ
 فَاكِهَةٍ آمِنِينَ ﴿١٥﴾ لَا يَذُقُونَ فِيهَا الْمَوْتَ
 إِلَّا الْمَوْتَةَ الْأُولَى وَوَقَّعَهُمْ عَذَابُ الْجَحِيمِ ﴿١٦﴾ فَضْلًا
 مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٧﴾ فَأَنَّمَا يُرِيتَهُ لِيُؤْثِقَ
 لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٨﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿١٩﴾
 سُورَةُ النَّازِعَاتِ

retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrāhīm Al-Khalīl, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed *Tawāf* around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the

religion of guidance along with him. At that time, the religion of Mūsā, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

'Abdur-Razzāq recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا أَدْرِي نَبِيًّا كَانَ، أَمْ غَيْرِ نَبِيٍّ»

«I do not know whether Tubba' was a Prophet or not.»^[1]

^[1] Al-Baghawi 4:154. It has deficiencies, in the mode of narration and the wording of the text. However, there are a number of authentic narrations that support its general meaning. See *Aṣ-Ṣaḥīḥah* 5:251.

It was narrated that Tamīm bin ‘Abdur-Raḥmān said: “ ‘Aṭā’ bin Abi Rabāh said, ‘Do not revile *Tubba’*, for the Messenger of Allāh ﷺ forbade reviling him.”^[1] And Allāh knows best.

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِيُفْتَنَ ۚ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾ إِنَّ يَوْمَ الْفَصْلِ يَبِيتُهَا أَجْمَعُونَ ﴿٣٩﴾ يَوْمَ لَا يَنْفَعُ مَوْلٍ عَنْ مَوْلٍ وَلَا بَنُو بَنِيكُمْ ۚ إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٠﴾﴾

﴿38. And We created not the heavens and the earth, and all that is between them, for mere play.﴾

﴿39. We created them not except with truth, but most of them know not.﴾

﴿40. Verily, the Day of Judgement is the time appointed for all of them →﴾

﴿41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive,﴾

﴿42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.﴾

This World was created for a Wisdom

Here Allāh tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the *Āyah*:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَلِكَ عَلَى الَّذِينَ كَفَرُوا ۚ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٣٧﴾﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ (38:27)

﴿أَمْ حَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿٣٨﴾ فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَوْبَرِ ﴿٣٩﴾﴾

﴿Did you think that We had created you in play, and that you would not be brought back to Us? So Exalted be Allāh, the True King: Lā ilāha illā Huwa, the Lord of the Supreme Throne!﴾ (23:115-116)

^[1] ‘Abdur-Razzāq 3:209.

Then Allāh says:

﴿إِنَّ يَوْمَ الْفَصْلِ يُقْتَلُهُمْ أَجْمَعِينَ﴾

﴿Verily, the Day of Judgement is the time appointed for all of them﴾

This is the Day of Resurrection, when Allāh will judge between all creatures, and He will punish the disbelievers and reward the believers.

﴿يُقْتَلُهُمْ أَجْمَعِينَ﴾

﴿is the time appointed for all of them﴾ means, He will gather all of them, the first and the last of them.

﴿يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا﴾

﴿The Day when a near relative cannot avail a near relative in aught,﴾

means, no relative will be able to help another relative. This is like the Āyah:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُ﴾

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

﴿وَلَا يَسْتَلْ حَمِيْدٌ حَمِيْدًا﴾

﴿And no friend will ask a friend (about his condition). Though they shall be made to see one another﴾ (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿and no help can they receive,﴾ means, no relative will help another, and no help will come to him from outside.

﴿إِلَّا مَنْ رَحِمَ اللَّهُ﴾

﴿Except him on whom Allāh has mercy.﴾ means, and nothing will be of any avail that Day except the mercy of Allāh towards His creation.

﴿إِنَّهُمْ هُوَ الْعَزِيزُ الرَّحِيمُ﴾

﴿Verily, He is the All-Mighty, the Most Merciful.﴾

means, he is the Almighty, with immense mercy.

﴿إِنَّ شَجَرَتَ الرَّقُومِ ۖ طَعَامُ الْآثِمِينَ ۖ ﴿٤٣﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۖ ﴿٤٤﴾ كَغَلِي الْحَمِيمِ ۖ ﴿٤٥﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ۖ ﴿٤٦﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۖ ﴿٤٧﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۖ ﴿٤٨﴾ إِنَّ هَذَا مَا كُنْتُمْ يَدَّعُونَ ۖ ﴿٤٩﴾﴾

﴿43. Verily, the tree of Zaqqūm﴾

﴿44. Will be the food of the sinners.﴾

﴿45. Like boiling oil, it will boil in the bellies,﴾

﴿46. Like the boiling of scalding water.﴾

﴿47. (It will be said :) "Seize him and drag him into the midst of blazing Fire,"﴾

﴿48. "Then pour over his head the torment of boiling water."﴾

﴿49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous."﴾

﴿50. "Verily, this is that whereof you used to doubt!"﴾

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allāh tells us how He will punish the disbelievers who deny the meeting with Him:

﴿إِنَّ شَجَرَتَ الرَّقُومِ ۖ طَعَامُ الْآثِمِينَ ۖ ﴿٤٣﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this Āyah, but it is not specifically about him. Ibn Jarīr recorded that Abu Ad-Dardā' was reciting to a man:

﴿إِنَّ شَجَرَتَ الرَّقُومِ ۖ طَعَامُ الْآثِمِينَ ۖ ﴿٤٣﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

The man said, "The food of the orphan." Abu Ad-Dardā', may Allāh be pleased with him, said, "Say, the tree of Zaqqūm is the food of the evildoer."^[1] i.e., he will not have any other food

^[1] Aṭ-Ṭabari 22:43.

apart from that. Mujāhid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth."^[1] A similar *Marfū'* report has been narrated earlier.

﴿كَالْمُهْلِ﴾

﴿Like boiling oil,﴾ means, like the dregs of oil.

﴿يَغْلَى فِي الْبُطُونِ ۖ كَغَلَى الْحَبِيرِ ۝﴾

﴿it will boil in the bellies, like the boiling of scalding water.﴾ means, because of its heat and rancidity.

﴿خُذُوهُ﴾

﴿Seize him﴾ means the disbeliever. It was reported that when Allāh says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

﴿فَاعْتَلُوهُ﴾

﴿and drag him﴾ means, drag him by pulling him and pushing him on his back. Mujāhid said:

﴿خُذُوهُ فَاغْتَلُوهُ﴾

﴿Seize him and drag him﴾ means, take him and push him.

﴿إِلَىٰ سَوَاءٍ الْجَحِيمِ﴾

﴿into the midst of blazing Fire.﴾ means, into the middle of it.

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابٍ الْحَبِيرِ ۝﴾

﴿Then pour over his head the torment of boiling water.﴾ This is like the Āyah:

﴿يُسَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَبِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝﴾

﴿boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.﴾ (22:19-20).

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach

^[1] Aṭ-Ṭabari 22:43.

and intestines, until it goes through his heels; may Allāh protect us from that.

﴿ذُنِّي إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

﴿Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.﴾

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Ad-Ḍaḥḥāk reported that Ibn 'Abbās, may Allāh be pleased with him, said: "This means, you are neither mighty nor generous."

And Allāh's saying:

﴿إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ﴾

﴿Verily, this is that whereof you used to doubt!﴾

is like His saying:

﴿يَوْمَ يَدْعُوتُ إِلَى نَارِ جَهَنَّمَ دَعَا ۖ هَٰذَا النَّارُ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ۖ أَنِيعَ هَٰذَا أَمْ أَنْتُمْ لَا تَبْصُرُونَ﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see?﴾ (52: 13-15)

Similarly Allāh said:

﴿إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ﴾

﴿Verily, this is that where of you used to doubt!﴾

﴿إِنَّ الْأَشْفِقِينَ ۖ فِي مَقَامٍ آيِينَ ۖ فِي جَنَّاتٍ وَشُجُورٍ ۖ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۖ كَذَٰلِكَ وَرَدَّجْنَاهُمْ بِحُورٍ عِينٍ ۖ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ كَأَن يَصْعَدُ ۖ لَا يَدْعُوتُ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقْنَاهُمْ عَذَابَ الْجَحِيمِ ۖ فَضَلَّ عَنْ ذَٰلِكَ هُوَ الْفَوْرُ الْعَظِيمُ ۖ إِنَّمَا يَتَرَفَعُ إِلَيْكَ لَمَلُهُمْ بِتَنَكُّرٍ ۖ فَلَا تُقَبِّحُ لَهُمْ تَرْفِعُهُمْ ۖ﴾

﴿51. Verily, those who have Taqwā, will be in place of security.﴾

﴿52. Among Gardens and Springs,﴾

﴿53. Dressed in Sundus and Istabraq, facing each other,﴾

﴿54. So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,﴾

﴿55. They will call therein for every kind of fruit in peace and security;﴾

﴿56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,﴾

﴿57. As a bounty from your Lord! That will be the supreme success!﴾

﴿58. Certainly, We have made this easy in your tongue, in order that they may remember.﴾

﴿59. Wait then; verily, they (too) are waiting.﴾

The State of Those Who have Taqwā and the Delights They will enjoy in Paradise

When Allāh describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'an is called *Al-Mathāni* (i.e., oft-repeated).

﴿إِنَّ الْمُتَّقِينَ﴾

﴿Verily, those who have Taqwā,﴾ i.e., those who fear Allāh and are dutiful towards Him in this world,

﴿فِي مَقَامٍ أَمِينٍ﴾

﴿will be in place of security.﴾ means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the *Shayṭān* and his wiles, and from all other troubles and disasters.

﴿فِي جَنَّاتٍ وَعُيُونٍ ۖ﴾

﴿Among Gardens and Springs.﴾ This is in direct contrast to the state of the doomed, who will have the tree of *Zaqqūm* and boiling water.

﴿يَلْبَسُونَ مِنْ سُندُسٍ﴾

﴿Dressed in Sundus﴾ means, the finest of silk, such as shirts and the like.

﴿وَأَسْتَبْرَقٍ﴾

﴿and Istabraq﴾ means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿مُتَقَابِلِينَ﴾

﴿facing each other,﴾ means, sitting on thrones where none of them will sit with his back to anyone else.

﴿كَذَٰلِكَ وَنَجِّنَهُمْ مِنْ حُورٍ عِينٍ﴾

﴿So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,﴾

This will be a gift in addition to the beautiful wives given to them.

﴿لَمْ يَلِدْنَهُنَّ إِنُّسٌ قَبْلَهُنَّ وَلَا جَانٌّ﴾

﴿with whom no man or Jinn has had Tamth (sexual intercourse) before them.﴾ (55:56)

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

﴿(In beauty) they are like rubies and Marjān.﴾^[1] (55:58)

﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

﴿Is there any reward for good other than good?﴾ (55:60)

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ﴾

﴿They will call therein for every kind of fruit in peace and security;﴾

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ﴾

﴿They will never taste death therein except the first death,﴾

This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

^[1] It is often translated as "coral". See Ibn Kathīr's comments in volume nine, (55:58).

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذَبِّحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

«Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death."»^[1]

This *Hadīth* was already quoted in our discussion of *Sūrah Maryam*. ‘Abdur-Razzāq recorded that Abu Sa‘īd and Abu Hurayrah said, “The Messenger of Allāh ﷺ said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَتَعَمَّوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا»

«It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old."»
This was recorded by Muslim.^[2]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«مَنْ اتَّقَى اللَّهَ دَخَلَ الْجَنَّةَ، يَتَعَمَّ فِيهَا وَلَا يَبْأَسُ، وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا يَبْلَى ثِيَابُهُ، وَلَا يَفْئُتُ شَبَابُهُ»

«Whoever has Taqwā of Allāh, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.»^[3]

﴿رَوَقَهُمْ عَذَابَ الْجَحِيمِ﴾

﴿and He will save them from the torment of the blazing Fire,﴾
means, along with this great and eternal blessing, He will also

[1] *Fath Al-Bāri* 8:282; Muslim 4:2188.

[2] Muslim 4:2182.

[3] Aṭ-Ṭabarānī in *Al-Awsaṭ* 4895.

have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allāh says,

﴿فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«As a bounty from your Lord! That will be the supreme success!»

meaning, that will be from His bounty and kindness towards them. It was reported in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«اغْمَلُوا وَاسْعِدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَّنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.»

They said, “Not even you, O Messenger of Allāh?” He ﷺ said,

«وَلَا أَنَا، إِلَّا أَن يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, unless Allāh showers me with His mercy and grace.»^[1]

﴿فَإِنَّمَا يَتَذَكَّرُ لِسَانُكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«Certainly, We have made this easy in your tongue, in order that they may remember.»

means, ‘We have made this Qur’ān, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.’

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«in order that they may remember.» means, in order that they may understand and know.

Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allāh says to His Messenger ﷺ, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

﴿فَارْتَبِعْ إِنَّهُمْ مُّرْتَبِعُونَ﴾

«Wait then; verily, they (too) are waiting.» meaning, ‘they will

[1] Faḥ Al-Bāri 11:300; Muslim 4:2170.

come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muḥammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allāh says:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious."﴾ (58:21)

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ۚ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۚ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, - the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ (40:51-52)

This is the end of the Tafsīr of Sūrat Ad-Dukhān. All praise and thanks are due to Allāh and in Him is all strength and protection.

☆ *This is the end of volume eight.*

☆ *Volume nine begins with Sūrat Al-Jāthiyah.*

