Thus have We caused it (the denial of the Qur'an) to enter the hearts of the criminals. They will not believe in it.) (26:200, 201) And Allah said,

وَحَيْلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

(And a barrier will be set between them and that which they desire) (34:54). Therefore, Allah says here,

وَإِنَّهُ لَحَقُّ الْيَقِينِ

(And verily, it (this Qur'an) is an absolute truth with certainty.) meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allah says,

قَضَبْ بِنَاسِمٍ رَبِّكَ الْعَظِيمِ

(So glorify the Name of your Lord, the Most Great.) meaning, He Who sent down this magnificent Qur'an. This is the end of the explanation (Tafsir) of Surat Al-Haqqah. And to Allah belong all praise and blessings.

The Tafsir of Surah Sa'ala Sa'il

(Chapter - 70)

Which was revealed in Makkah

اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سَأَلَ سَأْلٌ بَعْدَابٍ وَاقِعٍ - لَّكَفْرِينَ لَيْسَ لَهُ دَافِعٌ

- مَنْ الْلَّهِ ذِي الْمَعَارِجِ - تَعْرُجُ الْمَلَائِكَةُ وَالْرُّوحُ

إِلَيْهِ فِي يَوْمِ كَانَ مَقَادِيرُهُ خَمْسِينَ أَلْفَ سَنَةٍ -

فَأَصَبَرْ صَبِرًا جَمِيلاً - إِنَّهُمْ يَرْوَتُهُ بَعِيدًا - وَنَرَاهُ قَرِيبًاَ

(1. A questioner asked concerning a torment about to befall) (2. Upon the disbelievers, which none can avert,) (3. From Allah, the Lord of the ways of ascent.) (4. The angels and the Ruh
ascend to Him in a Day the measure whereof is fifty thousand years.) (5. So be patient, with a
good patience.) (6. Verily, they see it (the torment) afar off.) (7. But We see it near.)

A Request to hasten the Day of Judgement

(A questioner asked concerning a torment about to befall) This Ayah contains an assumed
meaning that is alluded to by the letter "Ba". It is as though it is saying, a questioner requested
to hasten on the torment that is about to fall. It is similar to Allah's statement,

(وَإِنَّكُمْ تَأْتَمُّونَ الْعَذَابَ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ)

(And they ask you to hasten on the torment! And Allah fails not His promise.) (22:47) meaning,
that its torment will occur and there is no avoiding it. Al-`Awfi reported from Ibn `Abbas
concerning the Ayah,

(سَأَلَ سَأَلَّ بَعْدَاءِ وَاقِعٍ)

(A questioner asked concerning a torment about to befall) "That is the questioning of the
disbelievers about the torment of Allah and it will occur to them." Ibn Abi Najih reported from
Mujahid that he said concerning Allah's statement

(A questioner asked), "A person called out (requesting) for the torment that will occur in the
Hereafter to happen." Then he said, "This is their saying,

(اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِندِكَ فَأَمْثَرْ
عَلَينَا حِجَارَةً مِنَ الْسَّمَاَءَ أوْ أَنْتَنَا بَعْدَابٌ أَليِمٍ)

(O Allah! If this is indeed the truth from you, then rain down stones on us from the sky or bring
on us a painful torment.)" (8:32) Allah's statement,

(وَاقِعَّلِكَ فَرِينَ)

(about to befall (Waqi`) upon the disbelievers,) means, it is waiting in preparation for the
disbelievers. Ibn `Abbas said, "Waqi` means coming.

(لِيَسَ لَهُ دَافِعٌ)
(which non can avert) meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allah says,

(مَنَ الْلَّهِ ذيِّ الْمَعَارِجِ)

(From Allah, the Lord of the ways of ascent (Al-Ma` arij).)

The Tafsir of "Lord of the ways of ascent"

Ali bin Abi Talhah reported from Ibn `Abbas, "Lord of the ways of ascent means loftiness and abundance." Mujahid said, "Lord of the ways of ascent means the ways of ascension into the heavens." Concerning Allah's statement,

(تَعْرِجُ الْمَلَائِكَةَ وَالرُّوحِ إِلَيْهِ)

(The angels and the Ruh Ta`ruju to Him) `Abdur-Razzaq reported from Ma`mar from Qatadah that Ta`ruju means to ascend. In reference to the Ruh, Abu Salih said, "They are creatures from the creation of Allah that resemble humans but they are not humans." It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Arwah) of the Children of Adam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Hadith of Al-Bara` proves.

The Meaning of "a Day the measure whereof is fifty thousand years"

Concerning Allah's statement,

(فيَ يوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) This refers to the Day of Judgement. Ibn Abi Hatim recorded from Ibn `Abbas that he said concerning the Ayah,

(فيَ يوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) "It is the Day of Judgement." The chain of narration of this report (to Ibn `Abbas) is authentic. Ath-Thawri reported from Smak bin Harb from `Ikrimah that he said concerning this verse, "It is the Day of Judgement." Ad-Dahhak and Ibn Zayd both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah,
(The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.)

"It is the Day of Judgement that Allah has made to be the measure of fifty thousand years for the disbelievers." Many Hadiths have been reported with this same meaning. Imam Ahmad recorded from Abu 'Umar Al-Ghudani that he said, "I was with Abu Hurayrah when a man from Bani `Amir bin Sa`sa`ah passed and it was said: This man is the wealthiest man of Bani `Amir.' So Abu Hurayrah said, 'Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, 'I have been informed that you are a man of great wealth.' The man from Bani `Amir replied, 'Yes, by Allah. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned. So Abu Hurayrah said, 'Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, 'O Abu Hurayrah what is this' Abu Hurayrah replied, 'I heard the Messenger of Allah say,

من كنت لله أبل لا بُغطي حقها في نجذبتها

ودرسها)

(Whoever has camels and does not give their due (Zakah) in their Najdah and their Risl...) We interrupted saying, 'O Messenger of Allah! What is their Najdah and Risl' He said,
(It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakah in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakah in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him...
with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). Then, the man from Bani `Amir said, `What is the due of the camel, O Abu Hurayrah? Abu Hurayrah said, `It is that you give (in your Zakah payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.’” This Hadith was also recorded by Abu Dawud and An-Nasa’i.

A Different Version of this Hadith

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«ما من صاحب خنزف لا يؤدي حقه إلا جعله صفاقح، يحمى عليه في نار جهنم، فتغوى به جبهته وجبهته وظهره، حتى يحكم الله بيين عباده في يوم كان مقداره خمسين ألف سنة مما تعدون، ثم يرى سبيله إما إلى الجنة وإما إلى النار»

(There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allah judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.) Then he (Abu Hurayrah) mentions the rest of the Hadith about the sheep and camels just as mentioned before. In this narration (of Ahmad) the Prophet also added,

«الخيَّل لثلاثة: لرجل أجْر، ولرجل سِئْر، وعلي رجل وزَر»

(The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.) And the Hadith continues. Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it. The intent behind mentioning this here is the Prophet’s statement,
(Until Allah judges between His servants on a day whose measurement is fifty thousand years.)

Instructing the Prophet to have Patience Then

Allah says,

(فَاصْبِرْ صَبْراً جَميِلاً)

(Do be patient, with a good patience.) meaning, `be patient, O Muhammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allah says in another Ayah,

(يَسَعَجُّلُ يِهَا الْذِّينَ لَا يُؤْمِنُونَ بِهَا وَالْذِّينَ أَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.) (42:18) Thus, Allah says,

(إِنْهُمْ يُرَوْنُونَهُ بَعْيَادًا)

(Verily, they see it (the torment) afar off.) meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "Ba`id" here means that which is impossible to occur.

(وَنَرَاهُ قَرِيبًا)

(But We see it (quite) near.) meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

(يَوْمَ تَكُونُ السَّمَاءُ كَالمُهْلِ - وَتَكُونُ الْجِبَالُ كَالعِهْنِ - وَلَا يَسْلُ حَمَيمٌ حَمِيماً - يُيْصَرْوُنَّهُمْ)
(8. The Day that the sky will be like the Al-Muhl.) (9. And the mountains will be like `Ihn.) (10. And no friend will ask a friend,) (11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.) (12. And his wife and his brother,) (13. And his Fasila h who sheltered him,) (14. And all that are in the earth, so that it might save him.) (15. By no means! Verily, it will be the fire of Hell,) (16. Nazza` ah the Shawal) (17. Calling (all) such as turn their backs and turn away their faces.) (18. And collect (wealth) and hide it (from spending it in the cause of Allah).)

Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

(يَوْمَ تَكُونُ السَّمَاءُ كَالمَهْلِ)  
(The Day that the sky will be like the Al-Muhl.) Ibn `Abbas, Mujahid, `Ata, Sa`id bin Jubayr, `Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

(وَتَكُونُ الْجَبَالُ كَالْعَهْنِ)  
(And the mountains will be like `Ihn.) meaning, like fluffed wool. This was said by Mujahid, Qatadah and As-Suddi. This Ayah is similar to Allah's statement,

(وَتَكُونُ الْجَبَالُ كَالْعَهْنِ المنَفُوشَ)  
(And the mountains will be like carded wool.) (101:5) Concerning Allah's statement,

(وَلَا يَسْلُ هَمَيْمُ حَمِيمًا يَبْصَرُونَهُمْ)  
(And no friend will ask a friend, though they shall be made to see one another.) Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others. Al-`Awfi
reported from Ibn `Abbas, “Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allah says,

(لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَمَيْدٍ شَأْنٌ يُغَنِّيهِ)

(Every man that Day will have enough to make him careless of others.)” (80:37) This honorable Ayah is similar to Allah's statement,

(يُأْيِدُهَا النَّاسُ اْتَّقُوا رَبُّكُمْ وَاْحْشَوْا يَوْمَ الْيَوْمِ لَا يَجْزِى وَالْدُّ عَن وَلَدِهِ وَلَا مُولُودٌ هُوَ جَازٌ عَن وَالْدِّي شَيْيَةَ إِنَّ وَعِدَ اللَّهِ حَقٌّ)

(O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allah is true.) (31:33) and He also says,

(وَإِنْ تَدْعَ مُتْقَلَّةً إِلَى حَمْلِهَا لَا يُحَمِّلُ مِنْهَا شَيْءٌ وَلَوْ كَانَ ذا قُرْبَى)

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.) (35:18) and He says,

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبُ بَيْنَهُمْ يَوْمَمَيْدٍ وَلَا يَتَسَاءَلُونَ)

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

(يَوْمَ يُفْرُ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَمَيْدٍ شَأْنٌ يُغَنِّيهِ)

(That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.) (80:34-37) Then Allah's saying here
(the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasilah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!) means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujahid and As-Suddi both said,

(and his Fasilah) "This means his tribe and his kin." Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Malik that he said, "His Fasilah is his mother." Allah said,

(Verily, it will be the fire of Hell,) Here He is describing the Hell-fire and the severity of its heat.

(Nazza` ah the Shawa!) Ibn ` Abbas and Mujahid both said, "It is the skin of the head." Al-Hasan Al-Basri and Thabit Al-Bunani both said,

(Nazza` ah the Shawa!) "This means respectable parts of the face." Qatadah said,

(Nazza` ah the Shawa!) "This means removing his important organs, and the respectable parts of his face, his creation and his limbs." Ad-Dahhak said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining." Ibn Zayd said, "The Shawa is the marrow of the bones." As for,
(Nazza`ah) Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form." Concerning Allah's statement,

(ندعو من أذبر وتولى - وجمع قأوعي)

(Calling (all) such as turn their backs and turn away their faces. And collect and hide it.) meaning, the Fire will call out to its children whom Allah created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allah said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

(وجمع قأوعي)

(And collect and hide it.) meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the Zakah. It has been recorded in a Hadith that the Prophet said,

(لا توعي قيوعي الله عليّك)

(Do not hold back (your wealth) or else Allah will hold back from you.)

(إن الإنسان خلب هلوعا - وإذا مسّه الشر جزوعا - وإذا مسّه الخير مئوعا - إلا المصلين الذين هم على صلاتهم دائمون - والذين في أمولهم حق معلوم - للسائل والمحتاج - والذين يصدفون بيوت الدين - والذين هم من عداب ربهم مشففون - إن عداب ربهم غير مأمون - والذين هم لفروجهم حفظون إلا على أزوجههم أو ما ملكت أيمنهم فأنهم غير معلومين فمن)
Man is Impatient  Allah informs about man and his inclination to corrupt his behavior.

Allah says,

(إنَّ الإِنسَانَ خُلِقَ هُلُوًا) (Verily, man was created very impatient;) Then, Allah explains this statement by saying,

(إِذَا مَسَّهُ الشَّرُّ جَزُوعًا) (Apprehensive when evil touches him;) meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he will receive any good after it.

(وَإِذَا مَسَّهُ السَّيِّئُ مَتُوعًا) (And suppressive when good touches him;) meaning, if he attains any blessing from Allah, he is stingy with it, not sharing it with others. He will withhold the right of Allah with that blessing.  Imam Ahmad said that Abu 'Abdur-Rahman informed them that Musa bin 'Ali bin Rabah told them that he heard his father narrating from 'Abdul-'Aziz bin Marwan bin Al-Hakim that he heard Abu Hurayrah saying, "The Messenger of Allah said,}
(The worst thing that can be in a man is greedy impatience and unrestrained cowardice.) Abu Dawud recorded this Hadith from `Abdullah bin Al-Jarrah on the authority of Abu `Abdur-Rahman Al-Muqri', and this is the only Hadith through `Abdul-'Aziz with him.

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allah says,

ّ)( إلاَّ الْمُصْلِّثِينَ

(Except those who are devoted to Salah.) meaning, man is described with blameworthy characteristics except for He whom Allah protects, helps and guides to good, making its means easy for him -- and these are those people who perform Salah.

ّ)( الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَآٰيَمُونَ

(Those who with their Salah are Da'imun;) It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn Mas'ud, Masruq and Ibrahim An-Nakha'i. It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allah's statement,

ّ)( كَذَّٰلِكَ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِيعُونَ

(Successful indeed are the believers. Those who with their Salah are Khashi`un.) (23:1-2) This was said by `Uqbah bin `Amir. From its meanings is the same terminology used to describe standing (still) water (Al-Ma' Ad-Da'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Da'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer. It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Hadith that has been recorded in the Sahih on the authority of `A'ishah that the Messenger of Allah said,

ّ)( أَحْبَبُ الأَعْمَالِ إِلَى اللَّهِ أَدْوَمَهَا وَإِنْ قَلَ

(The most beloved deeds to Allah are those that are most consistent, even if they are few.) Then Allah says,
(And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.) meaning, in their wealth is a determined portion for those who are in need. Concerning Allah's statement,

(And those who believe in the Day of Recompense.) meaning, they are sure of the Final Return (to Allah), the Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allah says,

(And those who fear the torment of their Lord.) meaning, they are fearful and dreadful.

(Verily, the torment of their Lord is that before which none can feel secure.) meaning, no one is safe from it (Allah's torment) of those who understand the command from Allah, except by the security of Allah Himself. Then Allah says,

(And those who guard their private part (chastity).) meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allah has allowed them to be in. This is why Allah says,

(Except from their wives or their right hand possessions) meaning, from their female slaves.

(Except from their wives or their right hand possessions) meaning, from their female slaves.
(for then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) The explanation of this has already preceded at the beginning of Surat Al-Mu'minun, and therefore does not need to be repeated here. Allah said,

(And those who keep their trusts and covenants.) meaning, if they are given a trust they do not deceit and when they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Hadith,

(The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).) In another narration it states,

(When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.) Concerning Allah's statement,

(And those who stand firm in their testimonies.) This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allah says in another Ayah,

(Who hides it, surely, his heart is sinful.) (2:283) Then Allah says,

(And those who are with their Salah, Yuhaifizun.) meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allah begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Surat Al-Mu'minun. It is exactly the same discussion. This is why Allah says there (in Al-Mu'minun),
These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.) (23:10-11) And He says here,

(These shall dwell in the Gardens, honored.) meaning, they will be honored with various types of pleasures and delights.

(36. So, what is the matter with those disbelievers, before you Muht` in) (37. On the right and on the left, `Izin.) (38. Does every man of them hope to enter the Paradise of Delight) (39. But no! Verily, We have created them out of that which they know!) (40. But no! I swear by the Lord of the easts and the wests that surely We are Able) (41. To replace them by (others) better than them; and We are not to be outrun.) (42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.) (43. The Day when they will come out of the graves quickly as racing to a Nusub,) (44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!)
The Rebuke of the Disbelievers and the Threat against Them

Allah rebukes the disbelievers who, in the time of the Prophet, saw him and the guidance Allah sent him with. They witnessed the magnificent miracles Allah aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allah says,

(Qama lamma qina al-dhikra mu`rrijin - katanhum hamr
mustanfa`rata - qarat min qasura)

(Then what is wrong with them that they run away from admonition As if they were (frightened) wild donkeys. Fleeing from a beast of prey.) (74:49-51) This is the example of disbeliever. And this Ayah is similar. As Allah says,

(Qama aladin kafrowa qablik muhtayeen)

(What is the matter with those disbelievers, before you Muhti` in) meaning, `what is wrong with these disbelievers who are with you, O Muhammad Why are they Muhti` in, meaning hastily running away from you' This is as Al-Hasan Al-Basri said, "Muhti` in means departing."

(Qama aladin kafrowa qablik muhtayeen)

(On the right and on the left, `Izin.) The singular of `Izin is `Izah, which means separating, meaning in their separating and their differing. Al-`Awfi reported from Ibn `Abbas about the Ayah;

(Qama aladin kafrowa qablik muhtayeen)

(What is the matter with those disbelievers, before you Muhti` in.) "They are looking in your direction." Then the Ayah;

(Qama aladin kafrowa qablik muhtayeen)

(On the right and on the left, `Izin.) he (Ibn `Abbas) said, "Al-`Izin is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ) and mocking him." Jabir bin Samurah narrated that the Messenger of Allah came out to them while they were sitting in circles. So the Messenger of Allah said,

(Mama li Araka`um `Azizin?)
(Why do I see you all in groups.) Ahmad, Muslim, Abu Dawud, An-Nasa’i and Ibn Jarir all recorded this Hadith. Then, concerning Allah’s statement,

(Does every man of them hope to enter the Paradise of Delight But no!) meaning, is this their wish, yet they flee from the Messenger in aversion to the truth Are they hoping that they will be admitted into the Gardens of Delight Nay, rather their abode is Hell. Then Allah affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allah mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allah says,

(Verily, We have created them out of that which they know!) meaning, from despised semen. This is as Allah says,

(Did We not create you from a despised water (semen)) (77:20) Allah also says,

(So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.) (86:5-10) Then Allah says,

(But no! I swear by the Lord of the easts and the wests) meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no
final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) (40:57) Allah also says,

(Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Bel!"— and it is!) (36:81,82) So here He says,

(But no! I swear by the Lord of the easts and the wests that surely We are Able --to replace them by (others) better than them..) meaning, ` on the Day of Judgement We will bring them
back (to life) in bodies that are better than these bodies that they have now.' For verily, Allah's power is suitable (able) to do that.

\( \text{وَمَا نَحْنُ يَمْسَبُوقِينَ} \)

(and We are not to be outrun.) meaning, `We are not unable.' This is as Allah says,

\( \text{إِيَحْسَبُ الْإِنسَانُ أَلَّا نَجْمَعُ عِظَامَهُ - بَلَى} \)

(Does man think that We shall not assemble his bones Yes, We are able to put together in perfect order the tips of his fingers.) (75:3,4) Allah also says,

\( \text{نَحْنُ قَدْرِينَ عَلَىٰ أَن نُّسَوَى بَنَانَهُ} \)

(We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.) (56:60,61) Ibn Jarir preferred the meaning to be: `a nation who will obey Us and not disobey Us.' He (Ibn Jarir) interpreted it in the same way as Allah's statements,

\( \text{عَلَىٰ أَن نَّبْدِلَ أَمْتَلَكُمْ وَنَنشِئَكُمْ فِىٰ مَا لَا تَعْلَمُونَ} \)

(To replace them by (others) better than them...) and:

\( \text{الْفَقْرَاءُ وَإِنَّ نَتَّوَلَّوْا يُسَتَبْدِلُ قَوْمَا غَيرَكُمْ ثُمَّ لَا يَكُونُوا} \)

(And if you turn away, He will exchange you for some other people and they will not be like you.) (47:38) However, the first interpretation is more obvious since the other Ayat support that, and Allah the Most High knows best. Then Allah says,

\( \text{فَدَرَّهُمَ} \)

(So leave them) meaning, `O Muhammad!'
(to plunge in vain talk and play about,) meaning, leave them in their denial, disbelief and obstinacy.

(unti they meet their Day which they are promised.) meaning, they are going to know the outcome of that and taste its evil consequences.

(The Day when they will come out of the graves quickly as racing to a Nusub.) meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn `Abbas, Mujahid and Ad-Dahhak, all said, "As if they were rushing towards a flag." Abu `Aliyah and Yahya bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Nasb" (instead of Nusub) with a Fathah over the letter Nun and a Sukun over the letter Sad. This (Nasb) is a verbal noun meaning something that is erected. Al-Hasan Al-Basri recited it as "Nusub" with a Dammah over both the letter Nun and Sad. This (Nusub) means an idol. With this recitation the Ayah means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujahid, Yahya bin Abi Kathir, Muslim Al-Batin, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, Abu Salih, `Asim bin Bahdalah, Ibn Zayd and others. Concerning Allah's statement,

(With their eyes lowered in fear) meaning humbled.

(coversing them with humility.) meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allah).

(That is the Day which they were promised!) This is the end of the Tafsir of Surah Sa'ala Sa'il. And all praise and thanks are due to Allah.

The Tafsir of Surah Nuh