

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - وَأَنَّ سَعْيَهُ سَوْفَ  
يُرَى - ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى - وَأَنَّ إِلَى رَبِّكَ  
الْمُنْتَهَى )

(Or is he not informed with what is in the Scriptures of Musa. And of Ibrahim who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything.) (53:36-42) And so forth, until the end of these Ayat. Abu `Aliyah said, "The story of this Surah is in the earlier Scriptures." Ibn Jarir preferred the view that the meaning of Allah's statement,

(إِنَّ هَذَا)

(Verily, this) is referring to His previous statement,

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى -  
بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةَ خَيْرٌ وَأَبْقَى  
(

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.) Then Allah says,

(إِنَّ هَذَا)

(Verily, this) meaning, the content of this discussion,

(إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ  
وَمُوسَى )

(in the former Scriptures, the Scriptures of Ibrahim and Musa.) This view that he (At-Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd. And Allah knows best. This is the end of the Tafsir of Surat Al-A` la (Sabbih). All praise and blessings are due to Allah, and He is the Giver of success and protection from error.

**The Tafsir of Surat Al-Ghashiyah**

## (Chapter - 88)

### Which was revealed in Makkah

#### Reciting Surat Al-A` la and Al-Ghashiyah in the Friday Prayer

has already been mentioned on the authority of An-Nu` man bin Bashir that the Messenger of Allah used to recite Surat Al-A` la (87) and Al-Ghashiyah in the `Id and Friday prayers. Imam Malik recorded that Ad-Dahhak bin Qays asked An-Nu` man bin Bashir, "What else did the Messenger of Allah recite on Friday along with Surat Al-Jumu` ah" An-Nu` man replied, "Al-Ghashiyah (88)." This narration has been recorded by Abu Dawud, An-Nasa'i, Muslim and Ibn Majah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ - وَجُوهُ يَوْمَئِذٍ خَشِيعَةٌ  
- عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى نَارًا حَامِيَةً - تُسْقَى مِنْ  
عَيْنٍ آَنِيةٍ - لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ - لَا  
يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ )

(1. Has there come to you the narration of Al-Ghashiyah (the overwhelming)) (2. Some faces that Day will be Khashi` ah.) (3. Laboring, weary.) (4. They will enter into Fire, Hamiyah.) (5. They will be given to drink from a boiling (Aniyah) spring,) (6. No food will there be for them but from Dari` ,) (7. Which will neither nourish nor avail against hunger.)

#### The Day of Judgement and what will happen to the People of the Fire during it Al-Ghashiyah is one of the names of the Day of Judgement.

This was said by Ibn ` Abbas, Qatadah and Ibn Zayd. It has been called this because it will overwhelm the people and overcome them. Allah then says,

(وَجُوهُ يَوْمَئِذٍ خَشِيعَةٌ )

(Some faces that Day will be Khashi` ah.) meaning, humiliated. This was said by Qatadah. Ibn ` Abbas said, "They will be humble but this action will be of no benefit to them." Then Allah says,

## (عَامِلَةٌ نَّاصِبَةٌ)

(Laboring, weary.) meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hafiz Abu Bakr Al-Burqani narrated from Abu `Imran Al-Jawni that he said, " `Umar bin Al-Khattab passed by the monastery of a monk and he said: `O monk!' Then the monk came out, and `Umar looked at him and began to weep. Then it was said to him: `O Commander of the faithful! Why are you weeping' He replied: `I remembered the statement of Allah, the Mighty and Majestic, in His Book,

## (عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى نَارًا حَامِيَةً)

(Laboring, weary. They will enter into Fire, Hamiyah.) So that is what has made me cry. " Al-Bukhari recorded that Ibn `Abbas said,

## (عَامِلَةٌ نَّاصِبَةٌ)

(Laboring, weary.) "The Christians." It is narrated that `Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and perdition." Ibn `Abbas, Al-Hasan, and Qatadah all said,

## (تَصَلَّى نَارًا حَامِيَةً)

(They will enter into Fire, Hamiyah) meaning, hot with intense heat.

## (تُسْقَى مِنْ عَيْنٍ آَنِيةٍ)

(They will be given to drink from a boiling (Aniyah) spring.) meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn `Abbas, Mujahid, Al-Hasan and As-Suddi. Concerning Allah's statement,

## (لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but from Dari` ,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "A tree from the Hellfire." Ibn `Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said, "It is Ash-Shibriq (a type of plant)." Qatadah said, "The Quraysh called it Ash-Shabraq in the spring and Ad-Dari` in the summer." `Ikrimah said, "It is a thorny tree which reaches down to the ground." Al-Bukhari related that Mujahid said, "Ad-Dari` is a plant that is called Ash-Shibriq. The people of the Hijaz call it Ad-Dari` when it dries, and it is poisonous." Ma` mar narrated that Qatadah said,

## (لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but from Dari` ,) "This is Ash-Shibriq. When it dries it is called Ad-Dari` ." Sa` id narrated from Qatadah that he said,

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ )

(No food will there be for them but Dari` ,) "This is of the worst, most disgusting and loathsome of foods." Concerning Allah's statement,

(لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ )

(Which will neither nourish nor avail against hunger.) This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

(وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لَسَعِيهَا رَاضِيَةٌ فِي جَنَّةٍ  
عَالِيَةٍ لَّا تَسْمَعُ فِيهَا لَغِيَّةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا  
سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ مَوْضُوعَةٌ وَنَمَارِقُ  
مَصْفُوفَةٌ وَزَرَابِيٌّ مَبْثُوثَةٌ )

(8. Faces that Day will be joyful,) (9. Glad with their endeavor.) (10. In a lofty Paradise.) (11. Where they shall neither hear harmful speech nor falsehood.) (12. Therein will be a running spring.) (13. Therein will be thrones raised high.) (14. And cups set at hand.) (15. And Namariq, set in rows.) (16. And Zarabi, spread out (Mabthuthah).)

## The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says,

(وَجُوهٌ يَوْمَئِذٍ )

(Faces that Day.) meaning, on the Day of Judgement .

(نَّاعِمَةٌ )

(will be joyful,) meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyan said,

(لَسَعِيهَا رَاضِيَةٌ )

(Glad with their endeavor.) "They will be pleased with their deeds." Then Allah says,

(فِي جَنَّةٍ عَالِيَةٍ )

(In a lofty Paradise.) meaning, elevated and brilliant, secure in their dwellings.

(لَا تَسْمَعُ فِيهَا لَغِيَةً )

(Where they shall neither hear harmful speech nor falsehood.) meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allah says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا)

(They shall not hear therein any Laghw, but only Salam.) (19:62) Allah also says,

(لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(Free from any Laghw, and free from sin.) (52:23) and He says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيمًا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا )

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salam! Salam!" ) (56:25-26) Then Allah continues,

(فِيهَا عَيْنٌ جَارِيَةٌ )

(Therein will be a running spring.) meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs. Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

«أَنْهَارُ الْجَنَّةِ تَفْجَرُ مِنْ تَحْتِ تِلَالٍ أَوْ مِنْ تَحْتِ  
جِبَالِ الْمِسْكِ»

(The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.)

(فِيهَا سُرُرٌ مَّرْفُوعَةٌ )

(Therein will be thrones raised high.) meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

(وَأَكْوَابُ مَوْضُوعَةٌ )

(And cups set at hand.) meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

(وَنَمَارِقُ مَصْفُوفَةٌ )

(And Namariq set in rows.) Ibn `Abbas said, "An-Namariq are pillows." This was also said by `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others. Concerning Allah's statement,

(وَزَرَائِبُ مَبْثُوثَةٌ )

(And Zarabi, spread out (Mabthuthah).) Ibn `Abbas said, "Az-Zarabi are carpets." This was also said by Ad-Dahhak and others. Here the word Mabthuthah means placed here and there for whoever would like to sit upon them.

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ - وَإِلَى  
السَّمَاءِ كَيْفَ رُفِعَتْ - وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ  
- وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ - فَذَكِّرْ إِنَّمَا أَنْتَ  
مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ - إِلَّا مَنْ تَوَلَّى  
وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ - إِنَّ إِلَيْنَا  
إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ )

(17. Do they not look at the camels, how they are created) (18. And at the heaven, how it is raised) (19. And at the mountains, how they are rooted) (20. And at the earth, how it is outspread) (21. So remind them -- you are only one who reminds.) (22. You are not a Musaytir over them.) (23. Save the one who turns away and disbelieves.) (24. Then Allah will punish him with the greatest punishment.) (25. Verily, to Us will be their return;) (26. Then verily, for Us will be their reckoning.)

## The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allah commands His servants to look at His creations that prove His power and greatness. He says,

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ )

(Do they not look at the camels, how they are created) Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qadi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allah raised it in such magnificence above the ground. This is as Allah says,

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا  
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ )

(Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it) (50:6) Then Allah says,

(وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ )

(And at the mountains, how they are rooted) meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

(وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ )

(And at the earth, how it is outspread) meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

## The Story of Dimam bin Tha` labah

These are the things Dimam swore by after questioning the Messenger of Allah . This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said, "We were prohibited from asking the Messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, `O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allah sent you.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) The man said, Who created the heaven? He (the Prophet ) replied,

«اللَّهُ»

,(Allah.) The man said, Who created the earth? He (the Prophet ) replied,

«اللَّهُ»

,(Allah). The man said, `Who erected these mountains and placed in them whatever is in them' He (the Prophet ) replied, `Allah). Then the man said, `By the One Who created the heaven, the earth, and erected these mountains, did Allah send you' He (the Prophet ) said,

«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ) said,

«صَدَقَ»

(He told the truth.) The man then said, `By He Who has sent you, did Allah command you with this' He (the Prophet ) replied,

«نَعَمْ»

(Yes.) The man then said, `Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ) said,

«صَدَقَ»

(He told the truth.) Then the man said, `By He Who has sent you, did Allah command you with this' He (the Prophet ) replied,



«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka`bah), for whoever is able to find a way there.' He (the Prophet ) said,

«صَدَقَ»

(He told the truth.) Then the man turned away to leave while saying, `By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

(If he has spoken truthfully, he will certainly enter Paradise.) This Hadith was recorded by Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.

### **The Messenger is only charged with delivering the Message**

Allah says,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(So remind them -- you are only one who reminds. You are not a Musaytir over them) meaning, "O Muhammad! Remind the people with what you have been sent with to them."

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) (13:40) Then Allah says,

(لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(You are not a Musaytir over them.) Ibn `Abbas, Mujahid and others said, "You are not a dictator over them." This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith." Imam Ahmad recorded from Jabir that the Messenger of Allah said,

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I have been commanded to fight the people until they say La ilaha illallah (none has the right to be worshipped except Allah). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allah, the Mighty and Majestic.)" Then he recited,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(So remind them - you are only one who reminds. You are not a dictator over them -) This is how Muslim recorded this Hadith in his Book of Faith, and At-Tirmidhi and An-Nasa'i also recorded it in their Sunans in the Books of Tafsir. This Hadith can be found in both of the Two Sahihs.

### The Threat for Whoever turns away from the Truth

Concerning Allah's statement,

(إِلَّا مَنْ تَوَلَّى وَكَفَرَ )

(Save the one who turns away and disbelieves.) meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allah's statement,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(So he neither believed nor prayed! But on the contrary, he belied and turn away!) (75:31-32) Thus, Allah says,

(فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ )

(Then Allah will punish him with the greatest punishment.) Allah then says,

(إِنَّ إِلَيْنَا إِيَابَهُمْ )

(Verily, to Us will be their return;) meaning, their place of return and their resort.

(ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ )

(Then verily, for Us will be their reckoning.) meaning, 'We will reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil. This is the end of the Tafsir of Surat Al-Ghashiyah.

## The Tafsir of Surat Al-Fajr

(Chapter - 89)

Which was revealed in Makkah

### Recitation of Surat Al-Fajr in the Prayer

An-Nasa'i recorded a narration from Jabir that Mu`adh prayed a prayer and a man came and joined him in the prayer. Mu`adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu`adh was informed of this he said, "(He is) a hypocrite." He (Mu`adh) then informed the Messenger of Allah of what happened. The Prophet then asked the young man (about it) and he replied, "O Messenger of Allah! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allah then said,

«أَفْتَانُ يَا مُعَاذُ! أَيْنَ أَنْتَ مِنْ

(سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى )

(وَالشَّمْسِ وَضُحَاهَا )

(وَالْفَجْرِ )

(وَاللَّيْلِ إِذَا يَغْشَى )»

(Are you causing trouble Mu`adh Why don't you recite ('Glorify the Name of your Lord the Most High'), ('By the sun and its brightness'), ('By the dawn'), (and ('By the night as it envelops'))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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