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تفسير ابن كثير

Tafsîr Ibn Kathîr

(ABRIDGED)

Part 30

Abridged by

A group of scholars under the supervision of
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Contents

The Tafsir of Sūrat An-Naba'	11
Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement	12
Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead	12
Explaining the Day of Decision and what occurs during it	15
The Great Success will be for Those Who have <i>Taqwā</i>	20
No one will dare to speak before Allāh – not even the Angels - without first receiving Permission	22
The Day of Judgement is Near	23
The Tafsir of Sūrat An-Nāzi'āt	25
Swearing by Five Characteristics that the Day of Judgement will occur	25
The Description of the Day of Judgement, the People, and what They will say	26
Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear	30
Creating the Heavens and the Earth is more difficult than repeating Creation	32
The Day of Judgement, its Pleasures and Hell, and that its Time is not known	34
The Tafsir of Sūrah 'Abasa	37
The Prophet ﷺ being reprimanded because He frowned at a Weak Man	38
The Characteristics of the Qur'ān	39
The Refutation against Whoever denies Life after Death	41
The Growth of the Seed and Other Things is a Proof of Life after Death	43
The Day of Judgement and the fleeing of the People from Their Relatives during it	45
The Faces of the People of Paradise and the People of the Fire on the Day of Judgement	47
The Tafsir of Sūrat At-Takwīr	48
What has been narrated about This Sūrah	48
What will happen on the Day of Judgement, and that is the rolling up of the Sun	49
Dispersing the Stars	49
Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts	50
The Blazing of the Seas	51
Joining the Souls	52
Questioning the Female Infant Who was buried Alive	52
The Atonement for burying Infant Girls Alive	53
The Distribution of the Pages	54

Removing the Heavens, kindling Hellfire, and Paradise being brought near	54
Everyone will know what He has brought on the Day of Judgement	54
The Explanation of the Words <i>Al-Khunnas</i> and <i>Al-Kunnas</i>	55
Jibrīl descended with the Qur'ān and it is not the Result of Insanity	57
The Prophet ﷺ is not Stingy in conveying the Revelation	59
The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of <i>Shaytān</i>	59
The Tafsīr of Sūrat Al-Infīṭār	61
The Virtues of <i>Sūrat Al-Infīṭār</i>	61
What will happen on the Day of Judgement	62
Mankind should not forget about Allāh	63
The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam	65
The Reward of the Righteous and the Sinners	65
The Tafsīr of Sūrat Al-Muṭaffifīn	67
Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss	67
Threatening the <i>Muṭaffifīn</i> with standing before the Lord of all that exists	68
The Record of the Wicked and some of what happens to Them	70
The Record Book of the Righteous and Their Reward	74
The Wicked Behavior of the Criminals and Their mocking of the Believers	77
The Tafsīr of Sūrat Al-Inshiqāq	79
The Prostration of Recitation in <i>Sūrat Al-Inshiqāq</i>	79
Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection	80
The Recompense for Deeds is True	81
The Presentation and the Discussion that will take place during the Reckoning	81
Swearing by the Various Stages of Man's Journey	83
The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers	85
The Tafsīr of Sūrat Al-Burūj	87
The Interpretation of the Word <i>Burūj</i>	88
The Explanation of the Promised Day and the Witness and the Witnessed	88
The Oppression of the People of the Ditch against the Muslims	89
The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch	90
The Punishment of the People of the Ditch	94
The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allāh	95
The Tafsīr of Sūrat Aṭ-Ṭāriq	97
The Virtues of <i>Sūrat Aṭ-Ṭāriq</i>	97

Swearing by the Existence of Humanity surrounded by the Organized System of Allāh	98
How Man is created is a Proof of Allāh's Ability to Return Him to Him	98
On the Day of Judgement, Man will have no Power or Assistance	99
Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it	100
The Tafsīr of Sūrah Al-A'lā	102
The Virtues of <i>Sūrat Al-A'lā</i>	102
The Command to pronounce <i>Tasbīh</i> and its Response	103
The Creation, the Decree, and the bringing forth of Vegetation	104
The Prophet ﷺ does not forget the Revelation	105
The Command to remind	106
A Statement concerning the People of Success	107
This World is Worthless in Comparison to the Hereafter	108
The Scriptures of Ibrāhīm and Mūsā	109
The Tafsīr of Sūrat Al-Ghāshiyah	111
Reciting <i>Sūrat Al-A'lā</i> and <i>Al-Ghāshiyah</i> in the Friday Prayer	111
The Day of Judgement and what will happen to the People of the Fire during it	112
The Condition of the People of Paradise on the Day of Judgement	114
The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth	115
The Story of Ḍimām bin Tha'labah	116
The Messenger ﷺ is only charged with delivering the Message	117
The Threat for Whoever turns away from the Truth	118
The Tafsīr of Sūrat Al-Fajr	120
Recitation of <i>Sūrat Al-Fajr</i> in the Prayer	120
The Explanation of <i>Al-Fajr</i> and what comes after it	121
Explanation of Night	122
Mentioning the Destruction of 'Ād	123
A Mention of Fir'awn	125
The Lord is Ever Watchful	126
Wealth and Poverty are both a Test and Honor or Disgrace for the slave	126
From the Evil that the slave does regarding Wealth	127
On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil	128
The Tafsīr of Sūrat Al-Balad	131
Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship	131
Man is encompassed by Allāh and His Bounties	133
The Ability to distinguish between Good and Evil is also a Blessing	134
The Encouragement to traverse upon the Path of Goodness	135

The Companions of the Left Hand and Their Recompense	138
The Tafsir of Sūrah Ash-Shams wa Duḥāhā	140
Recitation of Sūrah Ash-Shams wa Duḥāhā in the 'Ishā' Prayer	140
Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail	141
Another <i>Hadith</i>	145
The Rejection of Thamūd and Allāh's Destruction of Them	145
The Story of Ṣāliḥ's She-Camel	146
The Tafsir of Sūrat Al-Layl	148
The Recitation of Sūrat Al-Layl in the 'Ishā' Prayer	148
Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that	148
The Narration of Abu Bakr Aṣ-Ṣiddiq رَضِيَ اللهُ عَنْهُ	150
The Narration of 'Ali رَضِيَ اللهُ عَنْهُ	150
The Narration of 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا	151
Another <i>Hadith</i> Narrated by Jābir	152
The Matter of Guidance and other than it is in the Hand of Allāh, and Allāh's Warning about the Hellfire	153
The Cause of this Revelation and the Virtue of Abu Bakr رَضِيَ اللهُ عَنْهُ	156
The Tafsir of Sūrat Ad-Duḥā	157
The Reason for the Revelation of Sūrat Ad-Duḥā	157
The Hereafter is Better Than This First Life	159
The Numerous Bounties of the Hereafter are waiting for the Allāh's Messenger ﷺ	159
A Mention of some of Allāh's Favors upon the Messenger ﷺ	160
How should this Bounty be responded to?	161
The Tafsir of Sūrah Alam Nashrah (Sūrat Ash-Sharḥ)	163
The Meaning of opening the Breast	163
A Discussion of Allāh's Favor upon His Messenger ﷺ	163
The Meaning of raising the Fame of the Prophet ﷺ	164
Ease after Difficulty	164
The Command to remember Allāh during Spare Time	164
The Tafsir of Sūrah At-Tin	166
The Recitation of Sūrat At-Tin in the Prayer while traveling	166
The Explanation of <i>At-Tin</i> and what comes after it	167
Man becoming Lowly even though He was created in the Best Form and the Result of that	167
The Tafsir of Sūrah Al-'Alaq (Sūrah Iqra')	170
This was the First of the Qur'an revealed	170
The Beginning of the Prophethood of Muḥammad ﷺ and the First of the Qur'an revealed	170
The Honor and Nobility of Man is in His Knowledge	172

The Threat against Man's Transgression for the sake of Wealth	173
Scolding of Abu Jahl and the Threat of seizing Him	173
Amusement for the Prophet ﷺ	175
The Tafsir of Sūrat Al-Qadr	177
The Virtues of the Night of <i>Al-Qadr</i> (the Decree)	177
The Descent of the Angels and the Decree for Every Good during the Night of <i>Al-Qadr</i>	178
Specifying the Night of Decree and its Signs	179
Supplication during the Night of Decree	182
The Tafsir of Sūrat Al-Baiyyinah (Al-Baiyinah)	183
The Allāh's Messenger ﷺ recited this <i>Sūrah</i> to Ubayy	183
Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators	183
The Differing only occurred after the Knowledge came	184
The Command of Allāh was merely that They make their Religion solely for Him	185
Mentioning the Worst and Best of Creation and Their Recompense	186
The Tafsir of Sūrah Az-Zalzalah (Idha Zulzilāt)	188
The Virtues of <i>Sūrat Az-Zalzalah</i>	188
The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People	190
The Recompense for Every Minute Deed	192
The Tafsir of Sūrat Al-'Ādiyāt	195
Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth	195
The Threat about the Hereafter	197
The Tafsir of Sūrat Al-Qāri'ah	198
The Tafsir of Sūrat At-Takāthur	202
The Result of Loving the World and Heedlessness of the Hereafter	202
The Threat of seeing Hell and being questioned about the Delights	203
The Tafsir of Sūrat Al-'Asr	207
How 'Amr bin Al-'Āṣ was aware of the Qur'an's Miracle due to this <i>Sūrah</i>	207
The Tafsir of Sūrat Al-Humazah	209
The Tafsir of Sūrat Al-Fil	211
A Summary of the Story of the People of the Elephant	211
The Tafsir of Sūrah Quraish	219
The Tafsir of Sūrat Al-Mā'ūn	222
The Tafsir of Sūrat Al-Kauthar	225
Which was revealed in Al-Madīnah and They also say in Makkah	225
The Enemy of the Prophet ﷺ is Cut Off	228
The Tafsir of Sūrah Al-Kāfirūn	230
The Recitation of these <i>Sūrahs</i> in the Optional Prayers	230

The Declaration of Innocence from <i>Shirk</i>	231
The Tafsir of Sūrat An-Naṣr	234
The Virtues of <i>Sūrat An-Naṣr</i>	234
This <i>Sūrah</i> informs of the Completion of the Life of Allāh's Messenger ﷺ	234
The Tafsir of Sūrah Al-Masad	237
The Reason for the Revelation of this <i>Sūrah</i> and the Arrogance of Abu Lahab toward the Allāh's Messenger ﷺ	237
The Destiny of Umm Jamīl, the Wife of Abu Lahab	239
A Story of Abu Lahab's Wife harming the Allāh's Messenger ﷺ	240
The Tafsir of Sūrat Al-Ikhlās	241
The Reason for the Revelation of this <i>Sūrah</i> and its Virtues	241
A <i>Ḥadīth</i> on its Virtues	242
A <i>Ḥadīth</i> that mentions this <i>Sūrah</i> is equivalent to a Third of the Qur'an	243
Another <i>Ḥadīth</i>	243
Another <i>Ḥadīth</i> that its Recitation necessitates Admission into Paradise	243
A <i>Ḥadīth</i> about repeating this <i>Sūrah</i>	244
Another <i>Ḥadīth</i> about supplicating with it by Allāh's Names	244
A <i>Ḥadīth</i> about seeking a Cure by these <i>Sūrahs</i>	245
Allāh is Above having Children and procreating	246
The Tafsir of Al-Mu'awwidhatayn (Sūrahs Al-Falaq and An-Nās)	248
The Position of Ibn Mas'ūd concerning <i>Al-Mu'awwidhatayn</i>	248
The Virtues of <i>Sūrahs Al-Falaq</i> and <i>An-Nās</i>	248
Another Narration	248
Another Narration	249
Another Narration	249
Another <i>Ḥadīth</i>	250
Discussion of the Bewitchment of the Prophet ﷺ	253

The Tafsir of Sūrat An-Naba' (Chapter - 78)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَسْأَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ تُو كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَأَلْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا تَوْمَكُمْ سُبَّانًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَمَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَعَلْنَا أَلْفَافًا ﴿١٦﴾

فَأَنْتُمْ أَقْوَامٌ ﴿١٧﴾ أَنْ يَوْمَ الْفَصْلِ كَانَ مِيقَتَنَا ﴿١٨﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ ﴿١٩﴾ فَتَأْتُونَ أَقْوَابًا ﴿٢٠﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿٢١﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٢﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢٣﴾ لِلطَّغْيِينِ ﴿٢٤﴾ مَتَابًا ﴿٢٥﴾ لَيْتِينَ فِيهَا أَحْقَابًا ﴿٢٦﴾ لَا يَدْخُلُونُ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٧﴾ إِلَّا لَاحِمِيمًا وَعَسَاقًا ﴿٢٨﴾ حَرَاءً وَفَاقًا ﴿٢٩﴾ إِيَّاهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٣٠﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٣١﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٣٢﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٣﴾

﴿١﴾ عَمَّ يَسْأَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ تُو كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا تَوْمَكُمْ سُبَّانًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَمَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَعَلْنَا أَلْفَافًا ﴿١٦﴾

- ﴿1. What are they asking about?﴾
- ﴿2. About the great news,﴾
- ﴿3. About which they are in disagreement.﴾
- ﴿4. Nay, they will come to know!﴾
- ﴿5. Nay, again, they will come to know!﴾
- ﴿6. Have We not made the earth as a bed,﴾
- ﴿7. And the mountains as

pegs?﴾

- ﴿8. And We have created you in pairs.﴾
- ﴿9. And We have made your sleep as a thing for rest.﴾
- ﴿10. And We have made the night as a covering.﴾
- ﴿11. And We have made the day for livelihood.﴾
- ﴿12. And We have built above you seven strong,﴾
- ﴿13. And We have made (therein) a shining lamp.﴾
- ﴿14. And We have sent down from the Mu'sirāt water Thajjāj.﴾
- ﴿15. That We may produce therewith grains and vegetations,﴾
- ﴿16. And gardens that are Alfāf.﴾

with rain, but they do not bring rain. This is like the woman being called *Mu'sir* when (the time of) her menstrual cycle approaches, yet she does not menstruate."^[1] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُحْمَلُ السَّحَابَ فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلَلِهِ﴾

﴿Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!﴾ (V.30:48)
meaning, from its midst. Concerning Allāh's Statement,

﴿مَاءٌ مُجَاوِبًا﴾

﴿water *Thajjāj*﴾ Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "*Thajjāj* means poured out."^[2] At-Thawri said, "Continuous."^[3] Ibn Zayd said, "Abundant."^[4] In the *Hadīth* of the woman with prolonged menstrual bleeding, when the Allāh's Messenger ﷺ said to her,

«أُنْعَتْ لَكَ الْكُرْسُفُ»

«I suggest you to make an absorbent cloth for yourself.»

Meaning, 'dress the area with cotton.' The woman replied, "O Allāh's Messenger! It (the bleeding) is too much for that. Verily, it flows in profusely (*Thajjāj*)."^[5] This contains an evidence for using the word *Thajj* to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾﴾

﴿That We may produce therewith corn and vegetation, and gardens that are *Alfāf*.﴾
meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿حَبًّا﴾

﴿grains﴾ This refers to that which is preserved for (the usage) of humans and cattle.

﴿وَنَبَاتًا﴾

﴿and vegetations﴾ meaning, vegetables that are eaten fresh.

﴿وَجَنَّاتٍ﴾

﴿And gardens﴾ meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] Al-Baghawi 4:437.

[2] Aṭ-Ṭabari 24:155.

[3] Aṭ-Ṭabari 24:155.

[4] Aṭ-Ṭabari 24:155.

[5] Abu Dāwud 1:199.

﴿وَجَنَّاتٍ أَلْفَافًا﴾

﴿And gardens that are *Alfāf*.﴾ Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا and other said, "*Alfāf* means gathered."^[1] This is similar to Allāh's Statement,

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرَةٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَبْرٌ صِنَوَانٌ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضْتُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤١﴾﴾

﴿And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Āyāt* for the people who understand.﴾ (V.13:4)

﴿إِنَّ يَوْمَ الْقَضَاءِ كَانَ مِيقَاتًا ﴿٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَأَتُونَ أَفْوَاجًا ﴿٨﴾ وَفُجِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿١٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿١١﴾ لِّلطَّغِينِ مِنَّا ﴿١٢﴾ لَّيْسِينَ فِيهَا أَحْقَابًا ﴿١٣﴾ لَا يَدْخُلُونَ فِيهَا بِرَدَا وَلَا شَرَابًا ﴿١٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿١٥﴾ جَزَاءً وَقَافًا ﴿١٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿١٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿١٨﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿١٩﴾ فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٢٠﴾﴾

﴿17. Verily, the Day of Decision is a fixed time,﴾

﴿18. The Day when the Trumpet will be blown, and you shall come forth in crowds.﴾

﴿19. And the heaven shall be opened, and it will become as gates.﴾

﴿20. And the mountains shall be moved away from their places and they will be as if they were a mirage.﴾

﴿21. Truly, Hell is a place of ambush﴾

﴿22. A dwelling place for the *Tāghūn*,﴾

﴿23. They will abide therein *Ahqāb*.﴾

﴿24. Nothing cool shall they taste therein, nor any drink.﴾

﴿25. Except *Hamīm*, and *Ghassāq*﴾

﴿26. An exact recompense (according to their evil crimes).﴾

﴿27. For verily, they used not to look for a reckoning.﴾

﴿28. But they denied Our *Āyāt* *Kidhdhābā*.﴾

﴿29. And all things We have recorded in a Book.﴾

﴿30. So taste you. No increase shall We give you, except in torment.﴾

Explaining the Day of Decision and what occurs during it

Allāh says about the Day of Decision – and it is the Day of Judgement – that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allāh. This is as Allāh says,

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٤﴾﴾

﴿And We delay it only for a term fixed.﴾ (V.11:104)

[1] Aṭ-Ṭabari 24:156.

Jarir recorded this statement. Ibn Jarir also recorded from Salim that he heard Al-Hasan being asked about Allah's Statement,

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا﴾

﴿They will abide therein Ahqab﴾ "In reference to *Ahqab*, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the *Huqb* is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."^[1]

Sa'id reported from Qatadah that he said, "Allah says,

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا﴾

﴿They will abide therein Ahqab﴾ (V.78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the *Huqb* is eighty years."^[2] Ar-Rabi' bin Anas said,

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا﴾

﴿They will abide therein Ahqab﴾ "No one knows how much time this *Ahqab* is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one *Huqb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarir has recorded both of these statements.^[3]

Allah's Statement:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾

﴿Nothing cool shall they taste therein, nor any drink﴾

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allah says,

﴿إِلَّا حَمِيمًا وَغَسَّاقًا﴾

﴿Except *Hamim*, and *Ghassaq*﴾ Abu Al-'Aliyah said, "The *Hamim* has been made an exception to the coolness, and *Ghassaq* is the exception to the drink."^[4] This has also been said by Ar-Rabi' bin Anas. In reference to the *Hamim*, it is the heat that has reached its maximum temperature and point of boiling. The *Ghassaq*^[5] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

﴿جَزَاءً وَفَأًا﴾

﴿An exact recompense﴾ meaning, that which will happen to them of this

[1] At-Tabari 24:162.

[2] At-Tabari 24:162.

[3] At-Tabari 24:162.

[4] At-Tabari 24:165.

[5] These terms often appear translated as "boiling water" and "dirty wound discharge."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
 دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٥﴾ جَزَاءً مِمَّنْ رَزَقَهُ عَطَاءً
 حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ
 مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ
 إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ
 شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَثَابًا ﴿٣٩﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا قَرِيبًا يَوْمَهُ
 يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْاقًا ﴿١﴾ وَالنَّشِيطَاتِ نَشْطًا ﴿٢﴾ وَالسَّيِّحَاتِ سَبْحًا ﴿٣﴾
 فَالسَّيِّدَاتِ سَبْقًا ﴿٤﴾ فَالْمُدِيرَاتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾
 تَتَّبِعُنَّ الرَّادِفَةَ ﴿٧﴾ قُلُوبٌ يَوْمِيذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَرُهَا
 خَشَعَةٌ ﴿٩﴾ يَقُولُونَ أَيْنَا الْمَرْدُودُونَ فِي الْخَافِرَةِ ﴿١٠﴾ أَيْنَا كُنَّا
 عِظْمًا تَخِرَّةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَايْمَاهُم رَجْرَجَةٌ
 وَجِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أُنثِقُ حَدِيثُ مُوسَىٰ ﴿١٥﴾

punishment is in accordance with their wicked deeds, which they were doing in this life. Mujahid, Qatadah, and others have said this.^[1] Then Allah said,

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾

﴿For verily, they used not to look for a reckoning﴾ (V.78:27) meaning, they did not believe that there would be an abode in which they would be taken to account.

﴿وَكَذَّبُوا بِآيَاتِنَا كِذَابًا﴾

﴿But they denied Our Ayat Kidhdhaba﴾ meaning, they used to deny the evidences of Allah and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كِذَابًا﴾

﴿Kidhdhaba﴾ it means rejection, and it is considered a verbal noun that does not come from a verb. Allah said:

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا﴾

﴿And all things We have recorded in a Book﴾

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allah then says,

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment﴾

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatadah

[1] At-Tabari 24:167.

Allāh said,

﴿إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا﴾⁽¹⁾

﴿You are only a warner for those who fear it,﴾ meaning, 'I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allāh then says,

﴿كَأَنَّهُمْ يَوْمَ رَوَّاهَا لَوْ بَلَّبُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾⁽²⁾

﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.﴾
meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Aḍ-Ḍaḥḥāk from Ibn 'Abbās رضي الله عنهما:

﴿كَأَنَّهُمْ يَوْمَ رَوَّاهَا لَوْ بَلَّبُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾⁽³⁾

﴿The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.﴾
"As for 'Ashiyyah, it is the time between noon until the setting of the sun.

﴿أَوْ ضُحَاهَا﴾

﴿Or its (Duhā) morning﴾ what is between sunrise and midday (noon)."⁽¹⁾ Qatādah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the Tafsir of Sūrat An-Nāzi'āt. And to Allāh belongs all praise and thanks.

The Tafsir of Sūrah 'Abasa (Chapter - 80)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَبَسَ وَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلُّهُ يَتَزَكَّى ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾ أَمَا مِنْ اسْتَعْتَى ﴿٥﴾ فَأَنْتَ لَمْ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ إِلَّا يَرْزُقُ ﴿٧﴾ وَأَمَا مِنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ عَنْهُ لُلَّهِنَّ ﴿١٠﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ فِي مِصْحَفٍ مُّكْرَمٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قُلْ لِلإِنْسَانِ مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ثُمَّ أَلْسَلَهُ بِسُرَّةٍ ﴿٢٠﴾ ثُمَّ أَمَانَهُ فَأَقْرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يُفِضُ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَبْيْتْنَا فِيهَا بَحْرًا ﴿٢٧﴾ وَغَيْبًا وَفَضًّا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غَلْبًا ﴿٣٠﴾ وَفَيْكِهِمُ وَأَبًّا ﴿٣١﴾ مُتَعَاكِرًا ﴿٣٢﴾ وَلَا تَعْلَمُكُمْ ﴿٣٣﴾ فَاذْجَأَتِ الصَّاعِقَةُ ﴿٣٤﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٥﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٦﴾ وَصَجِيهِ وَوَجِيهِ ﴿٣٧﴾ لِكُلِّ أُمْرِي مِنْهُمْ يَوْمَ يُبْعَثُونَ ﴿٣٨﴾ يُعْقَبُونَ ﴿٣٩﴾ أُوْجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٤٠﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٤١﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيَّا غَبْرَةٌ ﴿٤٢﴾ تَرَهَقَهَا فَتْرَةٌ ﴿٤٣﴾ أُولَئِكَ هُمُ الْكُفْرَةُ الْفَجْرَةُ ﴿٤٤﴾

﴿عَبَسَ وَوَلَّى﴾⁽¹⁾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلُّهُ يَتَزَكَّى ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾ أَمَا مِنْ اسْتَعْتَى ﴿٥﴾ فَأَنْتَ لَمْ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ إِلَّا يَرْزُقُ ﴿٧﴾ وَأَمَا مِنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ عَنْهُ لُلَّهِنَّ ﴿١٠﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ فِي مِصْحَفٍ مُّكْرَمٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾

- ﴿1. He frowned and turned away.﴾
- ﴿2. Because there came to him the blind man.﴾
- ﴿3. And how can you know that he might become pure?﴾
- ﴿4. Or he might receive admonition, and the admonition might profit him?﴾
- ﴿5. As for him who thinks himself self-sufficient.﴾
- ﴿6. To him you attend;﴾
- ﴿7. What does it matter to you if he will not become pure?﴾

- ﴿8. But as for him who came to you running.﴾
- ﴿9. And is afraid.﴾
- ﴿10. Of him you are neglectful and divert your attention to another.﴾
- ﴿11. Nay; indeed it is an admonition.﴾
- ﴿12. So, whoever wills, let him pay attention to Him (it).﴾
- ﴿13. In Records held in honor,﴾
- ﴿14. Exalted, purified.﴾
- ﴿15. In the hands of ambassadors (Safarah),﴾
- ﴿16. Honorable and obedient.﴾

⁽¹⁾ Ad-Durr Al-Manthūr 8:413.