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

(ومَّا تَشَاءُونَ إِلَّا أَن 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 أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً)

(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 عَلِيماً حَكِيماً)

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

(يَدْخِلُ مِنْ يَشَاءُ فِي رَحْمَتِهِ وَالْطَّلَمَيْنِ أَعْدَ لَهُمْ عَذَابًا عَلِيماً)

(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,

(وَالْمُرْسَالَتِ)

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

وَقَتَتْ شَرْكَكُمْ، كَمَا وَقَتَتْ شَرْكَهَا

(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

وَالمَرْسَلَتِ عُرَفْاً

(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

وَالمَرْسَلَتِ عُرَفْاً

(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 Sahih by way of Malik.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

وَالمَرْسَلَتِ عُرَفْاً - فَالْعَصْيَتِ عَصْفَةً

وَالْحَشْرَتِ نَشْرًا - فَالْفَرْقَتِ فَرِقًا - فَالْمُلْقِيَتِ ذِكْرًا - عُذَّرًا أو نَذَرًا - إِنَّمَا تُوَعَّدُونَ لَوْقَعْ - فَإِذَا النَّجُومُ طَمِسَتْ - وَإِذَا السَّمَاةُ فُرِجَتْ - وَإِذَا الحِبَالُ نُسِقَتْ - وَإِذَا الرَّسُلُ أَقْتَتْ - لَا يَوْمُ أَجْلَتْ - لَيَوْمَ الْقَصَّل - وَمَا أَدْرَاكَ مَا يَوْمُ الْقَصَّل - وَيَلُوُّ يَوْمٌ مِّنْ ذِلِّكَ الْمُخْتَذِينِ -)
(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 Furij at 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 عُرْفَةُ)

(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 الرَّيْاحَ لَوَاقِعًا)

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

(وَهُوَ الَّذِي يُرْسِلُ الرَّيْاحَ بَشْرِىَ 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,
(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 absolution for the creatures and a warning for them of Allah's torment if they oppose His command. Allah said,

(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,

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

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

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

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

(وَإِذَا الْجَبَالُ نُسِقَتْ)

(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 نُسِيرُ الْجَبَالَ وَتَرَى الْأَرْضَ بَارَزَةً)

(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 أُقْطِنَتْ)

(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,

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

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

(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,

(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,

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

Allah says,

(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 Kft (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!)

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Allah says,
(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),

«ابن آدم أنت نعجزننا وقد خلقنا من مثل هذى؟»

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

(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:

(إلى قدَر مَعْلُومٍ)

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

(فَقَدْ رَنَّا قَبْعَمَ الْقَدِيرُونَ وَيَلَ يُوْمَ مَيْدَانِ للْمُكَذِّبِينَ)

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

(وَجَعَلْنَا فِي هَيْثَا رَوَاسِي شَمِيحَتٍ)

(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 فِي هَيْثَا رَوَاسِيَ شَمِيحَتٍ)

(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.
(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.

(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.

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:
(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.

(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,

(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."

(As if they were Sufr 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 Sā`id bin Jubayr said about,

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

(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.

(As if they were Sufr camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."
The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

(هَذَا يَوْمُ لَا يَنْطِفُونَ)

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

(وَلَا يُؤْتَنَّ لَهُمْ فَیَعِتْذَرُونَ)

(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:

(وَيْلَ يَوْمَئِذٍ لَّلَّمُكْدِبِينَ)

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

(هَذَا يَوْمُ الْقَضَالِ ۖ جَمَعْتَنَّكُمْ وَالآمِرَينَ ۖ فَإِنْ كَانَ لَكُمْ كَيْبُ فَكُيدُونَ)

(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 الْقَضَالِ ۖ جَمَعْتَنَّكُمْ وَالآمِرَينَ)

(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,
(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,

(يمعِشَرُ الْجِنَِّ وَالْإِنْسَ إِنْ أَسْتَطَعْتُمْ أَنْ تَتَنْفَذُوا مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ قَانُفُدُوا لَا تَتَنْفَذُونَ إِلَّا بَسْلَطَنَّ)

(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,

(ولا تَضْرُّونَهُ 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 تَبْلَغُوا تَفْعِي قَتَّالَوْنِي، وَلْنَ تَبْلَغُوا ضَرَّي فَتَضْرُّونِي»

("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 الْمُتَقِينَ فِي ظَلِلِ وَعِيُّونٍ - وَقُوْكَةٍ مِمَّا يَشْتَهُونَ كُلُوا وَأَشْرَبُوا هَنِيَّةً يَمَا كُنْتُمْ تَعْمَلُونَ إِنَّا كَذَّلِكَ نَجْزِى الْمُحْسِنِينَ وَيْلٌ يَوْمِئِدْ لِلْمُكَذِّبِينَ كُلُوا وَتَمْتَعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ وَيْلٌ يَوْمِئِدْ لِلْمُكَذِّبِينَ وَإِذَا قِيلٌ لَهُمْ ارْكَعُوا لا يَرْكَعُونَ وَيْلٌ يَوْمِئِدْ لِلْمُكَذِّبِينَ قَبْأَيْ حَدِيثٍ بَعْدَهُ يَوْمِئِدُونَ)
(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?)

These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men.

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 putrid, black smoke. Allah says,

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

(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;

(Verily, thus We reward the Muhsinin.) meaning, `this is Our reward for whoever does good deeds.'
A Threat for Whoever denies the Day of Judgement

Allah says,

(کُلّوَا وَتَمْتَعُوا 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

(کُلّوَا وَتَمْتَعُوا 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.

(وَيَلِيَّ يَوْمَئِذٍ لِّلْمُكَذِّبينَ)

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

(نَمَتِّعُكُمْ قَلِيلًا ثُمَّ نَضْرُطَرُوهُمْ إِلَى عَذَابٍ عَظِيمٍ)

(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 الَّذينَ يَقْتُروُنَ عَلَى اللَّهِ الَّذِيْنَ كُذِّبُوا لَا يَقْتَلُونَ - مَنْ تَعُنَّ فِي الْدُنْيَا ثُمَّ إِلَيْنَا مَرْجَعُهُمْ ثُمَّ نَذِيفُهُمْ العَذَابُ الشَّدِيدُ 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,

(وَإِذًا قَبِلَ 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,

وَيْلَ ِيَوْمِيَّ نَزِيدٍ لِّلْمُكْذِبِينَ

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

قَبَآيْلٍ 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,

قَبَآيْلٍ حَدِيثٍ بَعْدَ اللَّهِ وَعَآيَتَهُ 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 ِبِيَسَأَءْلُونَ ْعَنْ النَّبِيِّ العَظِيمِ َالْذِّى هُمْ فِيهِ

مُخْتَلِفُونَ ِكَلَا سَيَعْلَمُونَ ْثَمَّ كَلَا سَيَعْلَمُونَ

أَلَمْ نَجْعِلَ َالأَرْضَ مِهَادًا َوَالْجِبَالَ أَوْتَادًا َوَخَلَقْنَكُمْ أُرُوجًا َوَجَعَلْنَا نَوْمًا ْسُبُاتًا َوَجَعَلْنَا

الْيَلِّ ِبَيَاسًا َوَجَعَلْنَا النَّهَارَ مَعاَشاً َوَبَيْنَيْنَا ْفَوْقَكُمْ

سَبْعَ ْشِبَادًا َوَجَعَلْنَا سِرْأَاجًا وَهَاجًا َوَأَنزَلْنَا