

The Tafsīr of Sūrat Al-Hāqqah (Chapter - 69)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْحَاقَّةُ﴾ ١ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أُذُنُكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ بِالْقَارِعَةِ ﴿٤﴾ فَأَنَّا ثَمُودُ
فَأَمَلِكُمْ بِالطَّاغِيَةِ ﴿٥﴾ وَأَنَّا عَادٌ فَأَمَلِكُمْ أَبْرِيحَ صَنْعِرَ غَابِرَ ﴿٦﴾ سَخَّرَمَا عَلَيْهِمْ سَبْعَ لَيَالٍ
وَتَنبِيَةَ أَيُّهَا حَشِيمًا فَذُرَى الْقَوْمِ فِيهَا صُرِعْنَ كَأَنَّهُمْ أَعْجَازُ غُلِيٍّ خَائِبَةٍ ﴿٧﴾ فَهَلْ تَرَى لَهُمْ مِن
بَاقِيَةٍ ﴿٨﴾ رَبَّاهُ يَرْعُونَ وَمِن قَبْلِهِ وَالنُّذُرِ كُنْتَ بِالْمُؤْتِقِينَ ﴿٩﴾ فَغَصَبْنَا رِسُولَ لَدِينِهِمْ فَأَخَذْنَاهُمْ لَعْنَةً
رَآبِيَةً ﴿١٠﴾ إِنَّا لَنَّا طَعْنَا آلَهُ سَمَكًا فِي الْبَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكُرَةً وَرَبِّهَا أَذُنٌ رَّصِيَّةٌ ﴿١٢﴾

- ﴿1. Al-Hāqqah!﴾
- ﴿2. What is Al-Hāqqah?﴾
- ﴿3. And what will make you know what Al-Hāqqah is?﴾
- ﴿4. Thamūd and 'Ād denied the Qāri'ah!﴾
- ﴿5. As for Thamūd, they were destroyed by the Tāghiyah!﴾
- ﴿6. And as for 'Ād, they were destroyed by a wind, Ṣarṣar 'Ātiyah!﴾
- ﴿7. Which Allāh imposed on them for seven nights and eight days Ḥusūm, so that you could see men lying toppled, as if they were trunks of date palms, Khāwiyah!﴾
- ﴿8. Do you see any remnants of them?﴾
- ﴿9. And Fir'awn, and those before him, and the cities overthrown committed Al-Khaṭi'āh.﴾
- ﴿10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴾
- ﴿11. Verily, when the water rose beyond its limits, We carried you in the ship.﴾
- ﴿12. That We might make it an admonition for you and that it

might be retained by the retaining ears.﴾

Warning concerning the Greatness of the Day of Judgement

Al-Hāqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allāh has declared the greatness of this matter. So He says,

﴿وَمَا آتَاكَ مَا الْآتَاءُ﴾

﴿*And what will make you know what Al-Hāqqah is?*﴾

Mention of the Destruction of the Nations

Then Allāh mentions the destruction of the nations that denied the Resurrection. He says,

﴿فَأَنَّا نَمُودُ فَأَقْبَلَكُمَا بِاللَّيْلِ﴾

﴿*As for Thamūd, they were destroyed by the Tāghiyah!*﴾

It is the cry which will silence them, and the quake that will silence them. Qatādah said similar to this when he said, “*Aṭ-Ṭāghiyah* is the shout.”^[1] Mujāhid said, “*Aṭ-Ṭāghiyah* means the sins.” This was also said by Ar-Rabī’ bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following *Āyāt* as proof for his statement,

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَانَهَا﴾

﴿*Thamūd denied through their transgression.*﴾

Then Allāh says,

﴿وَأَنَّا عَادَ فَأَقْبَلَكُمَا بِرِيحٍ مَّزْزَارٍ﴾

﴿*And as for ‘Ād, they were destroyed by a wind Ṣarṣar*﴾

meaning, a cold wind. Qatādah, As-Suddi, Ar-Rabī’ bin Anas and Ath-Thawri all said about,

﴿مَآئِيَةٍ﴾

﴿*‘Ātiyah*﴾

“This means severe blowing of the wind.” Qatādah said, “It

[1] *Aṭ-Ṭabari* 23:571.

blew fiercely upon them until it pierced their hearts."^[1] Aḍ-Ḍaḥḥāk said,

﴿سَرَّسِرٌ﴾

﴿Sarṣar﴾ "This means cold, and

﴿عَاتِرٌ﴾

﴿'Ātiyah﴾ means, it blew fiercely upon them without any mercy or blessing."^[2] 'Ali and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."^[3]

﴿سَخَّرَهَا عَلَيْهِمْ﴾

﴿Which Allāh imposed on them﴾ meaning, He made it overpower them.

﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا﴾

﴿for seven nights and eight days Ḥusūm,﴾ Ḥusūm means, complete, successive and unfortunately evil. Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, 'Ikrimah, Ath-Thawri and others all said, "Ḥusūm means in succession."^[4] It has been reported that 'Ikrimah and Ar-Rabī' bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allāh's statement,

﴿فِي أَيَّامٍ مِّنْسَانَ﴾

﴿in days of calamity﴾ (41:16)

It has been said that it is that which people now call *A'jāz* (apparently used to mean evil devastation). It seems as though the people took this term from Allāh's statement,

﴿مَرَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُغْبَاضٌ يُجَلَىٰ خَاوِيَةً﴾

﴿so that you could see the people lying toppled, as if they were A'jāz (trunks) of date palms, Khāwiyah!﴾

Ibn 'Abbās said about,

﴿خَاوِيَةً﴾

[1] Aṭ-Ṭabari 23 :572.

[2] Aṭ-Ṭabari 23 :572.

[3] Aṭ-Ṭabari 23 :572.

[4] Aṭ-Ṭabari 23 :573, 574.

﴿Khāwiyah﴾

“It means ruined.” Others besides him said, “It means dilapidated.” This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«نَصْرْتُ بِالصَّبَا وَأَهْلَيْتُ عَادَ بِالدُّبُورِ»

«I was helped by an easterly wind and the people of 'Ād were destroyed by a westerly wind.»^[1]

﴿هَلْ رَأَى لَهُمْ مِنْ بَاقِيَةٍ﴾

﴿Do you see any remnants of them?﴾

meaning, ‘do you find any one of them left or anyone who even attributes himself to being from them?’ Rather they are all gone, right down to the last of them, and Allāh did not make for them any successors.

Then Allāh says,

﴿وَجَاءَ رِعْرَعُونَ وَمَنْ قَوْمَهُ﴾

﴿And Fir'awn and those before him committed (sin)﴾ This has been recited with a *Kasrah* under the letter *Qāf* (in the word *Qabalahu*, as *Qiblahu*), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a *Fathah* over the letter *Qāf* (as the word *Qablahu*), which means those nations before him who were similar to him. Concerning Allāh's statement,

﴿وَالْمُتْرِكَاتُ﴾

﴿the overthrown cities﴾ those nations that rejected their Messengers.

﴿بِالْمَاطِنَاتِ﴾

﴿committed Al-Khāṭi'ah.﴾ *Al-Khāṭi'ah* means their rejection of what Allāh revealed. Ar-Rabī' said,

[1] Muslim 2:617.

﴿بِأَقْبَانِهِ﴾

﴿committed Al-Khāfi'ah.﴾

“This means disobedience.” Mujāhid said, “They committed errors.”^[1] Thus, Allāh says,

﴿فَمَصَّوْا رَسُولَ رَبِّهِمْ﴾

﴿And they disobeyed their Lord's Messenger,﴾

meaning they were all of the same type, they all denied the Messenger of Allāh who was sent to them. As Allāh says,

﴿كُلٌّ كَذَّبَ الرُّسُلَ هَمَّ عِندِهِ﴾

﴿Everyone of them denied the Messengers, so My threat took effect.﴾

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allāh says,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿٦٠﴾﴾

﴿The people of Nūh belied the Messengers﴾

﴿كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿٦١﴾﴾

﴿‘Ād belied the Messengers.﴾

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٦٢﴾﴾

﴿Thamūd belied the Messengers.﴾

However, only one Messenger came to every nation. Thus, Allāh says here,

﴿فَمَصَّوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿٦٣﴾﴾

﴿And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴾

Rābiyah means, great, severe and painful. Mujāhid said, “Rābiyah means severe.”^[2] As-Suddi said, “It means destructive.”

[1] Aṭ-Ṭabari 23 :576.

[2] Aṭ-Ṭabari 23 :577.

A Reminder about the Blessing of the Ship

Then, Allāh says,

﴿إِنَّا لَنَّا لَمَّا آتَاكَ﴾

﴿Verily, when the water rose beyond its limits,﴾

meaning, it rose up over its shores by the leave of Allāh and it overcame all that existed. Ibn ‘Abbās and others said, “The water rising beyond its boundary means it increased abundantly.”^[1] This happened due to the supplication of Nūḥ against his people when they denied him, opposed him and worshipped other than Allāh.

Therefore, Allāh answered his supplication and the people of the earth were covered with the flood except for those who were with Nūḥ in the ship. Thus, are humans all from the loins of Nūḥ and his progeny. For this reason Allāh reminds humanity of His blessing,

﴿إِنَّا لَنَّا لَمَّا آتَاكَ حَمَلْنَا فِي الْبَارِئِ﴾

﴿Verily, when the water rose beyond its limits, We carried you in the ship.﴾

meaning, a ship running along upon the surface of the water.

﴿لِيَجْعَلَهَا لَكُمْ تَذْكِرَةً﴾

﴿That We might make it an admonition for you﴾

The pronoun “it” here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, ‘We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas.’ This is as Allāh says,

﴿وَجَعَلْ لَكُمْ مِنْ فَالِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٣﴾ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِمْ تَدْكُرُوا بِنِعْمَةِ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِمْ﴾

﴿and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon﴾
(43:12,13)

[1] Aṭ-Ṭabari 23:577.

And Allāh said,

﴿وَمَا يَذُرُّنَا فِي الْفُلِكِ الْمَسْحُورِ ﴿١١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿١٢﴾﴾

﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾ (36:41,42)

Qatādah said, "Allāh caused this ship to remain until the first people of this *Ummah* saw it."^[1] However, the first view (that it refers to all ships in general) is the most apparent. Allāh continues saying,

﴿وَمِمَّا أَدْنَىٰ رَعِيَّةٍ﴾

﴿and that it might be retained by the retaining ears.﴾

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn 'Abbās said, "This means an ear that is retentive and hearing."^[2] Qatādah said,

﴿أَدْنَىٰ رَعِيَّةٍ﴾

﴿by the retaining ears.﴾ means, "An ear that Allāh gives intelligence, so it benefits by what it hears from Allāh's Book." Aḍ-Ḍaḥḥāk said,

﴿وَمِمَّا أَدْنَىٰ رَعِيَّةٍ﴾

﴿and that it might be retained by the retaining ears.﴾ (69:12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

﴿إِنَّا نُنْفِخُ فِي الصُّورِ نَفْثَةً وَجِدَةً ﴿١٣﴾ وَجِلْبَابَ الْأَرْضِ وَالْجِبَالِ نَدَكًا ذَكَّةً وَجِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانفَقَتِ السَّمَاةُ فَيْزًا وَيَوْمَئِذٍ وَاهِبَتِ السَّمَاءُ وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَنِينَةٌ ﴿١٦﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٧﴾﴾

﴿13. Then when the Trumpet will be blown with one blowing.﴾

﴿14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾

[1] At-Ṭabari 23:578.

[2] At-Ṭabari 23:579.

﴿15. Then on that Day shall the Event occur.﴾

﴿16. And the heaven will be rent asunder, for that Day it will be frail and torn up.﴾

﴿17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.﴾

﴿18. That Day shall you be brought to Judgement, not a secret of you will be hidden.﴾

A Mention of the Horrors of the Day of Judgement

Allāh informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allāh wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing.^[1] It is emphasized here that it is one blowing, because the command of Allāh cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allāh goes on to say,

﴿رُجِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتْ دَكَّةً وَاحِدَةً﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

﴿فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴾

﴿Then on that Day shall the Event occur.﴾

meaning, the Day of Judgement.

﴿وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ﴾

[1] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the *Tafsīr* of Sūrat An-Naml (27:87) and the discussion following it.

﴿And the heaven will be rent asunder, for that Day it will be frail and torn up.﴾

Ibn Jurayj said, "This is like Allāh's statement,

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

﴿And the heaven shall be opened, it will become as gates.﴾
(78:19)

Ibn 'Abbās said, "It (the sky) will be torn apart and the Throne will be near it."

﴿وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِمَا﴾

﴿And the angels will be on its sides,﴾ The word *Malak* here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabī' bin Anas said concerning Allāh's statement,

﴿وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِمَا﴾

﴿And the angels will be on its sides,﴾

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth." Concerning the statement of Allāh,

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

﴿and eight angels will, that Day, bear the Throne of your Lord above them.﴾

means, on the Day of Judgement eight angels will carry the Throne. Abu Dāwud recorded from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said,

«أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ: أَنْ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَىٰ عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ»

«I was permitted to speak about one of the angels among those angels who carry the Throne of Allāh. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of travelling).»

This is the wording recorded by Abu Dāwud.^[1]

^[1] Abu Dāwud 5:96.

The Children of Ādam being presented before Allāh

Concerning the statement of Allāh,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنكُمْ خَافِيَةٌ﴾

﴿That Day shall you be brought to Judgement, not a secret of you will be hidden.﴾

meaning, 'you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allāh says,

﴿لَا تَخْفَى مِنكُمْ خَافِيَةٌ﴾

﴿not a secret of you will be hidden.﴾

Imām Aḥmad recorded from Abu Mūsā that the Messenger of Allāh ﷺ said,

«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ، فَأَمَّا عَرَضَاتَانِ فَجِدَالٌ وَمَعَاذِيرٌ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَأَجْزُ بِيَمِينِهِ وَأَجْزُ بِشِمَالِهِ»

«The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.» Ibn Mājah and At-Tirmidhi^[1] both recorded this Ḥadīth.

﴿ثُمَّ مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ، يَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيَةَ﴾ إِنْ طُنْتُ أَنْ مَنِّي حِسَابِيَةَ ﴿فَرَىٰ نَفْسًا مِّنْ أَوْفَىٰ كِتَابِيَةَ﴾ فِي جَنَّةٍ عَلَيْهِ ﴿فَطَرَفَهَا دَائِيَةَ﴾ كَلَّمَا وَأَشْرَبُوا هَبِيَّتَا بِمَا أَسْلَمْتُمْ فِي الْأَبَابِ لِلْقَالَةِ ﴿

﴿19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"﴾

﴿20. "Surely, I did believe that I shall meet my account!"﴾

[1] Aḥmad 4:414, Ibn Mājah 2:1430 Tuḥfat Al-Aḥwadhi 7:111. This is narrated from Al-Ḥasan Al-Baṣri whom most of the scholars say did not hear from Abu Musā, so according to the majoriry, it is a disconnected narration.

﴿21. So, he shall be in a life, well-pleasing.﴾

﴿22. In a lofty Paradise,﴾

﴿23. The fruits in bunches whereof will be low and near at hand.﴾

﴿24. Eat and drink at ease for that which you have sent on before you in days past!﴾

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allāh informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

﴿هَآؤُمْ أَقْرَأُوا كِتَابِي﴾

﴿Here! read my Record!﴾

meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allāh replaced their bad deeds (evils) with good deeds. 'Abdur-Raḥmān bin Zayd said, "The meaning of

﴿هَآؤُمْ أَقْرَأُوا كِتَابِي﴾

﴿Here! read my Record!﴾

is 'Here, read my Book.'... The suffix 'Um' is a grammatical addition." This is what he ('Abdur-Raḥmān) said. It seems apparent that the suffix 'Um' means here 'you all.'

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Abdullāh bin Ḥanzalah - and he (Ḥanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allāh will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this?' The servant will respond, 'Yes my Lord.' Then Allāh will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!'"

﴿إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِي﴾

﴿Surely, I did believe that I shall meet my account!﴾

This will be when he (the servant of Allāh) will be saved from being disgraced and exposed on the Day of Judgement.

In the *Ṣaḥīḥ*, it is recorded from Ibn 'Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allāh ﷺ saying,

«يُذْنِي اللَّهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَقْرُؤُهُ بِذُنُوبِهِ كُلِّهَا، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللَّهُ تَعَالَى: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقْرَأُ الْأَشْهَادَ ﴿هَتُوْلَآءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ آلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾»

«Allāh will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, «"These are those who lied on their Lord, and verily, the curse of Allāh is on the wrongdoers."»^[1]

Allāh's statement,

﴿إِن نُّنِتَ آتَىٰ مُنِجٍ حَسَبِكُمْ﴾

«Surely, I did believe that I shall meet my account!»

means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allāh says,

﴿الَّذِينَ يَطْمَئِنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ﴾

«(They are those) who are certain that they are going to meet their Lord.» (2:46)

Allāh then says,

﴿نَهْرٌ فِي عِشْرَةِ رَبِّهِ﴾

«So he shall be in a life, well-pleasing.» (69:21) meaning, pleasant.

﴿فِي حَسْبٍ عَالِيَةٍ﴾

[1] Aḥmad 2:74, Al-Bukhārī 4685, and Muslim 1768.

﴿In a lofty Paradise,﴾ meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Ṣaḥīḥ that the Prophet ﷺ said,

«إِنَّ الْجَنَّةَ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.»^[1]

Then Allāh says,

﴿فَلَوْفُهَا دَائِمَةٌ ﴿١٣﴾﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾

Al-'Barā' bin 'Āzib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed."^[2] More than one person has said this.

Then Allāh says,

﴿كُلُوا وَاشْرَبُوا هَيْتًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ النَّوَالِيَةِ ﴿١٤﴾﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«Work deeds, strive, seek to draw near (to Allāh) and know that none of you will be admitted into Paradise because of his deeds.»

They (the Companions) said, "Not even you O Messenger of Allāh?" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, except if Allāh covers me with mercy from Himself and grace.»^[3]

[1] Al-Bukhāri no. 2790.

[2] Aṭ-Ṭabari 23 :586.

[3] Faṭḥ Al-Bāri 11 :300.

وَمَا مِنْ أَوْفٍ كُنْتُمْ بِشَأْنِهِ فَيَقُولُ
 بَلَيْتَنِي لَوْ أُرِيتُ كِتَابِيَةَ ﴿٢٥﴾ وَلَوْ أَدْرِي
 مَا حِسَابِيَةَ ﴿٢٦﴾ بَلَيْتَهَا كَأَنْتِ
 الْقَائِيَةَ ﴿٢٧﴾ مَا أَغْنَى عَنِّي مَالِيَةَ ﴿٢٨﴾
 هَلَاكَ عَنِّي سُلْطَانِيَةَ ﴿٢٩﴾ خَذُوهُ
 فَتْلُوهُ ﴿٣٠﴾ ثُمَّ لَتَجِدِمَنَّ سَأْلُوهُ ﴿٣١﴾ ثُمَّ فِي
 سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا
 فَاسْأَلُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ
 الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُرُ عَلَى طَعَامِ
 الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا
 حِسَابٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ
 غِشْلِينَ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا
 الْخَاطِئُونَ ﴿٣٧﴾

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكِثَ بِالْحَاطِقَةِ ﴿١﴾ فَعَصَا رَسُولُ
 رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿٢﴾ إِنَّا لَنَالُوا طَعَامًا لَمَّا حَمَلَتِ كُرُوفُ لِلْجَارِيَةِ
 ﴿٣﴾ لَنَجْعَلَنَّهَا لَكُمْ تَذْكُرَةً وَفَعِيلًا أَذُنًا وَعِيبَةً ﴿٤﴾ وَإِذَا نَفِخَ فِي الصُّورِ
 فَفَجَّةٌ وَجِدَةٌ ﴿٥﴾ وَجُمَلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكْدَانًا وَجِدَةٌ ﴿٦﴾
 فَيَوْمِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٧﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿٨﴾
 وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَلَاثِينَ ﴿٩﴾
 يَوْمِئِذٍ نَعْرُضُونَ لَا تُخْفَى مِنْكُمْ حَافِيَةٌ ﴿١٠﴾ وَأَمَّا مَنْ أَوْفَى
 كِتَابَهُ بِسَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُ وَأَكْتَبِيَةَ ﴿١١﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ
 حِسَابِيَةَ ﴿١٢﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿١٣﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٤﴾
 قُطُوفُهَا دَانِيَةٌ ﴿١٥﴾ كُلُوا وَأَشْرَبُوا وَهُنَّ جَنَابًا مِمَّا اسْلَفْتُمْ فِي الْأَيَّامِ
 لِقَالِيَةَ ﴿١٦﴾ وَأَمَّا مَنْ أَوْفَى كِتَابَهُ بِشِمَالِهِ فَيَقُولُ بَلَيْتَنِي لَوْ أُرِيتُ كِتَابِيَةَ
 ﴿١٧﴾ وَلَوْ أَدْرِي مَا حِسَابِيَةَ ﴿١٨﴾ بَلَيْتَهَا كَأَنْتِ الْقَائِيَةَ ﴿١٩﴾ مَا أَغْنَى
 عَنِّي مَالِيَةَ ﴿٢٠﴾ هَلَاكَ عَنِّي سُلْطَانِيَةَ ﴿٢١﴾ خَذُوهُ فَتْلُوهُ ﴿٢٢﴾ ثُمَّ لَتَجِدِمَنَّ
 سَأْلُوهُ ﴿٢٣﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْأَلُوهُ ﴿٢٤﴾ إِنَّهُ
 كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٢٥﴾ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٢٦﴾

﴿25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"﴾

- ﴿26. "And that I had never known how my account is!"﴾
 ﴿27. "Would that it had been my end!"﴾
 ﴿28. "My wealth has not availed me;"﴾
 ﴿29. "My power has gone from me!"﴾
 ﴿30. (It will be said): "Seize him and fetter him;"﴾
 ﴿31. "Then throw him in the blazing Fire."﴾
 ﴿32. "Then fasten him on a chain whereof the length is seventy cubits!"﴾
 ﴿33. Verily, he used not to believe in Allāh, the Most Great,﴾
 ﴿34. And urged not the feeding of the poor.﴾
 ﴿35. So, no friend has he here this Day,﴾
 ﴿36. Nor any food except filth from Ghislīn.﴾

﴿37. None will eat it except the Khāṭi'ūn.﴾

The Bad Condition of Whoever is given His Record in His Left Hand

These *Āyāt* inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allāh. At this time he will be very remorseful.

﴿يَقُولُ بَلِّغْتَنِي لَرَأَيْتَ كَيْفَ مَآ كُنْتُمْ أَفَأَجِيبُهُ﴾

﴿(He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..."﴾

Aḍ-Ḍaḥḥāk said, "Meaning a death which is not followed by any life." Likewise said Muḥammad bin Ka'b, Ar-Rabī' and As-Suddi. Qatādah said, "He will hope for death even though in the worldly life it was the most hated thing to him."^[1]

﴿مَا أَغْنَىٰ عَنِّي مَالِي ۖ هَلَكَ عَنِّي سُلْطَانِي﴾

﴿My wealth has not availed me; my power has gone from me.﴾ means, 'my wealth and my honor did not protect me from the punishment of Allāh and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allāh says,

﴿عَذْرُوهُ فَقَالُوا ۗ خَافُوا ۖ ذُرَّ النَّارِ ۖ فَاسْتَوْسَوْا﴾

﴿Seize him and fetter him; then throw him in the blazing Fire.﴾ meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allāh said,

﴿ذُرِّي فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ﴾

﴿Then fasten him on a chain whereof the length is seventy cubits!﴾

[1] Aṭ-Ṭabari 23 :587.

Ka'b Al-Aḥbār said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-'Awfī reported that Ibn 'Abbās and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel."^[1] Ibn Jurayj reported that Ibn 'Abbās said,

﴿تَأْتِكُ﴾

﴿Then fasten him﴾ "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted." Al-'Awfī reported from Ibn 'Abbās that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet."^[2] Imām Aḥmad recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ رِصَاصَةً مِثْلَ هَذِهِ - وَأَشَارَ إِلَى جُمُجْمَةٍ - أُزِيلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، لَبَلَّغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُزِيلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلِ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ أَضْلَاهَا»

«If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.»^[3]

At-Tirmidhi also recorded this Ḥadīth and he said, "This Ḥadīth is Ḥasan."^[4] Concerning Allāh's statement,

﴿إِنَّهُمْ كَانُوا لَا يُؤْمِنُونَ بِاللَّهِ الْعَظِيمِ ﴿٢١﴾ وَلَا يُحِضُّونَ عَلَى طَعْمِ الْيَتَامَى ﴿٢٢﴾﴾

﴿Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of the poor.﴾

meaning, he did not establish the right of Allāh upon him, of obedience to Him and performing His worship. He also did not benefit Allāh's creation nor did he give them their rights. For

[1] Aṭ-Ṭabari 23:589.

[2] Aṭ-Ṭabari 23:589.

[3] Aḥmad 2:197.

[4] Tuḥfat Al-Aḥwadhī 7:313.

verily, Allāh has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allāh also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allāh commanded performance of the prayer and the payment of *Zakāh*. When the Prophet ﷺ was (in his last moments) near death he said,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«The prayer (Aṣ-Ṣalāh) and your right hand possessions (i.e., slaves).»^[1]

Allāh says,

﴿لَيْسَ لَكَ الْيَوْمَ هَهُنَا حِمِيمٌ ﴿٢٥﴾ وَلَا طَعْمٌ إِلَّا مِنْ غَسِيلِينَ ﴿٢٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٢٧﴾﴾

«So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the *Khāṭi'ūn*.»

meaning, there is no one today who can save him from the punishment of Allāh, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatādah said, "It will be the worst food of the people of the Hellfire."^[2] Ar-Rabī' and Aḍ-Ḍaḥḥāk both said, "It (*Ghislīn*) is a tree in Hell." Shabīb bin Bishr reported from 'Ikrimah that Ibn 'Abbās said, '*Ghislīn* will be the blood and fluid that will flow from their flesh.' 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, '*Ghislīn* is the pus of the people of the Hellfire."

﴿وَلَا أَقِيمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا ﴿٤١﴾ مَا تُؤْتِيهِمْ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا ﴿٤٢﴾ مَا تَذَكَّرُونَ ﴿٤٣﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٤﴾﴾

«38. So, I swear by whatsoever you see,»

«39. And by whatsoever you see not,»

«40. That this is verily the word of an honored Messenger.»

«41. It is not the word of a poet, little is that you believe!»

«42. Nor is it the word of a soothsayer, little is that you

[1] An-Nasā'ī in *Al-Kubrā* 4 :258.

[2] Aṭ-Ṭabari 23 :591.

remember!﴾

﴿43. This is the revelation sent down from the Lord of all that exists.﴾

The Qur'ān is the Speech of Allāh

Allāh swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allāh says,

﴿وَلَا أُقِيمُ بِمَا يُصِيرُونَ ﴿٦٩﴾ وَمَا لَا يُصِيرُونَ ﴿٧٠﴾ إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٧١﴾﴾

﴿So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.﴾

meaning, Muḥammad ﷺ. Allāh gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allāh gave this description to the angelic Messenger in Sūrat At-Takwīr, where he said,

﴿إِنَّهُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾﴾

﴿Verily, this is the Word of (this Qur'ān brought by) a most honorable messenger. Owner of power (and high rank) with Allāh, the Lord of the Throne. Obeyed and trustworthy.﴾ (81:19-21)

And here, it refers to Jibrīl. Then Allāh says,

﴿وَمَا سَاجِدٌ بِمُتَكَبِّرٍ ﴿٢٢﴾﴾

﴿and your companion is not a madman.﴾ (81:22) meaning, Muḥammad ﷺ.

﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾﴾

﴿And indeed he saw him in the clear horizon.﴾ (81:23) meaning, Muḥammad ﷺ saw Jibrīl in his true form in which Allāh created him.

﴿وَمَا هُوَ عَلَى الْقَيْبِ بِعَيْنٍ ﴿٢٤﴾﴾

٥٦٨

سُورَةُ الْمَعَارِجِ

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَشِيلِينَ ﴿٣٦﴾ لَأَيَّاكُمْ
 إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أَقْسَمُ بِمَا تُبْشِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْشِرُونَ ﴿٣٩﴾
 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْثِقُونَ ﴿٤١﴾
 وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ
 نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطْنَا
 مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَنِيزِينَ ﴿٤٧﴾ وَإِنَّهُ لَلَّذِكْرُ
 لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى
 الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ
 اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَصْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي
 يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
 إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَفَرِّقَهُ قُرَيْبًا ﴿٧﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْلِ
 ﴿٨﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ وَلَا يَسْتَلُ حِمِيمٌ حِمِيمًا ﴿١٠﴾

﴿And he is not Danīn with the Unseen.﴾ (81:24) meaning, suspicious.

﴿وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيرٍ ﴿٣٥﴾﴾

﴿And it (the Qur'ān) is not he word of the out-cast Shayṭān.﴾ (81:25) This is similar to what is being said here.

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْثِقُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾﴾

﴿It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!﴾

So in one instance Allāh applies the term messenger to the angelic Messenger

and in another instance He applies it to the human Messenger (Muḥammad ﷺ). This is because both of them are conveying from Allāh that which has been entrusted to them of Allāh's revelation and Speech. Thus, Allāh says,

﴿نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾﴾

﴿This is the revelation sent down from the Lord of all that exists.﴾

﴿وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا يَنْكُرُ مِنْ أَحَدٍ عَنْهُ حَنِيزِينَ ﴿٤٧﴾ وَإِنَّهُ لَلَّذِكْرُ لِلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾﴾

﴿44. And if he had forged a false saying concerning Us,﴾

- ﴿45. We surely would have seized him by his right hand,﴾
 ﴿46. And then We certainly would have cut off Al-Watīn from him,﴾
 ﴿47. And none of you could have prevented it from him.﴾
 ﴿48. And verily, this is a Reminder for those who have Taqwā.﴾
 ﴿49. And verily, We know that there are some among you that deny.﴾
 ﴿50. And indeed it will be an anguish for the disbelievers.
 ﴿51. And verily, it (this Qur'ān) is an absolute truth with certainty.﴾
 ﴿52. So, glorify the Name of your Lord, the Most Great.﴾

If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him

Allāh says,

﴿وَلَوْ نَقَرَّ عَلَيْنَا﴾

﴿And if he had forged a false saying concerning Us,﴾

meaning, 'if Muḥammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muḥammad did not do any of this (as the disbelievers claimed).' Thus, Allāh says,

﴿لَأَخَذْنَا يَمِينَهُ بِالْيَمِينِ﴾

﴿We surely would have seized him by his right hand,﴾

It has been said that this means, 'We would seize him by the right hand because it is more stronger in grabbing.'

﴿ثُمَّ لَقَطْنَا يَمِينَهُ الْوَتِينَ﴾

﴿And then We certainly would have cut off Al-Watīn from him,﴾

Ibn 'Abbās said, "It (Al-Watīn) refers to the artery of the heart,

and it is the vein that is attached to the heart."^[1] This has also been said by 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥākīm, Qatādah, Aḍ-Ḍaḥḥāk, Muslim Al-Baṭīn and Abu Sakhr Ḥumayd bin Ziyād.^[2] Muḥammad bin Ka'b said, "It (Al-Watīn) is the heart, its blood, and whatever is near it."^[3] Concerning Allāh's statement,

﴿فَمَا يَسْكُرُ مِنْ لَدُونِ عَتَةِ حَجْرَيْنِ ﴿١٧﴾﴾

﴿And none of you could have prevented it from him.﴾

means, 'none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muḥammad ﷺ) is truthful, righteous and guided because Allāh determined what he is to convey from Him, and Allāh helps him with fantastic miracles and definite proofs.

Then Allāh says,

﴿وَاللَّهُ لَذِكْرُكَ لِلصَّافِينَ ﴿١٨﴾﴾

﴿And verily, this (Qur'ān) is a Reminder for those who have Taqwā.﴾

meaning, the Qur'ān. This is just as Allāh says,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ وَلِلَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ﴿١٩﴾﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."﴾

Then Allāh says,

﴿وَأَنَّا لَنَعْلَمُ أَنَّ بَيْنَكُمْ مُكَذِّبِينَ ﴿٢٠﴾﴾

﴿And verily, We know that there are some among you that deny (this Qur'ān).﴾

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'ān. Then Allāh says,

[1] Aṭ-Ṭabari 23:593.

[2] Aṭ-Ṭabari 23:593, 594, and Ad-Durr Al-Manthūr 8:276.

[3] Al-Qurtubi 18:276.

﴿وَأِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ﴾

﴿And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection).﴾

Ibn Jarīr said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement."^[1] He (Ibn Jarīr) also mentioned a similar statement from Qatādah.^[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur'ān, in which case the verse would mean that the Qur'ān and belief in it are a cause of anguish for the disbelievers. This is as Allāh says,

﴿كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا يُؤْمِنُونَ بِهِ﴾

﴿Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the criminals. They will not believe in it.﴾
(26:200,201)

And Allāh said,

﴿وَجِبَالٌ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

﴿And a barrier will be set between them and that which they desire﴾ (34:54).

Therefore, Allāh says here,

﴿وَالَّذِي لَعَنَّا أَلَيْسَ﴾

﴿And verily, it (this Qur'ān) is an absolute truth with certainty.﴾

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allāh says,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ﴾

﴿So glorify the Name of your Lord, the Most Great.﴾

meaning, He Who sent down this magnificent Qur'ān.

This is the end of the explanation (Tafsīr) of Sūrat Al-Hāqqah. And to Allāh belong all praise and blessings.

[1] Aṭ-Ṭabari 23 :595.

[2] Aṭ-Ṭabari 23 :595.