

(And what loss have they if they had believed in Allah and in the Last Day.) (4:39) Then Allah says,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(But you cannot will, unless Allah wills.) meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

(إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.) meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knowing, All-Wise.) Then He says,

(يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًا)

(He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.) meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him. This is the end of the Tafsir of Surat Al-Insan. And all praise and thanks are due to Allah.

The Tafsir of Surat Al-Mursalat

(Chapter - 77)

Which was revealed in Makkah

The Revelation of this Surat and its Recitation in the Maghrib Prayer

-Bukhari recorded from `Abdullah - that is Ibn Mas`ud -- that he said, "While we were with the Messenger of Allah in a cave at Mina,

(وَالْمُرْسَلَاتِ)

(By the Mursalat.) was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet said,

«اقْتُلُوهَا»

(Kill it!) So we quickly went after it, but it got away. Then the Prophet said,

«وَقِيَّتْ شَرَّكُمْ، كَمَا وَقِيْتُمْ شَرَّهَا»

(It was saved from your harm just as you all were saved from its harm.)" Muslim also recorded this Hadith by way of Al-A`mash. Imam Ahmad recorded from Ibn `Abbas, who reported from his mother that she heard the Prophet reciting

(وَالْمُرْسَلَتِ عُرْفَاً)

(By the Mursalat.) in the Maghrib prayer. In a report from Malik on the authority of Ibn `Abbas, he narrated that Umm Al-Fadl (his mother) heard him (Ibn `Abbas) reciting

(وَالْمُرْسَلَتِ عُرْفَاً)

(By the Mursalat `Urfa.) (77:1) so she said, "O my son! You reminded me with your recitation of this Surat. Verily, it is the last thing I heard from the Messenger of Allah . He recited it in the Maghrib prayer (i.e., before he died)." Both Al-Bukhari and Muslim recorded this report in the Two Sahihs by way of Malik.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(وَالْمُرْسَلَتِ عُرْفَاً- فَالْعَصِيفَتِ عَصْفَاً-
وَالنَّشِيرَتِ نَشْرَاً- فَالْفَرَقَتِ فَرَقَاً- فَالْمُلْقِيَتِ
ذِكْرَاً- عُدْرَاً أَوْ نُذْرَاً- إِنَّمَا تُوعَدُونَ لَوَاقِعٌ- فَإِذَا
النُّجُومُ طُمِسَتْ- وَإِذَا السَّمَاءُ فُرَجَّتْ- وَإِذَا
الْجِبَالُ نُسِيفَتْ- وَإِذَا الرُّسُلُ أُقْتَتَتْ- لَآيَ يَوْمٍ
أَجَلَتْ- لِيَوْمِ الْفَصْلِ- وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ-
وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ-)

(1. By the Mursalat `Urfa.) (2. The `Asifat `Asfa.) (3. And the Nashirat Nashra.) (4. The Fariqat that separate.) (5. The Mulqiyat that remind,) (6. Excusing or warning.) (7. Surely, what you are promised will occur.) (8. Then when the stars lose their lights.) (9. And when Furijat the heaven.) (10. And when the mountains are blown away.) (11. And when the Messengers are Uqqitat.) (12. For what Day are these signs postponed) (13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).) (14. And what will explain to you what is the Day of Sorting Out) (15. Woe that Day to the deniers (of the Day of Resurrection)!)

Allah's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Hatim recorded that Abu Hurayrah said,

(وَالْمُرْسَلَاتِ عُرْفًا)

(By the Mursalat `Urfa.) "The angels." From Masruq, Abu Ad-Duha, Mujahid in one narrations from him, As-Suddi and Ar-Rabi` bin Anas, statements similar to this have been reported. It has been reported from Abu Salih that he said, "These are the Messenger." In another narration from him (Abu Salih) he said that it means the angels. Abu Salih has also said the meaning of Al-`Asifat, An-Nashirat, Al-Fariqat and Al-Mulqiyat, that they all refer to the angels. Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Batin, who reported from Abu Al-`Ubaydayn that he asked Ibn Mas`ud about the meaning of Al-Mursalat `Urfa, and he (Ibn Mas`ud) said, "The wind." He said the same about Al-`Asifat `Asfa and An-Nashirat Nashra, that they all refer to the wind. Ibn `Abbas, Mujahid and Qatadah all said the same. Ibn Jarir confidently affirmed that Al-`Asifat `Asfa means the wind just as Ibn Mas`ud and those who followed him said. However, he (Ibn Jarir) did not affirm whether An-Nashirat Nashra are the angels or the wind as has preceded. It has been reported from Abu Salih that An-Nashirat Nashra is the rain. The most obvious meaning is as Allah says,

(وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ)

(And we send the winds fertilizing.) (15:22) He also says,

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْ
رَحْمَتِهِ)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).) (7:57) Similarly, Al-`Asifat are winds. It is said (in Arabic) that the winds `Asifat when they make noise with their blowing. Likewise, An-Nashirat are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord. Allah then says,

(فَالْفَرِيقَاتِ فَرَقًا - فَاَلْمُلْقِيَاتِ ذِكْرًا - عُذْرًا أَوْ
نُذْرًا)

(The Fariqat that separate, the Mulqiyat that remind, excusing or warning.) meaning, the angels. This was said by Ibn Mas`ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Ath-Thawri. There is no difference of opinion here, because they (the angels) are the ones who descend with Allah's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvment for the creatures and a warning for them of Allah's torment if they oppose His command. Allah said,

(إِنَّمَا تُوعَدُونَ لَوَاقِعٌ)

(Surely, what you are promised will occur.) This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allah says,

(فَإِذَا النُّجُومُ طُمِسَتْ)

(Then when the stars lose their lights.) meaning, their light will leave. This is similar to Allah's statement,

(وَإِذَا النُّجُومُ انكَدَرَتْ)

(And when the star fall.) (81:2) It is also similar to His statement,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ)

(And when the stars have fallen and scattered.) (82:2) Then Allah says,

(وَإِذَا السَّمَاءُ فُرِجَتْ)

(And when Furijat the heaven.) meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

(وَإِذَا الْجِبَالُ تُسْفَتُ)

(And when the mountains are blown away.) meaning, they will be removed and no sight or trace of them will remain. This is as Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا)

(And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust.") (20:105) Allah also says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.) (18:47) Then He says,

(وَإِذَا الرُّسُلُ أُقِّتَتْ)

(And when the Messengers are Uqqitat.) Al-`Awfi narrated from Ibn `Abbas that he said that Uqqitat means "Gathered." Ibn Zayd said, "This is similar to Allah's statement,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ)

(On the Day when Allah will gather the Messengers together.) Mujahid said,

(أُقِّتَتْ)

(Uqqitat.) "This means postponed." Ath-Thawri narrated from Mansur, who narrated from Ibrahim that he said concerning the word,

(أُقِّتَتْ)

(Uqqitat.) "This means promised." It seems as though he holds this to be similar to Allah's statement,

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ
وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ)

(And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.) (39:69) Then Allah says,

(لَأَيِّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ - وَمَا أَدْرَاكَ مَا
يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا)

(For what Day are these signs postponed For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers!) Allah is saying, 'for which day are the Messengers postponed and their matter expected, so that the Hour will be established' This is as Allah says,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعَدِهِ رُسُلُهُ إِنَّ اللَّهَ
عَزِيزٌ ذُو انتِقَامٍ - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ
الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:47, 48) This is the Day of Sorting Out, as Allah says,

(لِيَوْمِ الْفَصْلِ)

(the Day of Sorting Out.) Then Allah says, in magnifying its matter,

(وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا)

(And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers.) meaning, woe unto them from Allah's torment that is coming in the future.

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ - ثُمَّ نُتَّبِعُهُمُ الْآخِرِينَ - كَذَلِكَ
 نَفْعَلُ بِالْمُجْرِمِينَ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ أَلَمْ نَخْلُقْكُمْ
 مِنْ مَّاءٍ مَّهِينٍ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ إِلَى قَدَرٍ
 مَّعْلُومٍ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ
 أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوَاتًا وَجَعَلْنَا
 فِيهَا رَوَاسِيَ شِمَخَاتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا وَيَلُومُنَّ
 يَوْمَئِذٍ الْمُكَذِّبِينَ)

(16. Did We not destroy the ancients) (17. So shall We make later generations to follow them.)
 (18. Thus do We deal with the criminals.) (19. Woe that Day to the deniers!) (20. Did We not
 create you from a despised water) (21. Then We placed it in a place of safety,) (22. For a
 known period) (23. So We did measure; and We are the best to measure.) (24. Woe that Day to
 the deniers!) (25. Have We not made the earth Kifat (a receptacle)) (26. For the living and the
 dead) (27. And have placed therein fixed towers, and have given you Furat water) (28. Woe
 that Day to the deniers!)

The Call to contemplate the various Manifestations of Allah's Power

Allah says,

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ)

(Did We not destroy the ancients) meaning, those who rejected the Messengers and opposed
 what they came to them with.

(ثُمَّ نُتَّبِعُهُمُ الْآخِرِينَ)

(So shall We make later generations to follow them.) meaning, from those who are similar to
 them. Thus, Allah says,

(كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ)

(Thus do We deal with the criminals. Woe that Day to the deniers!) Ibn Jarir said this. Then
 Allah reminding His creatures of His favor, and using the beginning of creation to support the
 idea of repeating it, He says:

(أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ)

(Did We not create you from a despised water) meaning, weak and despised in comparison to the power of the Creator. This is similar to what has been reported in the Hadith of Busr bin Jahhash (that Allah says),

«ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

("(O) Son of Adam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)")

(فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ)

(Then We placed it in a place of safety,) meaning, `We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allah said:

(إِلَى قَدَرٍ مَّعْلُومٍ)

(For a known period) meaning, for a fixed period of time, which is from six months to nine months. Thus, Allah says,

(فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(So We did measure; and We are the best to measure. Woe that Day to the deniers!) Then Allah says,

(أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا - أَحْيَاءَ وَأَمْوتًا)

(Have We not made the earth Kifat for the living and the dead) Ibn `Abbas said, "Kifat means a place of shelter." Mujahid said, "It holds the dead so that nothing is seen of it." Ash-Sha' bi said, "Its interior is for your dead and its surface is for your living." Mujahid and Qatadah also said this.

(وَجَعَلْنَا فِيهَا رَوَاسِيَ شِمَخَاتٍ)

(And have placed therein fixed towers,) meaning, the mountains. The earth is held in place with them so that it does not shake and sway.

(وَأَسْقَيْنَكُم مَّاءً فُرَاتًا)

(and have given you Furat water) meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

(انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَى
ظِلٍّ ذِي ثَلَاثِ شُعَبٍ - لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ
اللَّهَبِ - إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَلَةٌ
صُفْرٌ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ هَذَا يَوْمٌ لَا يَنْطِقُونَ
وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ إِن كَانَ لَكُمْ
كَيْدٌ فَكِيدُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(29. (It will be said to the disbelievers): "Depart you to that which you used to deny!") (30. "Depart you to a shadow in three columns,") (31. "Neither shady nor of any use against the fierce flame of the Fire.") (32. Verily, it (Hell) throws sparks (huge) as Al-Qasr,) (33. As if they were Sufr camels.) (34. Woe that Day to the deniers (of the Day of Resurrection)!) (35. That will be a Day when they shall not speak (during some part of it),) (36. And they will not be permitted to put forth any excuse.) (37. Woe that Day to the deniers (of the Day of Resurrection)!) (38. That will be a Day of Decision! We have brought you and the men of old together!) (39. So, if you have a plot, use it against Me (Allah)!) (40. Woe that Day to the deniers (of the Day of Resurrection)!)

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allah informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَى
ظِلِّ ذِي ثَلَاثِ شُعَبٍ)

(Depart you to that which you used to deny! Depart you to a shadow in three columns,) meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

(لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ)

(Neither shady nor of any use against the fierce flame of the Fire.) meaning, shade of the smoke that comes from the flame -- which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allah said,

(إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ)

(Verily, it throws sparks as Al-Qasr,) meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas`ud said, "Like forts." Ibn `Abbas, Mujahid, Qatadah and Malik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."

(كَأَنَّهُ جِمَلَةٌ صُفْرٌ)

(As if they were Sufur camels.) means, black camels. This is the view of Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarir favored this view. Ibn `Abbas Mujahid, and Sa`id bin Jubayr said about,

(جِمَلَةٌ صُفْرٌ)

(Sufur camels.) "Meaning ropes of ships."

(إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ)

(Verily, it (Hell) throws sparks as Al-Qasr.) Imam Al-Bukhari recorded from Ibn `Abbas that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qasr."

(كَأَنَّهُ جِمَلَةٌ صُفْرٌ)

(As if they were Sufur camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!)

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

(هَذَا يَوْمٌ لَا يَنْطِقُونَ)

(That will be a Day when they shall not speak,) meaning, they will not speak.

(وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ)

(And they will not be permitted to put forth any excuse.) meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) Then Allah says,

(هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَئِينَ - فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ)

(That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!) This is an address from the Creator to His servants. He says to them,

(هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَئِينَ)

(That will be a Day of Decision! We have brought you and the men of old together!) meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

(فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا)

(So, if you have a plot, use it against Me!) This is a serious threat and a harsh warning. It means, 'if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allah says,

(يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا
مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ
إِلَّا بِسُلْطَانٍ)

(O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (55:33) Allah also says,

(وَلَا تَضُرُّوهُ شَيْئًا)

(And you will not harm Him in the least.) (11:57) It is narrated in a Hadith (that Allah said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ
تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

("O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and thereby harm Me.")

(إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ - وَفَوْكِهِ مِمَّا
يَشْتَهُونَ كُلُّوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَيَلُّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
كُلُّوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ وَيَلُّ يَوْمَئِذٍ
لِلْمُكَذِّبِينَ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ وَيَلُّ
يَوْمَئِذٍ لِلْمُكَذِّبِينَ فَبَأَى حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ)

(41. Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe) r camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) esuA ? Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe)

The Final Abode for Those Who have Taqwa

Allah informs that His servants who have Taqwa and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmum, which is purrid, black smoke. Allah says,

(وَفَوْكِهِ مِمَّا يَشْتَهُونَ)

(And fruits, such as they desire.) meaning, and from other types of fruits, they will have whatever they request.

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ)

(Eat and drink comfortably for that which you used to do.) meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allah says;

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(Verily, thus We reward the Muhsinin.) meaning, `this is Our reward for whoever does good deeds.'

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!)

A Threat for Whoever denies the Day of Judgement

Allah says,

(كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ)

(Eat and enjoy yourselves for a little while. Verily, you are criminals.) This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allah says, s

(كُلُوا وَتَمَتَّعُوا قَلِيلًا)

(Eat and enjoy yourselves for a little while.) meaning, for a period of time that is short, small and brief.

(إِنَّكُمْ مُجْرِمُونَ)

(Verily, you are criminals.) meaning, then you all will be driven to the fire of Hell which has already been mentioned.

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) This is similar to Allah's statement,

(نُتَمَتَّتُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall oblige them to a great torment.) (31:24) Allah also says,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69,70) Then Allah says,

(وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ)

(And when it is said to them: "Bow down yourself!" They bow not down.) meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allah says,

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ)

(Woe that Day to the deniers!) Then Allah says,

(فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ)

(Then in what statement after this will they believe) meaning, if they do not believe in this Qur'an, then what talk will they believe in This is as Allah says,

(فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ)

(Then in which speech after Allah and His Ayat will they believe) (45: 6) This is the end of the Tafsir of Surat Al-Mursalat, and all praise and thanks are due to Allah. He is the Giver of success and security.

The Tafsir of Surat An-Naba

(Chapter - 78)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبِيِّ الْعَظِيمِ - الَّذِي هُمْ فِيهِ
مُخْتَلِفُونَ - كَلَّا سَيَعْلَمُونَ - ثُمَّ كَلَّا سَيَعْلَمُونَ -
أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا - وَالْحِبَالَ أُوتَادًا -
وَخَلَقْنَاكُمْ أَزْوَاجًا - وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا - وَجَعَلْنَا
الَّيْلَ لِبَاسًا - وَجَعَلْنَا النَّهَارَ مَعَاشًا - وَبَنَيْنَا فَوْقَكُمْ
سَبْعًا سِدَادًا - وَجَعَلْنَا سِرَاجًا وَهَاجًا - وَأَنْزَلْنَا