(But they will come to know.) This is a warning from Allah for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently Jihad and striving were prescribed until the people entered the religion of Allah in crowds, and Islam spread throughout the east and the west. And Allah knows best. This is the end of the Tafsir of Surat Az-Zukhruf.

The Tafsir of Surat Ad-Dukhan

(Chapter - 44)

Which was revealed in Makkah

In Musnad Al-Bazzar, it is recorded from Abu At-Tufayl `Amir bin Wathilah from Zayd bin Harithah that the Messenger of Allah said to Ibn Sayyad:

«إنَّي قدْ خَبَأْتُ خَبَايْرَ فَمَا هُوَ؟»

(I am concealing something, what is it) And the Messenger of Allah was concealing Surat Ad-Dukhan from him. He (Ibn Sayyad) said: "It is Ad-Dukh." The Messenger of Allah said,

«أَخْسَأْ مَا شَاءَ اللَّهُ (كَانَ)»

(Be off with you! Whatever Allah wills happens.)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah, the Most Gracious, the Most Merciful

(بَيَّنَ ٱلْكِتَابِ ٱلْمُبِينِ - إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مَّبَارَكَةٍ إِنَّا كَانَّا مُنْدِرِينَ - فِيهَا يُقْرَعُ كُلُّ أَمْرٍ حُكْمٍ - أَمْرًا مِّنْ عِنْدِنَا إِنَّا كَانَّا مُرْسَلِينَ - رَحْمَةٌ مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ - رَبِّ السَّمَوَاتِ}
The Qur’an was revealed on Laylatul-Qadr

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

(إنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ الْقَدْرِ)

(Verily, We have sent it down in the Night of Al-Qadr) (97:1). This was in the month of Ramadan, as Allah tells us:

(شَهْرٌ رَمَضَانِ الَّذِي أَنزَلَ فِيهِ الْقُرْآنُ)

(The month of Ramadan in which was revealed the Qur’an) (2:185). We have already quoted the relevant Hadiths in (the Tafsir of) Surat Al-Baqarah, and there is no need to repeat them here.

(إنَّا كَانَا مُنذِرِينَ)

(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 Allah may be established against His servants.

(فيهَا يُقْرَرُ كُلُّ أمْرٍ حَكِيمٍ)

(Therein (that night) is decreed every matter, Hakim.) means, on Laylatul-Qadr, the decrees are transferred from Al-Lawh Al-Mahfuz 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, Mujahid, Abu Malik, Ad-Dahhak and others among the Salaf.

(حكِيمٍ)
(Hakim) means decided or confirmed, which cannot be changed or altered. Allah says:

(أَمْرًا مَّن ْعِنْدَنَا)

(As a command from Us.) meaning, everything that happens and is decreed by Allah and the revelation that He sends down -- it all happens by His command, by His leave and with His knowledge.

(إِنَا كُنَّا مُرْسِلِينَ)

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

(رَحْمَةٌ مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ العَلِيمُ رَبُّ السَّمَوَاتِ وَالأَرْضِ 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'an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

(إِنَّ كُنْتُمْ مُوقِنِينَ)

(if you (but) have a faith with certainty.) Then Allah says:

(لَا إِلَهَ إِلَّا هُوَ الَّذِي يَحْيِى وَيَمِيتُ رَبَّكُمْ وَرَبُّ عَبَاتِكُمْ الأَوَّلِينَ)

(La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.) This is like the Ayah:

(قُلْ يَايُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلُكُ السَّمَوَاتِ وَالأَرْضِ لَا إِلَهَ إِلَّا هُوَ يَحْيَى وَيَمِيتُ)
Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allah 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 Allah says, warning and threatening them:

(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.)

(Then wait you for the Day when the sky will bring forth a visible smoke.) It was narrated that Masruq said, "We entered the Masjid -- i.e., the Masjid of Kufah at the gates of Kindah -- and a man was reciting to his companions,

(then 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'ud, may Allah be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, "Allah said to your Prophet (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, "Allah knows best." I will tell you a Hadith about that. When the Quraysh did not respond to Islam and they grew stubborn, the Messenger of Allah invoked Allah against them that they would have years like the years (of drought and famine) of Yusuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke." 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."

(كُلُّ مَا أَسْلَكْمُ عَلَيْهِمْ مِنَ ٍأَجْرٍ وَمَا أَنَا مِنَ ٱلْمَتَكَفِّينَ)

(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 Allah and said, "O Messenger of Allah! Pray to Allah to send rain to Mudar, for they are dying. So the Prophet prayed for rain for them, and they got rain. Then the Ayah was revealed:

(إِنَّا كَآَشِفُوا ٱلْعَذَابَ قَلِيلًا إِنَّكَ عَآِدُونَ)

(Verily, We shall remove the torment for a while. Verily, you will revert.) Ibn Mas'ud 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 Allah revealed:

(يَوْمَ نُبْطَشُ ٱلْبَطْشَةُ ٱلْكَبْرَى إِنَّا مُتَقِمُونَ)

(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." Ibn Mas'ud 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 Hadith was narrated in the Two Sahihs. It was also recorded by Imam Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in their (Books of) Tafsir, and by Ibn Jarir and Ibn Abi Hatim with a number of chains of narration. A number of the Sahif, such as Mujahid, Abu Al-'Aliyah, Ibrahim An-Nakha'i, Ad-Dahhak and `Atiyah Al-'Awfi concurred with Ibn Mas'ud's interpretation of this Ayah and his view that the smoke already happened. This was also the view of Ibn Jarir. According to the Hadith of Abu Sarihah, Hudhayfah bin Asid Al-Ghifari, may Allah be pleased with him, said, "The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:
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'juj and Ma'juj; the appearance of `Isa bin Maryam; the Dajjal; 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 Sahih. In the Two Sahihs it was recorded that the Messenger of Allah said to Ibn Sayyad:

"إنبي حبّات لك حبا!"

(I am concealing something for you.) He said, It is Ad-Dukh. The Prophet said,

"احسباً قلْنُ تعذوَ قدْدركَ"

(Be off with you! You cannot get further than your rank.) He said, "The Messenger of Allah was concealing from him the words,

"فارتقب نوم تأتي السماة بهذخان مبين"

(Then wait for the Day when the sky will bring forth a visible smoke.)"This indicates that the smoke is yet to appear. Ibn Sayyad was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said, "It is Ad-Dukh," meaning Ad-Dukhan (the smoke). When the Messenger of Allah was sure what was happening, that the source of his information was the Shayatin, he said:
(Be off with you! You cannot get further than your rank.) There are numerous Marfu` and Mawquf Hadiths, Sahih, Hasan and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of Ayat in the Qur'an. Allah says:

(فارْتَتَقِبْ يَوْمَ نَاتِئِ السَّمَاءِ يَدْخَانُ مُبِينٌ)

(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`ud's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the Ayah

(یَغْشَى الْنَّاسَ)

(Covering mankind,) meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allah 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 Ayah:

(يَوْمَ يُدْعُونَ إِلَى نَارٍ جَهَنَّمَ دَعَأَ - هَذِهِ النَّارُ الَّتِي كُتِبَتْ بِهَا تَكْدُبُونَ)

(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 العَذَابَ إِنَّا مُؤْمِنٌ)

((They will say): "Our Lord! Remove the torment from us, really we shall become believers!") means, when the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them. This is like the Ayat:

(وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ قَالُوا بَلَّيَّتُنَا نُرَدُّ وَلَا نَكَذِّبَ بِآياتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ)
(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 Ayat of our Lord, and we would
be of the believers!") (6:27)

(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) Allah says here:

(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 Allah) from a place so far off...) (34:51-52)

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Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the
world for the Hereafter).) (14:44) Allah says here:

(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 Ayah:

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

(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 Allah) from a place so far off...) (34:51-52)
(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 Ayat:

(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)

(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 Batshah"

(On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.) Ibn Mas`ud interpreted this to mean the day of Badr. This is also the view of a group who agreed with Ibn Mas`ud, may Allah be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn `Abbas, may Allah be pleased with him, in a report related to him from Al-`Awfi and from Ubayy bin Ka`b, may Allah be pleased with him. 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`qub narrated to me; Ibn `Ulayyah narrated to me, Khalid Al-Hadhdha' narrated to us, from `Ikrimah who said, `Ibn `Abbas, may Allah be pleased with him, said, "Ibn Mas`ud, may Allah 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 Sahih to him. This is also the view of Al-Hasan Al-Basri and of `Ikrimah according to the more authentic of the two reports narrated from him. And Allah knows best.

(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 Ayat:
(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 Allah. Verily, I am to you a Messenger worthy of all trust.") (19. "And exalt not yourselves against Allah. 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 (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.") (23. (Allah 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-` Alamin) with knowledge,) (33. And granted them signs in which there was a plain trial.)
The Story of Musa and Fir` awn, and how the Children of Israel were saved

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

(وَجَاءَ هُمُ الرَّسُولُ كَرِيمٌ)

(when there came to them a noble Messenger.) means, Musa, peace be upon him, the one to whom Allah spoke.

(أَنْ أُدْوَى إِلَىَّ عَبْدَ اللَّهِ)

(Deliver to me the servants of Allah.) This is like the Ayah:

(فَأَرْسِلْ مَعَنَا بِنِي إِسْرَءِيلَ وَلَا تَعْدِبْنَهُمْ قَدْ جَهَنُكَ بَيَانًا مِنْ رَبِّكَ وَالسَّلَمُ عَلَى مَنْ آتَبَعَ الْهُدَى)

(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)

(بَلَى لَكَمْ رَسُولُ أَمِينٌ)

(Verily, I am to you a Messenger worthy of all trust.) means, `what I convey to you is trustworthy.'

(وَأَنْ لَا تَعْلَوُوا عَلَى اللَّهِ)

(And exalt not yourselves against Allah.) means, `and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the Ayah:

(إِنَّ الَّذِينَ يَسْتَكِيرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ نَخْرَيْنَ)

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

(إِِيَّ إِلَيْكُمْ سُلْطَانٌ مُّبِينٌ)

(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 Allah sent him.
(And truly, I seek refuge with my Lord and your Lord, lest you should stone me.) Ibn `Abbas, may Allah be pleased with him, and Abu Salih said, "This refers to a verbal assault, which means insults." Qatadah said, "Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.'"

(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 Allah judges between us.' After Musa, may Allah be pleased with him, had stayed among them for a long time, and the proof of Allah 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. Allah says:

(And Musa 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." Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way.") (10:88-89) And Allah says here:

(And truly, I seek refuge with my Lord and your Lord, lest you should stone me.) Ibn `Abbas, may Allah be pleased with him, and Abu Salih said, "This refers to a verbal assault, which means insults." Qatadah said, "Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.'"

(And Musa said: "These are indeed the people who are criminals.") Whereupon Allah commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir`awn. Allah said:

(Depart you with My servants by night. Surely, you will be pursued.) This is like the Ayah:
And indeed We revealed to Mu'āsā (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)

(And leave the sea as it is (quiet and divided).) When Musa and the Children of Israel has crossed the sea, Musa wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir'awn and prevent him from reaching them. But Allah 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 `Abbas, may Allah be pleased with him, said:

(And leave the sea as it is (quiet and divided).) means, leave it as it is and keep moving. Mujahid said:

(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.' This was also the view of `Ikrimah, Ar-Rabi` bin Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka`b Al-Ahbar, Smak bin Harb and others.

(How many of gardens and springs that they left behind. And green crops) this refers to rivers and wells.

and goodly places, means, fine dwellings and beautiful places. Mujaahid and Sa`d bin Jubayr said:
(and goodly places,) means elevated places.

(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!

(Thus it was) And We made other people inherit them.) namely the Children of Israel.

(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 Allah which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness. Ibn Jarir recorded that Sa`id bin Jubayr said, "A man came to Ibn `Abbas, may Allah be pleased with him, and said to him: `O Abu Al-` Abbas, Allah says,

(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 Allah 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 remember Allah 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 Allah, so the heavens and the earth did not weep for them." Al-`Awfi reported something similar from Ibn `Abbas, may Allah be pleased with him.

(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 Allah 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.

(من فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا)

(From Fir`awn; verily, he was arrogant) means, he was proud and stubborn. This is like the Ayah:

(إنَّ فِرْعَوْنَ عَلَا فِي الأَرْضِ)

(Verily, Fir`awn exalted himself in the land) (28:4).

(فَأَسْتَكْبَرُوا وَكَانُوا أَقْوَمَاءَ عَلَينَ)

(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 اخْتَرَتْنَهُمْ عَلَى عَلَمِ عَلَي الْعَلَمِيِّنَ)

(And We chose them above the nations (Al-` A lamin) with knowledge,) Mujahid said, "This means that they were chosen above those among whom they lived." Qatadah 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 Ayah:

(قَالَ يَمُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ)

(Allah said: "O Musa I have chosen you above men.") (7:144), which means, above the people of his time. This is also like the Ayah:

(وَاصْطَفَيْكَ عَلَى نِسَاءِ الْعَلَمِيِّنَ)

(and (Allah has) chosen you (Maryam) above the women of the nations (Al-` Alamin).) (3:42), i.e., Maryam was chosen above the women of her time. For Khadijah, may Allah be pleased with her, is higher than her in status or is equal to her, as was Asiyah bint Muzahim, the wife of Fir`awn. And the superiority of `Aishah, may Allah be pleased with her, over all other women is like the superiority of Tharid over all other dishes.

(وَءَاتِيَنَّهُمْ مِنَ الْآيَتِ)

(And granted them signs) means clear proofs and extraordinary evidence.

(ما فِيهِ بَلَوًا مُبِينًا)
Refutation of Those Who deny the Resurrection

Here Allah 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,

(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.)

(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. Allah will bring all creatures back, created anew. He will make the evil doers 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 Allah 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`. Allah destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in Surah Saba`. This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them. They Tubba` were Arab descendants of Qahtan, just as these people (Quraysh) were Arab descendants of `Adnan. Among the people of Himyar -- 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 disbeliefing 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-Hirah. It is agreed that he passed through Al-Madinah during the days of Jahiliyyah. 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 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
Ibrahim Al-Khalil, 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 Tawaf 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 Musa, 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-Razzaq recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا أُدْرِي نُبِّئُ نَبِيًا كَانَ، أَمْ غَيْرَ نَبِيٍّ»

(I do not know whether Tubba` was a Prophet or not.) It was narrated that Tamim bin `Abdur-Rahman said: " `Ata' bin Abi Rabah said, `Do not revile Tubba`, for the Messenger of Allah forbade reviling him.' " And Allah knows best.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا
لَعْبِينَ - مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - إِنَّ يَوْمَ الْقِسْرِ مِيقَاتُهُمْ أَجْمَعِينَ - يَوْمَ لا يُعْنَى مَوْلَى عَنْ مَوْلَا شَيْئَا وَلَا هُمْ يُنْصَرُونَ
- إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ العَزيِّ الرَّحِيمُ

(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 Allah has mercy. Verily, He is the All-Mighty, the Most Merciful.)

This World was created for a Wisdom

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

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا بَيْنَالْأَرْضِ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلْذِينَ كَفَرُوا مِنَ النَّارِ
(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)

(أَفْخَسَبْتُمْ أَنَّا خَلَقْنِكُمْ عَبْنَا وَأَنْجَمْنِيْنَةِ لَا تُرْجِعُونَ - فَنَعْلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ)

(Did you think that We had created you in play, and that you would not be brought back to Us So Exalted be Allah, the True King: La ilaha illa Huwa, the Lord of the Supreme Throne!) (23:115-116) Then Allah says:

(إنَّ يَوْمَ الْقَسْلِ مِيَقَنُّهُمْ أَجْمَعِينَ)

(Verily, the Day of Judgement is the time appointed for all of them) This is the Day of Resurrection, when Allah will judge between all creatures, and He will punish the disbelievers and reward the believers.

(مِيَقَنُّهُمْ 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 يُعْلِنِى مَوْلَى عِن مَّوْلَى شَيْنَا)

(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 Ayah:

(فَإِذَا نَفَخْ فِي الْصُّورِ فَلا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسَاءُلُونَ)

(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 يَسَلُّ حَمِيمَ حَمِيمًا يُبِصَرُونَهُمْ)

(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 مَن رَحْمَ اللَّهُ)
(Except him on whom Allah has mercy,) means, and nothing will be of any avail that Day except the mercy of Allah towards His creation.

(إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ)
(Verily, He is the All-Mighty, the Most Merciful.) means, he is the Almighty, with immense mercy.

(إِنَّ شَجْرَةَ الزَّقَعُمَ - طَعَامُ الأَثِيمِ - كَالْمُهْلِ يَعْلَى فِي البِطْنَ - كَغْلِبِ الحَمِيمِ - حُدُوَّهُ فَاعْتِلْوُهُ إِلَى سَوَاءِ الْجَهَيْنِ - ثُمَّ صُبُّوْا فِوْقَ رَأْسِهِ مِنْ عَذَابِ الحَمِيمِ - ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ)
(Verily, the tree of Zaqqum) (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

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

(إِنَّ شَجْرَةَ الزَّقَعُمَ - طَعَامُ الأَثِيمِ)
(Verily, the tree of Zaqqum 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 Ayah, but it is not specifically about him. Ibn Jarir recorded that Abu Ad-Darda' was reciting to a man:

(إنّ شَجَرَةَ الزَّقَّوْمِ - طَعَامُ الْأَثِيمِ)

(Verily, the tree of Zaqqum will be the food of the sinners.) The man said, "The food of the orphan." Abu Ad-Darda', may Allah be pleased with him, said, "Say, the tree of Zaqqum is the food of the evildoer." i.e., he will not have any other food apart from that. Mujahid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth." A similar Marfu` report has been narrated earlier.

(كَالْمُهْلِلُ)

(Like boiling oil,) means, like the dregs of oil.

(كَالْمُهْلِلُ يَغْلِبُ فِي البُطُونِ - كَغْلِبِ الْحَمِيمِ)

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

(حُذُوْهُ)

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

(فَاعْتِلُوْهُ)

(and drag him) means, drag him by pulling him and pushing him on his back. Mujahid said:

(حُذُوْهُ فَاعْتِلُوْهُ)

(Seize him and drag him) means, take him and push him.

(إِلَى سَوَاٰءِ الجَحِيمِ)

(into the midst of blazing Fire.) means, into the middle of it.

(تَمَّ صَبْوَاهُ فَوْقَ رَأسِهِ مِنْ عَذَابِ الْحَمِيمِ)

(Then pour over his head the torment of boiling water.) This is like the Ayah:
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 and intestines, until it goes through his heels; may Allah protect us from that.

(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-Dahhak reported that Ibn `Abbas, may Allah be pleased with him, said: "This means, you are neither mighty nor generous." And Allah's saying:

(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 Allah said:

(Verily, this is that whereof you used to doubt!)
(51. Verily, those who have Taqwa, 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 Hur (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.

The State of Those Who have Taqwa and the Delights

They will enjoy in Paradise When Allah 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-Mathani (i.e., oft-repeated).

(Verily, those who have Taqwa,) i.e., those who fear Allah and are dutiful towards Him in this world,

(Verily, those who have Taqwa,) i.e., those who fear Allah and are dutiful towards Him in this world,
(Among Gardens and Springs). This is in direct contrast to the state of the doomed, who will have the tree of Zaqqum and boiling water.

(يلَبِسُونَ مِن سَندُس)  

(Dressed in Sundus) means, the finest of silk, such as shirts and the like.

(وَإِسْتَبْرَقَ)  

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

(مَتَقَلِينَ)  

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

(كَذَلِكَ وَزَوَّجْنِهِمْ بِحُورِ عِينٍ)  

(So it will be). And We shall marry them to Hur (fair females) with wide lovely eyes.) This will be a gift in addition to the beautiful wives given to them.

(لَمْ يَطْمَمْهُنَّ إِنسُ قَبْلَهُمْ وَلَا جَانٌ)  

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

(كَأَنَّهُنَّ الَّيَاقِوتُ وَالمَرْجَانُ)  

((In beauty) they are like rubies and Marj an.) (55:58)

(هَلْ جَزَاءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ)  

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

(يُدْعَوْنَ فِيهَا بِكَلِّ فَكَهْةٍ عَامِنِينَ)  

(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.
(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 Sahihs that the Messenger of Allah said:

(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.”) This Hadith was already quoted in our discussion of Surah Maryam. ‘Abdur-Razzaq recorded that Abu Sa’id and Abu Hurayrah said, “The Messenger of Allah said:

(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. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

(From Allah’s bounty, He will enter the Garden, and will not be made to die, and will not suffer aught, and will be youthful, and will never grow old.)
(Whoever has Taqwa of Allah, 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.)"

(وَوَقَّهُمْ 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 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. Allah says,

(فِضْلِهِ مِنْ رَبِّكَ ذَلِكَ هُوَ الفَوْزُ العَظِيمُ)

(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 Sahihs that the Messenger of Allah said:

«اَعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَنْ يَدْخُلُهُ عَمَلَةَ 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 Allah" He said,

وَلَا أَنَا أَلَّا أَنْ يَتَغْمَدْنِي اِللهُ بِرَحْمَةٍ مَّنْهُ وَقِضَالِنَا

(Not even me, unless Allah showers me with His mercy and grace.)

(فَإِنّا مَا يِسَرْنَا بِلِسَانِكَ لِعِلْمَهُمْ يَتَذَكَّرُونَ)

(Certainly, We have made this easy in your tongue, in order that they may remember. ) means, 'We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

(لِعِلْمَهُمْ 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. Allah says to His Messenger, consoling him and promising him victory, and warning those who reject him that they will be destroyed.
(Wait then; verily, they (too) are waiting.) meaning, `they will 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 Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allah says:

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

(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 Tafsir of Surat Ad-Dukhan. All praise and thanks are due to Allah and in Him is all strength and protection.

The Tafsir of Surat Al-Jathiyah
(Chapter - 45)
Which was revealed in Makkah

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

(Verily, Allah decreed: `The earth will be for those who bear witness to the truth on the Day when the earth will be divided among them, -- the Day when they will be held accountable for their actions.')