

Surah Takweer

Tafseer e Arshadi

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Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

JazakAllaahu Khairan.

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First Part - (General Overview of the Surah)

General Overview of the Surah

This presents a general overview of the Surah, highlighting its connection with the previous and following Surahs. It also reviews the thematic style and objectives of the Surah.

Note: The divisions and interrelations of the Surahs mentioned here summarize the first part.

Brief Introduction of the Surah

We will begin by looking at the Surah as a whole— understanding how it is connected with the Surahs before and after it. We will also discuss its main objectives and introduce the different parts (units) of the Surah to provide a clear picture of its structure and message, InshaAllah.

(81) Surah At-Takweer

Wound Round and Lost its Light — At-Takweer

Place of Revelation: Makkah

Some Objectives

- A depiction of the Day of Judgment.
- This Surah is based on the events of the Hereafter and on revelation and prophethood, which are essential parts of faith.

- In the first 15 verses, the conditions of the Hereafter are mentioned; then, in some verses, success and salvation in the Hereafter are established. The way to achieve this success is to abandon arrogance and follow the teachings of the Prophet ﷺ.
 - This is not the word of Satan but the word of Allah, conveyed to humans through the Prophet ﷺ. It is ironic that even today some people refer to “satanic verses,” while the Quran itself says: *“So seek refuge in Allah from the accursed Satan.”*
If this were the word of Satan, could Satan teach refuge from himself???
-

Brief Introduction

Surah At-Takweer: Themes, Structure, and Interconnection

Surah At-Takweer (the 81st Surah of the Qur’an) is a Makki Surah comprising 29 verses. It vividly describes the events of the Day of Judgment, highlighting its terrifying scenes and the inevitable reality of accountability. The eloquence of the Surah clarifies its purpose: to awaken human consciousness toward ultimate truths.

Themes

1) Signs of the Day of Judgment

The Surah begins with depictions of cosmic upheavals at the time of Qiyamah, including:

- The folding of the sun.
- The falling of the stars.
- The disruption of natural systems, such as mountains, seas, and skies.
- The reversal of the natural order, such as wild animals gathering together and humans becoming heedless of their children.

2) Human Accountability

- Later, the Surah shifts to the concept of human responsibility and accountability, emphasizing:
 - The manifestation of deeds on the Day of Judgment.
 - The resurrection of the dead for reckoning.

3) The Role of Revelation

- In the final part, the Surah highlights:
 - The truthfulness of the Qur'an and its divine source.
 - The role of the angel Jibreel (Gabriel) in delivering revelation.
 - The Prophet ﷺ conveying the message with honesty and integrity.

4) Invitation to Reflection

- At its conclusion, the Surah invites reflection on the signs of Allah and the inevitability of the Hereafter.

Structure

1) Verses 1–14: Cosmic and Earthly Signs of the Day of Judgment

- These verses describe the terrifying events marking the end of the world and the beginning of the Hereafter. Each verse begins with a conditional sentence, creating a sense of seriousness and awe.

2) Verses 15–22: Truthfulness of Revelation

- This section emphasizes the truthfulness of the Qur'an and its divine source. The angel Jibreel (Gabriel) is described as trustworthy and powerful, and the Prophet ﷺ is presented as righteous and upright.

3) Verses 23–29: Choice of Faith

- At the conclusion of the Surah, the truthfulness of the message is confirmed, and human free will is addressed—whether a person accepts faith or rejects it. However, it is reminded that ultimate power and decision rest with Allah. Yet humans are given the freedom to choose the path of good or evil (“**Amma Shakara wa Amma Kafura**” – **Surah Ad-Dahr**).

Interconnection of the Sections

From Cosmic Signs to Human Accountability

- The initial verses of cosmic events make the listener aware of the impermanence of worldly existence, preparing for the theme of accountability in the following verses.

From Revelation to Reflection

- After describing the signs of Qiyamah, the Surah highlights the Qur'an's role as a guide to understanding these realities. Confirming the divine origin of the message strengthens the call to reflection and obedience.

Divine Will

- The Surah connects cosmic events, human accountability, and divine revelation in a way that emphasizes Allah's complete power and knowledge. It invites the listener to reflect on their own position and responsibility.

Conclusion

Surah At-Takweer serves as a profound reminder of the transience of worldly life and the eternal reality of the Hereafter. Its vivid imagery and logical arrangement—from cosmic signs to divine revelation and human accountability—make it a compelling call to faith and action. The interconnection of its sections highlights the coherence of its message and invites the believers to reflection, repentance, and preparation for the ultimate reality.

Second Part (Explanatory Translation)

- It presents the meanings of the Quran along with verse-by-verse explanation.
- **Second Part: Translation**

- In this part, we will explain each verse of the Quran in simple words so that its meaning becomes clear and easy to understand, Insha'Allah.
 - **Surah At-Takwir: Translation and Simple Explanation (Verse by Verse)**
 - Surah At-Takwir (Surah 81) describes the events of the Day of Judgment in a very clear manner, highlighting the end of the cosmic system, human accountability, and the truth of revelation. Below, the translation and simple explanation of each verse are presented.
-

- **Verses 1–14: Signs of the Day of Judgment**
 - (1) إِذَا الشَّمْسُ كُوِّرَتْ
 - **Translation:**
When the sun will be wrapped up.
 - **Explanation:**
The sun will lose its light and be folded up, which is a sign of the end of the world.
-

- (2) وَإِذَا النُّجُومُ انْكَدَرَتْ
 - **Translation:**
And when the stars will fall (and become dim).
 - **Explanation:**
The stars will leave their places and scatter, indicating cosmic disorder.
-

- (3) وَإِذَا الْجِبَالُ سُيِّرَتْ

- **Translation:**

And when the mountains will be set moving.

- **Explanation:**

The mountains, which are symbols of stability, will break apart and vanish.

- (4) وَإِذَا الْعِشَارُ عُطِّلَتْ

- **Translation:**

And when the ten-month pregnant she-camels will be neglected.

- **Explanation:**

In Arab society, pregnant she-camels represented wealth. Their being abandoned shows the extreme panic and terror of the Day of Judgment.

- (5) وَإِذَا الْوُحُوشُ حُشِرَتْ

- **Translation:**

And when the wild beasts will be gathered together.

- **Explanation:**

Animals that normally avoid each other will come together out of fear.

- (6) وَإِذَا الْبِحَارُ سُجِّرَتْ

- **Translation:**

And when the seas will be set on fire.

- **Explanation:**

The seas will boil over or ignite, symbolizing unimaginable chaos.

- **Note:**

These mighty oceans, when the Day of Judgment arrives, will flare up—meaning they will turn into fire. A great blaze will erupt; at that time the earth will dry up and no water will remain because its seas... will become fire.

7. وَإِذَا النُّفُوسُ زُوِّجَتْ

Translation:

And when the souls will be paired.

Explanation:

Souls will be joined with their deeds or grouped according to their destiny (righteous or wicked).

And when the souls will be reunited (with their bodies).

8. وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

Translation:

And when the buried-alive girl will be questioned.

Explanation:

Before Islam, some Arabs used to bury their daughters alive. On that Day, these oppressed girls will receive justice.

9. بِأَيِّ ذَنْبٍ قُتِلَتْ

Translation:

For what sin she was killed.

Explanation:

The innocent girls will be asked the reason for their unjust killing, and the crime of the killers will be exposed.

10. وَإِذَا الصُّحُفُ نُشِرَتْ

Translation:

And when the records (of deeds) will be laid open.

Explanation:

The records of deeds will be spread open and revealed to everyone.

11. وَإِذَا السَّمَاءُ كُشِطَتْ

Translation:

And when the sky will be stripped away.

Explanation:

The sky will lose its present form, and a new unseen reality will become exposed—beyond human comprehension.

12. وَإِذَا الْجَحِيمُ سُعِّرَتْ

Translation:

And when Hell will be set ablaze.

Explanation:

Hell will be ignited and made visible to all, increasing the fear of accountability.

13. وَإِذَا الْجَنَّةُ أُزْلِفَتْ**Translation:**

And when Paradise will be brought near.

Explanation:

Paradise will be brought close to the righteous—giving hope and reward.

14. عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ**Translation:**

Every soul will know what it has brought forth.

Explanation:

Each person will fully realize the consequences of the deeds they brought with them.

Verses 15–22: The Truth of Revelation

15. فَلَا أُقْسِمُ بِالْخُنَّسِ

Translation:

So, I swear by the retreating stars.

Explanation:

Allah swears by those celestial bodies that withdraw or disappear, highlighting their importance as signs of His power.

16. الْجَوَارِ الْكُنَّسِ**Translation:**

Then by those that move and hide.

Explanation:

These stars move along their fixed paths and then vanish, indicating the divine order in the universe.

17. وَاللَّيْلِ إِذَا عَسْعَسَ**Translation:**

And by the night when it envelops.

Explanation:

When the night covers the world, it demonstrates Allah's control over time and space.

Scholars have explained that it can mean both the night's coming or its departing — it carries dual meanings.

18. وَالصُّبْحِ إِذَا تَنَفَّسَ

Translation:

And by the dawn when it breathes.

Explanation:

When dawn breaks after the darkness of night, it symbolizes renewal and hope, reflecting Allah's mercy.

19. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ**Translation:**

Indeed, this is the saying of a noble messenger.

Explanation:

The Qur'an is a divine message delivered through the angel Jibrīl (Gabriel), who is trustworthy and honored.

20. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ**Translation:**

One endowed with power, held in honor with the Lord of the Throne.

Explanation:

Jibrīl (A.S.) holds a high rank close to Allah's Throne, reflecting his strength, dignity, and authority.

21. مُطَاعٍ ثَمَّ أَمِينٍ

Translation:

Obedied there (in the heavens), and trustworthy.

Explanation:

Jibrīl (A.S.) is respected among the angels and faithfully delivers Allah's commands.

22. وَمَا صَاحِبُكُمْ بِمَجْنُونٍ**Translation:**

And your companion (Muhammad ﷺ) is certainly not mad.

Explanation:

This refutes the false accusations against the Prophet ﷺ; he is truthful, wise, and a trustworthy messenger.

Verses 23–29: The Truth of the Message and Human Will

23. وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ**Translation:**

And indeed, he saw him on the clear horizon.

Explanation:

The Prophet ﷺ saw Jibrīl (A.S.) in his true form, which is a proof of his prophethood.

Nawwāb Siddīq Ḥasan Khān said: *Ajyād of Makkah, which is located in the east.*

24. وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

Translation:

And he is not stingy regarding the unseen.

Explanation:

The Prophet ﷺ conveys revelation with complete honesty and does not hide anything.

25. وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ

Translation:

And it is not the word of any accursed devil.

Explanation:

The Qur'an is a pure, divine revelation—not produced by any satanic or deceptive being.

26. فَأَيْنَ تَذْهَبُونَ

Translation:

So where are you going?

Explanation:

Allah questions humanity's negligence and turning away from the guidance of the Qur'an.

27. إِنَّهُ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

Translation:

It is only a reminder for all the worlds.

Explanation:

The Qur'an is a universal reminder for all humans and jinn.

28. لِّمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ

Translation:

For whoever among you wishes to be upright.

Explanation:

The Qur'an is guidance for every person who sincerely wants to follow the straight path.

29. وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

Translation:

And you do not will except that Allah, the Lord of the worlds, wills.

Explanation:

Human will operates under the supreme will of Allah, affirming His sovereignty and guidance.

Extended Explanation

• {وما تشاؤون إلا أن يشاء الله}:

Meaning: Whatever you will cannot take place unless Allah has already willed it.

- A person's will comes *after* Allah's will.
- If Allah does not will something, the human cannot will it.
- And if Allah wills that something does *not* occur, then it will never occur—even if you wish for it.
- Even if you wish for something, but Allah does not will it, He will create means and barriers preventing it.
- A person must understand that his actions are based on his own free will without compulsion.
- But that free will is tied to the will of Allah.
- Whatever a human wills, he wills it *after* Allah's will.
- If Allah does not will, then the human will not will.
- Or he may will, but Allah will create obstacles.

{رب العالمين}:

This phrase points to the universality of Allah's Lordship.

- Here "worlds" does not carry the same meaning as in the verse {إن هو إلا ذكر للعالمين}.
- There, "worlds" refers to those to whom messengers were sent.
- Here, "worlds" refers to everything other than Allah.
- Everything besides Allah is part of creation (the 'worlds').
- As Shaykh al-Islām Muhammad ibn 'Abd al-Wahhāb (رح) said:

"Everything besides Allah is a world, and I am one of those worlds."

(Reference: Tafsīr Ibn 'Uthaymīn)

Conclusion

Sūrat at-Takwīr combines the vivid depiction of the Day of Resurrection with a powerful declaration of the divine truth of the Qur'an. It calls humanity to reflect on their ultimate end and to embrace the guidance sent by Allah.

Its eloquent structure highlights the connection between the cosmic order, human accountability, and the authenticity of revelation.

Tenth Part - (Detailed Tafsir)

Part Two: Detailed Commentary

Tafsir al-Tabari, Ibn Abi Hatim, al-Baghawi, Tafsir al-Qurtubi, Ibn Kathir, al-Durr al-Manthur by al-Suyuti, and modern commentaries such as Tafsir al-Sa'di, and likewise the points and abridgement of Ibn Kathir's Tafsir known as *al-Misbah al-Munir*, along with other explanations of Ibn Kathir (the commentary of Shaykh al-Rajihi, the commentary of Shaykh Khalid al-Sabt, the takhrij of Shaykh Muqbil, and the verification of Tafsir Ibn Kathir by Shaykh Huwayni and Hikmat Bashir), have been benefited from. Similarly, the researches of Ibn Taymiyyah, Ibn al-Qayyim, and Ibn al-Jawzi have been kept in view. Guidance has also been taken from Tafsir *Adwa' al-Bayan*, *Fath al-Qadir* by al-Shawkani, the Tafsir of Shaykh Nawab Siddiq Hasan Khan, the Tafsir of Shaykh Ibn 'Uthaymin and his students, and the *al-Durar al-Saniyyah* Encyclopedia of Tafsir, and it has been rendered into the Urdu format, all praise is due to Allah. Through this, we will be helped in understanding both the traditional and modern points of view, God willing.

And in Urdu, the brief summaries of Tafsir *Ahsan al-Bayan* are very beneficial, which are based on transmitted tafsir and sound opinion; these points have been included at the end.

Beginning of the Tafsir of Surah al-Takwir

﴿When the sun is wrapped up ... every soul will know what it has brought﴾

These are the attributes through which Allah the Exalted has described the Day of Resurrection. These are the conditions by which hearts begin to tremble, grief and anxiety reach their peak, the hairs of the body stand on end, fear becomes widespread, and for the people of insight, imagining them urges preparation for that Day, and also restrains them from those things which lead to blame.

[Tafsir al-Sa‘di: p. 912]

Surah al-Takwir (from the Tafsir of Shaykh ‘Abd al-Rahman al-Sa‘di)

1) Whoever wishes to see the Day of Resurrection as though it were before his very eyes should recite: {**Idha al-shamsu kuwwirat**}.

(Tafsir al-Sa‘di)

❖ The signs of the Day of Resurrection and their explanation: a comprehensive clarification

❖ Imam Ahmad narrated from Hazrat Ibn ‘Umar (رضي الله عنه) that the Messenger of Allah ﷺ said:

❖ “Whoever wishes to see the Day of Resurrection with his own eyes should recite these surahs: **Idha al-shamsu kuwwirat** (Surah al-Takwir), **Idha al-sama’u infatarat** (Surah al-Infitar), and **Idha al-sama’u inshaqqat** (Surah al-Inshiqaq).”

(A similar narration is found in Tirmidhi.)

The Central Theme of Surah al-Takwir

❖ Surah al-Takwir describes the terrifying events of the Day of Resurrection and the awe of that Day. In its second part, Allah the Exalted takes an oath and clearly states that the Qur'an revealed to the Messenger of Allah ﷺ is divine truth, not—according to the accusations of the disbelievers—the speech of a madman or a lie.

The Meaning of “Takwir” (Wrapping)

The word “**takwir**” means to wrap or gather something together, such as wrapping a turban or folding clothes. {**Idha al-shamsu kuwwirat**} means that the sun will be wrapped up and its light will be extinguished.

❖ Imam al-Bukhari narrated from Hazrat Abu Hurayrah (رضي الله عنه) that the Prophet ﷺ said:
“The sun and the moon will be wrapped up on the Day of Resurrection.”

❖ According to the righteous predecessors (such as Ibn ‘Abbas رضي الله عنهما), the meaning of “takwir” is: the sun becoming dark, disappearing, or being cast away.

❖ Ibn Jarir al-Tabari said: “The correct interpretation is that takwir means to wrap something, like wrapping a turban.”

Details of the Wrapping of the Sun

1) Darkness and the end of light:

❖ The light of the sun will be taken away, and the universe will be plunged into darkness.

2) The sun being removed from its place:

❖ The sun will be taken out of its orbit and wrapped up.

3) The end of energy:

❖ The energy and heat of the sun will come to a complete end.

Ibn Jarir further explained:

“The wrapping up of the sun is a sign of the end of its existence, through which the Day of Resurrection will begin. This act manifests the perfect power of Allah.”

The Signs of the Day of Resurrection and Their Explanation: A Comprehensive Clarification

Verse: إِذَا الشَّمْسُ كُوِّرَتْ

(When the sun is wrapped up)

Explanations of the righteous predecessors (Salaf al-Salihin):

❖ The sun becoming dark, disappearing, its light coming to an end, or it being wrapped up and cast away.

❖ Ibn Jarir al-Tabari: “By *takwir* is meant gathering something together, like wrapping a turban or folding clothes.”

❖ Ibn Kathir: He agrees with the position of Ibn Jarir in this interpretation.

Verse: وَإِذَا النُّجُومُ انْكَدَرَتْ

(And when the stars scatter)

❖ The meaning of *inkadarat*: the stars falling or flowing away.

❖ Rabi' bin Anas (narrated from Ubayy bin Ka'b رضي الله عنه) regarding worldly conditions:

1. The light of the sun will come to an end.
2. The stars will scatter.
3. The mountains will crumble and fall into pieces.
4. Humans, animals, and birds will intermingle with one another out of fear.
5. Pregnant she-camels will be abandoned.
6. The seas will be set ablaze.

❖ Ibn Jarir: Both interpretations are correct—that the stars will fall to the earth or that their light will come to an end.

Verse: وَإِذَا الْجِبَالُ سُيِّرَتْ

(And when the mountains are set in motion)

❖ The mountains will be removed from their places and the earth will be leveled.

Verse: وَإِذَا الْعِشَارُ عُطِّلَتْ

(And when the pregnant she-camels are neglected)

❖ The Arabs' most valuable pregnant camels will be ignored because of the terror of the Day of Resurrection.

Verse: وَإِذَا الْوُحُوشُ حُشِرَتْ

(And when the wild beasts are gathered)

❖ **Interpretation:**

- Wild animals will mingle with humans without fear.
 - Or they will be resurrected on the Day of Resurrection so that justice may be carried out for them, after which they will be turned into dust.
-

Verse: وَإِذَا الْبَحَارُ سُجِّرَتْ

(And when the seas are set ablaze)

- The seas will dry up and become fire, or their water will boil over.

The Stages of the Day of Resurrection (Narration of Ubayy ibn Ka'b رضي الله عنه)

1) Six are related to the conditions of the world:

- ❖ The sun will be wrapped up.
- ❖ The stars will scatter.
- ❖ The mountains will be blown away.
- ❖ The pregnant she-camels will be abandoned.

- ❖ Animals will mingle with one another in chaos.
- ❖ The seas will be set ablaze.

2) Six are related to the conditions of the Hereafter:

- ❖ Souls will be paired according to their deeds.
- ❖ The sky will be split apart.
- ❖ Hell will be kindled.
- ❖ Paradise will be brought near.
- ❖ Every person will come to know the account of his deeds.

Tafsir of the Verses of the Day of Resurrection

وَإِذَا الْوُحُوشُ حُشِرَتْ (Surah al-Takwir: 5)

Explanations of the Scholars:

1) Wild animals mingling without fear:

- ❖ Some scholars say that before the Day of Resurrection, wild animals will mix with one another or with humans without fear.

2) Their gathering on the Day of Resurrection:

- ❖ Another interpretation is that on the Day of Resurrection, wild animals will be brought to life, justice will be carried out among them, and then they will be turned into dust.

3) Gathering through death:

- ❖ According to Ibn ‘Abbas رضي الله عنه, *hashr* refers to their death. Ibn Jarir al-Tabari said: “They will be gathered and then killed.”

وَإِذَا الْجِبَالُ سُيِّرَتْ (*The setting in motion of the mountains*)

❖ The mountains will be removed from their places, crumbled into pieces, and the earth will be leveled.

وَإِذَا الْعِشَارُ عُطِّلَتْ (*The abandoning of pregnant she-camels*)

❖ **‘Ikrimah and Mujahid:**

The Arabs’ valuable pregnant she-camels (called *‘ishar*) will be abandoned due to the terror of the Day of Resurrection.

❖ **Ubayy ibn Ka‘b and al-Dahhak:**

The owners will completely neglect them—neither tying them nor milking them.

❖ **Rabi‘ ibn Khuthaym:**

These she-camels will be ten months pregnant, which was the most valuable form of wealth among the Arabs.

وَإِذَا الْبَحَارُ سُجِّرَتْ (*The setting ablaze of the seas*)

► **Tafsir:**

❖ *Sujjirat* means “set on fire.” Hell already exists, as the Prophet ﷺ saw it and informed about it.

The reality of Hell and the explanation of the seas being set ablaze

The Existence of Hell:

Hell already exists, as the Noble Prophet ﷺ saw it. The hadiths mention that when Allah the Exalted created Hell, He sent Jibril (عليه السلام) to see it. The Prophet ﷺ saw people such as ‘Amr ibn Luhayy and the woman who used to imprison a cat being punished in Hell.

The Difference Between the Sea and Hell:

Hell is not the sea; rather, it is a separate creation that is far greater than the earth and the seas. According to astronomers, the sun is hundreds of times larger than the earth; therefore, considering the sea (which makes up 75% of the earth) to be Hell is incorrect.

Meanings of “سُجِّرَتْ (Sujjirat):”

1. Being filled and boiling over, like water overflowing.
 2. Being set on fire: the sea burning and turning into ashes.
 3. Drying up: the water coming to an end.
-

Scholars’ Opinions:

- ❖ Hasan al-Basri: “The seas will dry up.”
- ❖ Qatadah: “Their water will disappear.”
- ❖ Al-Farra’: “The seas will become full and burst open.”
- ❖ Al-Dahhak: “The seas will burst and become one.”
- ❖ Ubayy ibn Ka‘b and Ibn ‘Abbas (رضي الله عنهما): “The seas will turn into fire.”

Ibn Jarir al-Tabari:

- ❖ The seas will become full, boil over, and catch fire.

وَإِذَا النُّفُوسُ زُوِّجَتْ

(And when the souls are paired)

Meaning:

Every soul will be paired with those similar to it (in deeds, beliefs, or companions).

- ❖ The statement of Allah: “*Gather those who did wrong and those like them*” (al-Saffat: 22).
- ❖ The saying of the Prophet ﷺ: “*People will be in three groups: those of the right, those of the left, and those foremost.*” (al-Waqi‘ah: 7–10).

Scholarly Explanations:

1. Pairing with like-minded people:

- ❖ Jews with Jews, Christians with Christians.

2. Pairing in Paradise with the houris, and in Hell with devils.
 3. Joining souls with bodies.
-

Consensus Opinion:

By “zuwijat” is meant that every person will be gathered with those similar to him, as mentioned in: “*Gather those who did wrong and their companions*” (al-Saffat: 22).

Ibn al-Qayyim said regarding:

{وَإِذَا النُّفُوسُ زُوِّجَتْ}

That every person of deeds will be paired with those who resemble him in form and in actions. Those who loved one another for the sake of Allah will be gathered together in Paradise, and those who loved one another in obedience to Satan will be gathered together in Hell. Thus, a person will be with those whom he loves, whether he likes it or not.

[Ibn al-Qayyim: 3/257]

From the Tafsir of Shaykh ‘Abd al-Rahman al-Sa‘di

6) {وَإِذَا النُّفُوسُ زُوِّجَتْ}

Every doer will be paired with one similar to him: the righteous with the righteous, the wicked with the wicked, believers with the houris, and disbelievers with the devils.

(Tafsir al-Sa‘di)

From the Tafsir of Ibn ‘Uthaymin

- ❖ These mighty seas, when the Day of Resurrection comes, will blaze forth, meaning they will turn into fire. A great fire will be ignited; at that time the earth will become dry and no water will remain in it, because its seas will turn into fire.
- ❖ On the Day of Resurrection, every type will be gathered with its own kind: the righteous with the righteous, and the wicked with the wicked.
- ❖ Whoever speaks much will have more mistakes; that is, the more a person speaks, the more slips he will have. So guard your tongue, because every word of yours is written in the records and will be presented before you on the Day of Resurrection.
- ❖ Only the believer who performs righteous deeds attains a good life in this world and a great reward in the Hereafter. You will find the believing, righteous person cheerful and broad-chested.
- ❖ This surah is عظيم (great). It contains admonition and lessons. A believer should recite it with reflection and deliberation, and benefit from the admonition contained in it.
(Tafsir Ibn ‘Uthaymin)

Some Points from Tafsir al-Qurtubi

Surah al-Takwir

‘Umar ibn al-Khattab said:

“The wicked will be paired with the wicked, and the righteous will be paired with the righteous.”

- End of the quotation from Tafsir al-Qurtubi

Tafsir of the Verses of Surah al-Takwir

Verses 8–9: Questioning the Buried-Alive Girl

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ * بِأَيِّ ذَنْبٍ قُتِلَتْ﴾

❖ The buried-alive girl: In the pre-Islamic period, Arabs used to bury their daughters alive. On the Day of Resurrection, this oppressed girl will be asked: “For what sin was she killed?”

❖ Purpose: to disgrace the killer and to establish justice.

❖ Ibn ‘Abbas (narrated by ‘Ali ibn Abi Talhah): “*Su’ilat*” means: “She will demand justice.”

❖ Abu al-Duha, al-Suddi, and Qatadah: This question is, in reality, a rebuke directed at the killer.

❖ ‘Umar ibn al-Khattab (رضي الله عنه): One who buried daughters before Islam was ordered to free a slave or slaughter a camel as expiation.

❖ Shaykh al-Shanqiti said regarding:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ * بِأَيِّ ذَنْبٍ قُتِلَتْ﴾

In this question there is an indication that the girl had no sin for which she was killed. The crime, in fact, lies with her killer. But

due to the enormity and severity of the crime, the question will be directed to the girl so that her father or killer is subjected to severe rebuke and humiliation.

[al-Shanqiti: 8/438]

Verse 10: The Opening of the Records of Deeds

﴿وَإِذَا الصُّحُفُ نُشِرَتْ﴾

- ❖ Al-Dahhak: Every person will be given his record of deeds in his right or left hand.
 - ❖ Qatadah: “O son of Adam! You yourself write your record. On the Day of Resurrection it will be presented before you, so reflect on what you are writing.”
-

Verse 11: The Removal of the Sky

﴿وَإِذَا السَّمَاءُ كُشِطَتْ﴾

- ❖ Mujahid: “It will be pulled away.”
 - ❖ Al-Suddi: “It will be opened.”
 - ❖ Al-Zajjaj: “It will be removed like a roof.”
 - ❖ Al-Farra’: “It will be torn apart and wrapped up.”
-

Verse 12: The Kindling of Hell

﴿وَإِذَا الْجَحِيمُ سُعِّرَتْ﴾

❖ Al-Suddi: “It will be intensely heated.”

Verse 13: The Bringing Near of Paradise

﴿وَإِذَا الْجَنَّةُ أُزْلِفَتْ﴾

❖ Al-Dahhak, Abu Malik, Qatadah, and Rabi‘ ibn Khuthaym: “Paradise will be brought near to the people of faith.”

Verse 14: Every Soul Knowing Its Deeds

﴿عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ﴾

❖ Meaning: Every person will be fully aware of all his deeds, small and great.

❖ Surah al-Kahf (49): “This Book leaves nothing small or great without enumerating it.”

❖ The righteous predecessors used to weep even over minor sins, because Allah will take account of everything.

Tafsir of the Verses and Oaths of Surah al-Takwir

Hadith and Recitation of the Verses

Imam Muslim, in his *Sahih*, and Imam al-Nasa’i, in his Tafsir, narrated from ‘Amr ibn Harith, who said:

“I prayed the Fajr prayer behind the Messenger of Allah ﷺ, and I heard him reciting these verses:

*Fa-lā uqsimu bil-khunnasi al-jawāri al-kunnas,
wa-al-layli idhā ‘as ‘as,
wa-al-ṣubḥi idhā tanaffas*
(Surah al-Takwir: 15–18).”

The Oath by the Stars:

“فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَّارِ الْكُنَّسِ”

❖ Ibn Jarir narrated from Khalid ibn ‘Ararah that he said:
“I asked ‘Ali (رضي الله عنه) about the meaning of *Fa-lā uqsimu bil-khunnasi al-jawāri al-kunnas*. He replied:
‘They are the stars that hide during the day and appear at night.’”

❖ That is, these stars become hidden from sight during the daytime and appear in the sky at night with their light. For this reason, they are called “**khunnas**” (those that withdraw or hide), “**jawar**” (those that move), and “**kunnas**” (those that retreat into hiding places).

The Connection of “Fa” (So/Then) and the Unity of the Theme

❖ The use of “**fa**” (so/then) between the verses indicates that if these people were to believe in the Qur’an—whose truth Allah has sworn by—then they would also believe in the greatest message of the Day of Resurrection, namely resurrection after death.

❖ This surah describes the Day of Resurrection, the revival after death, and the conditions of the Hereafter, and at its conclusion it declares that the Qur'an is a true message revealed from Allah, not—as the disbelievers claim—the speech of a madman or a liar.

Purpose and Message of the Oaths

❖ By swearing oaths by cosmic signs (the movement and concealment of the stars, the coming and going of the night, and the appearance of the morning), Allah has clarified the truthfulness of the Qur'an and the reality of the Day of Resurrection.

❖ Through these oaths, Allah has established that this revelation is true, and that whatever it states regarding the Resurrection and the Hereafter is certain and true.

❖ By mentioning scenes of the Resurrection, human revival, and the reckoning of deeds, this surah invites mankind to prepare for the Hereafter.

****Tafsir of the Oaths of Surah al-Takwir:**

The “Khunnas” Stars and Their Meanings**

Hazrat ‘Ali (رضي الله عنه), in explaining “*Fa-lā uqsimu bil-khunnas*”, said that it refers to stars that hide during the day and reappear at night. This same explanation has been narrated from many of the righteous predecessors, including Hasan, Mujahid,

Qatadah, and Ibn Zayd. Thus, Allah has sworn by those stars that remain hidden from sight during the day (*khunnas*) and appear at night.

❖ They are called “**khunnas**” (those that retreat or hide) because they disappear from sight during the daytime.

❖ Some scholars have taken this to mean the five planets (Saturn, Jupiter, Mars, Venus, and Mercury), while others have applied this description generally to every star that hides during the day and appears at night.

❖ Al-Farra’ explained that these five planets retreat in their orbits and become “**kunnas**” (those that hide), just as wild animals retreat into their dens or shelters.

“الْجَوَارِ الْكُنَّسِ” (Surah al-Takwir: 16)

❖ According to some commentators, this refers to stars that run in their orbits along with the sun and the moon.

❖ Some have said that their concealment is due to the intensity of the sun’s light, while others say they disappear during the day and hide at the time of sunset.

Some scholars, such as Ibn Mas‘ud, Mujahid, and al-Nakha‘i, interpreted this verse as referring to wild cattle. According to them, these animals retreat, run away, and hide in their dens when they see humans. The word “**kunnas**” is derived from “**kinnās**” (a den or shelter), which is the refuge of wild animals. Some scholars (Sa‘id ibn Jubayr, Mujahid, and al-Dahhak) also

included deer in this interpretation. This explanation does not conflict with the context, because the characteristics are similar.

However, the stronger and more contextually appropriate interpretation is that it refers to the stars, because Surah al-Takwir is describing cosmic scenes:

❖ “وَاللَّيْلِ إِذَا عَسْعَسَ” — an oath by the night as it advances or retreats.

❖ “وَالصُّبْحِ إِذَا تَنَفَّسَ” — an oath by the morning as it breathes forth.

By swearing oaths by the stars that run in their orbits and hide, and by the various stages of the night and the emergence of the morning, Allah has clarified His power and the truthfulness of the Qur'an.

According to Ibn Jarir's method of tafsir, Allah has sworn by everything that sometimes appears, sometimes moves, and sometimes retreats into its place of concealment. This may include both stars and wild animals, and this comprehensive style is an example of the Qur'an's magnificent mode of expression.

Ibn Jarir's General and Detailed Method of Tafsir

Ibn Jarir would often first present a general summary of the meaning, and then move on to details and subtleties. Balance in tafsir is achieved in this manner: first stating the overall meaning, then shedding light on details and points, without unnecessary conjecture or unfounded opinions.

Two Interpretations of “وَاللَّيْلِ إِذَا عَسْعَسَ”

(*Surah al-Takwir: 17*)

1. The Meaning of the Coming of the Night

- ❖ It means that the night comes with its darkness.
 - ❖ Mujahid: “It is the darkening of the night.”
 - ❖ Sa‘id ibn Jubayr: “The beginning of the night.”
 - ❖ Hasan al-Basri and ‘Atiyyah al-‘Awfi: “It covers the people.”
-

2. The Meaning of the Departure of the Night

- ❖ It means that the night retreats and goes away.
 - ❖ ‘Ali ibn Abi Talhah and al-‘Awfi narrated from Ibn ‘Abbas: “It is the retreat of the night.”
 - ❖ Mujahid, Qatadah, al-Dahhak, Zayd ibn Aslam, and his son also held this interpretation: “It is the ending of the night.”
-

Linguistic and Contextual Aspects

- ❖ Linguistically, “**as‘asa**” is used for both meanings: the coming of the night and its departure.
- ❖ Many scholars of principles have said that this word is used for both situations; therefore, both interpretations are correct.
- ❖ Both aspects are found in the Qur’an:
- ❖ Mention of the coming of the night:
“وَاللَّيْلِ إِذَا يَغْشَىٰ” (Surah al-Layl: 1)

- ❖ Mention of the departure of the night:
“وَاللَّيْلِ إِذَا أَدْبَرَ” (Surah al-Muddaththir: 33)
-

The Validity and Wisdom of Both Meanings

- ❖ Allah has sworn by both stages of the night (its coming and its going), because both are signs of His greatness and power.
- ❖ Ibn Kathir said: “Many scholars have said that ‘as‘asa encompasses both meanings; therefore, both interpretations are correct.”
- ❖ Those scholars who prefer the meaning of the coming of the night connect it with the oath by the appearance of the morning:

“وَالصُّبْحِ إِذَا تَنَفَّسَ”

That is, the beginning of the night and the beginning of the morning—this pairing is contextually appropriate.

- ❖ Ibn Jarir preferred the interpretation of the departure (ending) of the night and said that the natural sequence is that after the night comes the morning. If both are understood as complementary to each other, then both meanings are included, and this manifests the greatness of Allah’s creation.
-

Tafsir of “وَالصُّبْحِ إِذَا تَنَفَّسَ”

(Surah al-Takwir: 18)

- ❖ It means the appearance of light and the beginning of the day.
- ❖ Al-Dahhak: “When it rises.”

- ❖ Qatadah: “When it becomes bright and draws near.”
- ❖ *Tanaffus* means the gentle breeze and spreading light of the morning, which is a sign of the beginning of the day.
- ❖ Al-Wahidi: “When its light spreads and it becomes daytime.”
- ❖ Other commentators: “The breaking forth and spreading of light.”
- ❖ All meanings point to one concept: the initial light of dawn and its spreading.

Surah al-Takwir: Tafsir of the Oaths and the Attributes of the Messenger

Verse: “وَاللَّيْلِ إِذَا عَسْعَسَ” (17)

In this verse, “‘*as ‘asa*” can mean either the retreat or the coming of the night. When evidence exists for both meanings, the word should be kept comprehensive, and both interpretations are correct. Some scholars said it encompasses both the beginning and the end of the night.

Preference for the Meaning of the Night’s Retreat

Ibn al-Qayyim preferred this meaning and said that the sequence of the night ending and the dawn rising is a natural order. He cited Surah al-Muddaththir (33–34):

“وَاللَّيْلِ إِذَا أَدْبَرَ وَالصُّبْحِ إِذَا أَسْفَرَ”

which highlights the light and breeze of the morning.

“إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ”

(*Surah al-Takwir: 19*)

This verse is the answer to the oaths. Ibn al-Qayyim explained:

❖ **The oath by the movements and concealment of the stars:**

Allah swore by the appearance, concealment, movement, and setting of the stars to highlight their greatness. “*Khunnas*” (those that withdraw) means that they disappear after appearing, not that they are always hidden.

❖ **Superiority of the interpretation as stars:**

Interpreting this as stars is more appropriate than interpreting it as wild animals (such as deer or cattle), because:

1. **A great sign:** The movements and concealment of the stars clearly show Allah’s power.
2. **Universal observation:** Knowledge of the stars is shared by all people.
3. **Wild animals are not fully concealed:** They can be seen in open areas, whereas stars completely disappear.
4. **Correct meaning of “khunnas”:** When used for wild animals, it relates to the shape of their noses (flat-nosed), whereas for stars it clearly means disappearing from sight.

Surah At-Takwir: Attributes of the Noble Messenger and the Quran’s Chain of Transmission

Verse:

(إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ)(*Surah At-Takwir:19*)

- This verse confirms the divine revelation of the Quran and that it was sent down through the noble Messenger (Jibril عليه السلام).
- “Noble Messenger” refers to Jibril عليه السلام (according to Ibn Abbas, Shu’bi, Maymun bin Mihran, Hasan al-Basri, Qatadah, Rabi’ bin Anas, Dhahhak).

Attributes of Jibril عليه السلام

Allah has endowed Jibril عليه السلام with five attributes:

1. Dhī Quwwah (Powerful):

- Jibril عليه السلام possesses great physical strength, as mentioned in Surah An-Najm (5): “*‘Allamahu Shadeedul Quwwa.*”
- This strength prevents the devils from interfering with revelation and supports the Prophet ﷺ.

2. ‘Inda Dhī’l-‘Arsh Makīn (High Station Near the Throne):

- Holds special closeness and an elevated rank with Allah.

3. Muṭā‘ Thumma (Obeyed Thereafter):

- Leader of angels and obeyed by them.
- Qatadah: “He is distinguished from ordinary angels.”

4. Amīn (Trustworthy):

- Perfectly conveys the revelation without error.

The Greatness of the Quran’s Chain of Transmission

- Ibn al-Qayyim, in light of these attributes, explains the chain of transmission of the Quran:
 - “This chain is Allah → Jibril ﷺ → Muhammad ﷺ, which is unparalleled, authentic, and magnificent.”
 - The attributes of Jibril ﷺ serve as living testimony to the truthfulness of the Quran and its divine revelation.
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Summary

- In Surah At-Takwir, Allah highlights the greatness of Jibril ﷺ to prove the divine origin of the Quran.
 - These verses clarify the authenticity of the process of the Quran’s revelation, which Allah Himself testifies to.
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Surah At-Takwir: Attributes of the Messenger (Jibril ﷺ) and Characteristics of Revelation

1. First Attribute: Nobility of the Messenger

- The angel bringing the Quran (Jibril ﷺ) is extremely honored and of high rank.
- The false claim of the disbelievers that it is the work of a devil is completely invalid.

2. Second Attribute: Strength

- Allah says: “He taught him with a powerful one (Jibril ﷺ)” (Surah An-Najm:5).

Details of this Attribute:

1. Protection from Devils:

- Jibril ﷺ's strength prevents devils from interfering in revelation.
 - Any devil who sees him flees in fear.
- 2. Assistance to the Prophet ﷺ:**
- Jibril ﷺ is the protector and helper of the Prophet ﷺ, as mentioned in Surah At-Tahrim (4): *"Allah, Jibril, and the righteous believers are your helpers."*
- 3. Destruction of Opponents:**
- Anyone who opposes Jibril ﷺ risks destruction.
- 4. Perfect Delivery of the Message:**
- Jibril ﷺ conveys Allah's command completely and accurately.
 - He leaves nothing out and is a "powerful and trustworthy" messenger.

Tafsir of Sheikh Abdul Rahman Al-Sa'di

1. This highlights the greatness of the Quran, showing that Allah revealed it through a noble angel like Jibril ﷺ. Just as a king sends his most honored ambassador only for the most important message.
2. Prophet Muhammad ﷺ was trustworthy and conveyed the message of his Lord clearly, without discriminating between rich and poor, ruler and subject, male or female.
3. The trustworthy messenger delivered the message, and by the time of the Prophet's ﷺ passing, the general community had become scholars and divinely guided individuals, reaching a level where the rest became their companions.
4. Allah's blessing was completed with the revelation of this book, in which the excellence of Allah's Word, the

trustworthiness and virtue of the angel, and the Prophethood of the Messenger ﷺ were all combined.

Explanation by Ibn al-Qayyim

- Every attribute of Jibril ﷺ proves the nobility of the Quran's message and its truthfulness.
 - Just as a king selects a trustworthy envoy for critical messages, Allah sent a supreme message like the Quran through an angel like Jibril ﷺ.
 - This demonstrates that the Sender (Allah), the Messenger (Jibril ﷺ), the message (Quran), and the recipient (Muhammad ﷺ) are all of the highest rank.
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Summary

- The attributes of Jibril ﷺ — nobility, strength, rank, obedience, and trustworthiness — make the Quran's chain of transmission beyond criticism.
 - These qualities not only highlight the greatness of Jibril ﷺ but also firmly establish the divine truth of the Quran.
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Tafsir of Surah At-Takwir

Ayah 21: "أَمِينٍ" (Trustworthy)

This confirms the trustworthiness of Jibril (Gabriel), just as Allah confirmed the truthfulness of His human Messenger

Muhammad ﷺ in Surah At-Takwir (22): "وَمَا صَاحِبُكُمْ بِمَجْنُونٍ"
(Your companion is not mad).

Ayah 23: "وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ"

- **Meaning:** The Prophet ﷺ saw Jibril in his original form (with 600 wings) on the clear horizon. This event happened during the first revelation in the Cave of Hira, as mentioned in Surah An-Najm (5-10): "عَلَّمَهُ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ فَاسْتَوَىٰ".
- **Time of Revelation:** This Surah was revealed before the Mi'raj, while the second vision (at Sidrat al-Muntaha) is mentioned in Surah An-Najm, which was revealed after the Mi'raj.
- **Tafsir of "الْأُفُقِ الْمُبِينِ":**
 - Eastern horizon: Where the sun rises.
 - Ibn Jarir: "It indicates the expanse of the sky, encompassing all directions."

Ayah 24: "وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ"

- **"ظَنِينٍ" (one who withholds or blames):** The accusation that the Prophet ﷺ hides revelation is false.
- **"ضَنِينٍ" (miserly):** He ﷺ did not withhold the knowledge of the Quran from anyone, nor was he miserly.
- **Sufyan ibn 'Uyaynah:** Both readings (ظنين / ضنين) carry the same meaning — the Prophet ﷺ was neither a liar nor miserly.
- **Qatadah, 'Ikrimah, Ibn Zayd:** He ﷺ conveyed the revelation completely; nothing was hidden.

Tafsir of Surah At-Takwir: Ayahs 24–28

• Readings of ظنين / ضنين and the Immunity of the Messengers

- This meaning is established through the tafsir of Qatadah, ‘Ikrimah, Ibn Zayd, and other scholars, while Ibn Jarir preferred the reading "ضنين".
- Ibn al-Qayyim said:

“This ayah declares that both messengers—Jibril (Gabriel) and Muhammad ﷺ—are free from anything contrary to the purpose of revelation, such as hiding (ضنة) or altering it, which could have led to an accusation of betrayal (ظنة). The completion of the message lies in conveying it fully without any addition or omission. Both readings together affirm the trustworthiness and integrity of Muhammad ﷺ.”

- Abu ‘Ali al-Farsi clarified that this ayah means that whatever knowledge of the unseen was given to Muhammad ﷺ, he conveyed it clearly, unlike the soothsayers who would hide knowledge for personal gain.

(وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ) (Ayah 25)

- This ayah emphasizes that the Quran is not the speech of devils.
 - Devils neither have the power nor the intention to bring such a message, as Allah says:
(وَمَا تَنْزَّلَتْ بِهِ الشَّيَاطِينُ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ إِنَّهُمْ عَنْ السَّمْعِ لَمَعَزُولُونَ) (Surah Ash-Shu‘ara: 210–212)

- Meaning: It is neither possible for devils nor within their reach to access or deliver revelation.

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ * ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ * مُطَاعٌ ثَمَّ أَمِينٍ﴾

- All these attributes indicate that the Quran holds an exalted status with Allah because it was revealed through such a noble and great angel endowed with these perfect qualities. It is the way of royalty to send only a highly honored and respected person for messages of utmost importance and dignity.

- [As-Sa'di, p. 913]

﴿وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ * فَأَيْنَ تَذْهَبُونَ * إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

- Whoever becomes fully aware of the Quran and the attributes of these two messengers (the angel of revelation Jibril and Prophet Muhammad ﷺ) will:
 - Love both of them,
 - Show them respect and reverence,
 - Take pleasure in reciting the Quran,
 - Strive to follow its commands and avoid its prohibitions,
 - Seek steadfastness, desiring companionship with those through whom the Quran was delivered, and look forward to witnessing the exalted Being from whom it came on the Day of Judgment.

- [Al-Buq'a'i, 21/294]

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ * لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

- The Quran is a reminder and admonition for all humanity, so that they may learn lessons and be guided.

- Allah says:

“It is nothing but a reminder for all the worlds, for whoever among you wills to follow the straight path.”

- Meaning: Whoever seeks guidance should take the Quran as their guide, for it is the means of salvation and direction, and there is no other source of true guidance.
 - [Ibn Kathir, 4/481]

(فَأَيْنَ تَذْهَبُونَ) (Ayah 26)

This verse challenges human intellect: how can one turn away from it despite the clarity and truth of the Qur'an?

- Qatadah said: "Where are you going from the Book of Allah and His obedience?"

(إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ) (Ayah 27)

This verse states that the Qur'an is nothing but a reminder for all the worlds, revealed for guidance and warning.

(لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ) (Ayah 28)

This phrase is proof that whoever among you wills to be guided will find guidance and salvation in the Qur'an.

- The Qur'an is advice for everyone, but the real benefit is for those who believe and act upon it, as Allah has said:
(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ) (Surah Al-Baqarah: 2)

Summary:

- Muhammad ﷺ conveyed the revelation completely, without addition or omission; neither hiding it nor changing it.
- The Qur'an is not the speech of devils but the true message of Allah.
- The Qur'an is advice for all humanity, and whoever seeks guidance, it is a means of salvation and guidance for them.

Ibn Uthaymeen commentary

1. “{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ}” – The phrase “{لِمَنْ شَاءَ}” modifies the previous general statement, but here the particle (لَا) is implicitly repeated, as if saying: “*This is only advice for whoever among you wills to be upright (steadfast).*” Thus, after the general statement, a specification is made.
Whoever does not seek uprightness will not benefit from this Qur'an, as Allah has said: {إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ { أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ [Qaf:37].
2. Therefore, a person who does not seek uprightness cannot benefit from the Qur'an.
3. But if someone asks: *Is a person's will from his own choice?*
4. The answer is: *Yes, a person's will is from his own choice.*
5. Allah Almighty has given humans free will and intent; if they wish, they act, and if they do not wish, they refrain. If this were not so, the sending of messengers to peoples would not constitute proof or guidance.
6. Therefore, whatever we do is by our own choice and will; otherwise, the sending of messengers would not be meaningful for us.

7. A human truly acts by his own choice, and everyone knows that if he wishes to go to Mecca, it is by his choice; if he wishes to go to Medina, it is by his choice; if he wishes to go to Jerusalem, it is by his choice; if he wishes to go to Riyadh or any other place, it is by his choice. He does not feel compelled by anyone else.
8. Similarly, whoever wishes to obey Allah does so by his own choice, and whoever wishes to disobey Allah also does so by his own choice.
9. Therefore, humans have will, but we must be certain that whatever we desire happens only after Allah's will. Hence Allah said: {وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ} – We do not will anything unless Allah wills it. So when we desire something, know that Allah has already willed it; if Allah had not willed it, we would not have willed it either.
10. As Allah Almighty said: {وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الَّذِينَ دِينُ مِنْ { وَبَعْدَهُمْ مَنْ بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ } [Al-Baqarah:253].
11. So, when we act, it is by our choice and will, knowing that this will is subordinate to Allah's will; if Allah had not willed it, we would not have acted.
12. If someone says: *Then we have no excuse for sins because we willed what Allah willed,*
13. The answer is: *We have no excuse, because we do not know what Allah willed until we perform it, and we performed it by our own choice.*
14. Therefore, we cannot say that Allah willed a certain action before it occurs. When it occurs, it happens by our choice and will; thus the sinner has no excuse, and Allah has invalidated this excuse in His verse: {سَيَقُولُ الَّذِينَ أَشْرَكُوا {

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَافُوا بِأَسْنَانَا [Al-An'am:148].

15. If they had an excuse, they would have avoided Allah's punishment; but since they have no excuse, they suffer it.
16. We all know that if someone is told that one country is peaceful and secure, its sustenance comes from all directions, there are trade and earning opportunities not found in other countries, and another country is fearful and unstable, with a disturbed economy and insecurity, which country will he go to?
17. Certainly, he will go to the first country, and no one will compel him; he will think that he has chosen it by his own will.
18. Similarly, now too, the paths of good and evil are clear. Allah has shown: this is the path of Hell, and this is the path of Paradise; what blessings are in Paradise and what punishment is in Hell.
19. Which path will we follow?
20. Obviously, we will follow the path of Paradise, just as in the previous example we chose the peaceful country.
21. And if we follow the path of Hell, we will face blame and reproach, and people will call us foolish, just as if we chose the unstable country, everyone would blame us.
22. Therefore, in {الْمَنْ شَاءَ أَنْ يَسْتَقِيمَ} it is stated that a person acts according to his own choice and will. But when he acts and desires something, know that Allah has already willed it; if Allah had not willed it, he would not have acted.

23. Often it happens that a person firmly resolves to do something and moves toward it, but suddenly he steps away or is prevented from it because Allah did not will it.
24. Often we intend to go to the mosque to attend a lecture, but for some reason or without reason, we return; sometimes due to a cause, sometimes without any reason – simply because Allah removed our resolve in that direction.
25. Therefore, someone asked a Bedouin: *How did you recognize your Lord?*
26. He said: *“By the breaking of resolves and the changing of intentions.”*
27. (Breaking of resolves) – that is, a person firmly resolves to do something, and suddenly that resolve is broken! Who broke it? The person does not realize; it is solely by Allah’s will.
28. (Changing of intentions) – a person moves toward an action with full attention, and suddenly finds himself withdrawn from it, whether due to an apparent cause or merely by his own choice...
29. All of this is by Allah Almighty.
30. In summary, Allah says: {لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ}, and uprightness (استقامت) means moderation, and there is no greater justice than this in Allah Almighty’s Shari’ah.
31. Previous Shari’ahs were suited to the time, place, and condition of their respective peoples, but the Shari’ah of Prophet ﷺ is for this Ummah from his advent until the Day of Judgment.
32. Therefore it is said: *“Islam is suitable for every time, place, and condition.”*
33. If people act upon it, Allah will reform all.

34. For example, a person prays standing; if unable, then sitting; if unable, then lying on his side.
35. Similarly, the Shari'ah facilitates according to human circumstances because religion is suitable for every time, place, and condition.
36. For a person in janabah, purification with water is obligatory. If water is unavailable or cannot be used, then perform tayammum.
37. If neither water nor earth is available, or one is unable to use earth, then pray without any purification.
38. Neither with water nor tayammum.
39. This is because Allah's Shari'ah is based on justice; it contains no oppression, harshness, or undue difficulty.
40. Therefore, Allah said: {أَنْ يَسْتَقِيمَ}, and uprightness (استقامت) has two opposites:
41. On one side, excess and exaggeration (إفراط و غلو), and on the other, negligence or deficiency (تفريط و قلة).
42. Therefore, people in religion are of three types:
43. On one side, those who exaggerate,
44. On the other side, those who are negligent,
45. And those who maintain moderation between excess and negligence,
46. These are the praiseworthy ones.
47. The exaggerators and the negligent are both doomed.
48. The more the exaggeration or the deficiency, the greater the destruction.
49. The Prophet ﷺ forbade exaggeration, extremism, overburdening, and rigidity, saying: *"Woe to those who exaggerate, woe to those who exaggerate, woe to those who exaggerate!"*

50. Because extremism brings hardship on the soul and removes one from the religion.
51. Similarly, the Prophet ﷺ condemned negligence, for example regarding the hypocrites: { وَإِذَا قَامُوا إِلَى الصَّلَاةِ } قَامُوا...}
52. { وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى } [An-Nisa:142].
Therefore, Allah's religion is moderation between exaggeration and negligence. This is why He says: { لِمَنْ شَاءَ } – neither incline to the right nor to the left; its path is uprightness on Allah's religion. Uprightness in worship to the Creator must be mirrored in dealings with creation.
53. Likewise, in dealings with people, remain between two extremes:
54. On one side: harshness, anger, and severity,
55. And on the other side: excessive leniency, negligence, and lowering one's dignity.
56. Be firm and strong on one side, gentle and accommodating on the other.
57. Scholars (رحمهم الله) said regarding judges: *"They should show gentleness but not weakness, and strength but not harshness."*
58. Gentleness should not make one weak, and strength should not make one harsh; rather, one should be balanced between the two:
59. Gentle but not weak,
60. Strong but not harsh,
61. So that matters are handled correctly.
62. Some people are always harsh and severe with others and consider themselves superior – this is wrong.

63. Some people lower their dignity and humility so much that they have no respect left among people – this is also wrong.
64. The duty is to remain between these extremes, as the Prophet ﷺ did:
65. He ﷺ acted firmly when firmness was required, and gently when gentleness was required.
66. Therefore, a person should combine determination, resolve, gentleness, compassion, and mercy. (Tafseer Ibn Usaimin)

Summary of Ibn al-Qayyim:

Ibn al-Qayyim summarized:

"The Qur'an is a reminder for all mankind, providing guidance in worldly and spiritual matters. It reminds them of their Lord, their responsibilities, and the consequences of their actions. It warns them about their enemies, their shortcomings, and how to avoid them, and calls them toward further blessings and reward. It is a universal advice, but its real benefit is only for those who act upon it; thus it becomes a special guidance for the righteous (المتقين)."

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ) (Surah At-Takwir:29)

This verse clarifies the reality that human will is subject to Allah's will. The determination of guidance and misguidance ultimately depends on Allah's decree. Humans are granted freedom to choose the path of good or evil (أما شاكرًا وأما كفورًا) (Surah Ad-Dahr).

Divine and Human Will: Tafsir of the Verses

Sufyan ath-Thawri narrated from Sulaiman bin Musa that when the verse:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾

was revealed, Abu Jahl said: *“The matter is in our choice; we may choose the straight path if we wish, and not if we do not wish.”*

In response, Allah revealed the verse:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

This verse establishes both the servant’s will and the Lord’s will — the servant’s will is not independent of Allah’s will.

- Allah said: "وَمَا تَشَاءُونَ", meaning humans have a will of their own,
- "إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ", meaning nothing can happen without Allah’s will.

From this, it is proven that in Allah’s dominion, nothing occurs except by His permission and decree.

Explanation by Ahl as-Sunnah Scholars:

Ahl as-Sunnah and other scholars have discussed this topic in detail. Ibn al-Qayyim gave an important clarification:

- "لَمَنْ شَاءَ مِنْكُمْ"

This is a refutation of the **Jabriyyah** (determinists) who

claim that humans have no will, or that their will is merely symbolic and has no real effect on their actions.

- "وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ"

This is a refutation of the **Qadariyyah** (those who claim absolute human free will) who say that human will is completely independent of Allah's will. According to them, when a person intends an action, it occurs regardless of Allah's decree, and Allah's will has no role in it.

Summary:

- The Qur'an is a universal advice, but its real benefit is only for those who act upon it.
- Both human will and Allah's will are affirmed, but human will is subject to Allah's will.
- These verses refute the extremes of both Jabriyyah and Qadariyyah and support the balanced belief of Ahl as-Sunnah.

Tafsir of the Verses: Balance between Divine and Human Will

Ibn al-Qayyim says:

"These two verses affirm both the Shari'ah (شرع) and divine decree (قَدَر), while also clarifying the linkage between causes and consequences, the servant's actions, and the Creator's actions. Each has its own particular aspect in worship:"

1. From the first verse (لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ), worship includes effort, striving, choice, and action.

2. From the second verse (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ), worship includes reliance on Allah, seeking His help, turning to Him, and understanding that the servant can neither intend nor act unless Allah grants him success.

He further explains:

"The phrase رَبِّ الْعَالَمِينَ encompasses all these meanings. Whoever denies any of these aspects undermines the perfection of Allah's Lordship. And success comes only from Allah."

The Challenge of فَأَيْنَ تَذْهَبُونَ (Surah At-Takwir:26)

This verse challenges human intellect and questions their reaction after receiving clear guidance. It is as if it says:

"After the truth has become clear, where are you running?"

After such indisputable evidence, where can one go? Will one offer an excuse? This question highlights the **impossibility of denying the truth**.

Ibn al-Qayyim's Opinion:

"These verses illustrate the perfect balance between human responsibility and divine sovereignty. Both human effort and Allah's facilitation (توفيق) are necessary for guidance. It is a profound reminder that although humans are commanded to act, success ultimately depends on Allah's grace and decree."

Summary:

The verses of Surah At-Takwir awaken human consciousness regarding responsibility while presenting a complete picture of

Allah's sovereignty. Guidance is a **"bilateral action"** — humans exert effort, and Allah grants success.

Notes from Fath al-Qadeer and Ahsan al-Bayan:

1. The meaning: things will be **split or cracked as a roof is split**.
 2. Explanation: the mentioned events will manifest, six of which relate to the world and the other six to the Hereafter. At that time, each person's reality will be revealed.
 3. The stars **retreat from view during the day** — referring to Saturn, Jupiter, Mars, Venus, Mercury. Some say all stars are included, as they disappear from their usual place or remain hidden during the day.
 4. This address is to the people of Makkah, and the one referred to (صاحب) is **Prophet Muhammad ﷺ**. It implies: you think your kinsman and fellow townsman (Muhammad ﷺ) is insane? **May Allah forbid!** No sane person could describe such truths and the exact conditions of past nations as revealed in the Qur'an.
 5. Meaning: **why do you turn away from Him and not obey Him?**
 6. Meaning: **your will depends on Allah's facilitation**. Until your will is accompanied by Allah's decree and guidance, you cannot follow the straight path.
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(Eleventh Part) Lessons Derived from the Surah

At the end, we will discuss the lessons that can be learned from each Surah. These lessons—more than four thousand in total—are practical in nature and help us implement the teachings of the Quran in our daily lives. These lessons are taken from Arshad Bashir Madani’s book “**Ahdaf wa Asbaq al-Quran**”.

Through these eleven parts, the aim of this series is to connect us meaningfully with the Quran. It combines traditional knowledge with modern insights, helping us reflect on its timeless message. This journey is designed to motivate us, educate us, and bring us closer to Allah. Let us begin this journey.

Some Topics:

- The horrors of the Day of Judgment (1–14)
- Allah’s oath regarding the truthfulness of the Prophet ﷺ and the Quran (15–29)

Some Lessons:

- When the Day of Judgment is mentioned, the human heart softens. A soft heart can be guided as desired, allowing it to develop spiritually. After that, understanding the prophethood becomes easier.
- “**Idha Ash-Shamsu Kuwwirat...**” — These verses describe the terrifying scenes of the Day of Judgment so

that wise and understanding people may prepare for it in advance and avoid negligence.

- Allah Almighty has fully protected the Quran from Satan.
- Allah gave Angel Jibreel (Gabriel) the title of **Al-Karim (The Noble)** due to his excellent character and noble qualities. Among all angels, he is superior and their leader.
- Allah highlighted the honor of the Quran, and believers should recognize it, respect it, and make it a **Book of Life** for themselves.
- Allah praised Prophet Muhammad ﷺ, stating that the Quran was revealed to him and that he calls people towards it. He is the most intelligent, ethical, and truthful among people.
- The Messenger of Allah ﷺ is truthful and trustworthy. He conveyed the message of the religion fully, and he did not leave this world until he had delivered the entire religion to his Ummah.

Relevance / Subtleties of Tafsir

- Surah **At-Takwir** describes the scarcity of light.
- In 15 verses, the conditions of the Hereafter are explained. Then, after the oath and the witness, verses are presented to establish the truth of Revelation and Prophethood.
- In three Surahs, the success of the Hereafter mentioned requires a **syllabus** for humans. Surah At-Takwir outlines the **curriculum for success in the Hereafter**, i.e., follow only the Quran and Sunnah, and you will succeed in the Hereafter.
- In the previous three Surahs, through intellectual, observational, and historical reflection on the inner and

outer worlds, the reality of humans and the meaning of the Hereafter is explained (the Hereafter means re-creation; once you acknowledge the first creation, re-creation is difficult).

- In these three Surahs, the proof of the Day of Judgment and the real success therein is highlighted. Preparation is needed for death in this world and the Day of Judgment in the Hereafter.
- **Falsehood** is like: وَاللَّيْلِ إِذَا عَسْعَسَ (When the night darkens), while **truth** is like: وَالصُّبْحِ إِذَا تَنَفَّسَ (When the morning breathes).
- In these three Surahs, the remembrance of the Hereafter is being **programmed** into the believer's mind.

Verses and Hadith for Memorization, Reflection, and Remembrance

Verse 1:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ (At-Takwir 8–9)

Translation: And when the girl [child] who was buried alive is asked, for what sin she was killed.

Hadith 1:

“Whoever raises three daughters, teaches them manners, marries them off, and treats them well, Paradise is for him.”

Hadith 2:

Narrated from Ibn Umar (RA): The Messenger of Allah ﷺ said:

“Whoever wants to see the Day of Judgment with his own eyes, let him recite: ‘Idha Ash-Shamsu Kuwwirat,’ ‘Idha As-

Sama’u Infatarat,’ and ‘Idha As-Sama’u Inshaqqat.’”

Ibn Umar (RA) reports that the Prophet ﷺ said that whoever wishes to witness the Day of Judgment should read Surah At-Takwir, Surah Al-Infitar, and Surah Al-Inshiqaq.

Hadith 3:

Narrated from Judamah bint Wahb, sister of Ukashah:

I attended the Messenger of Allah ﷺ while he was saying:

“I had firmly intended to forbid ‘ghilah’ (female infanticide), then I looked at the Romans and Persians, and they practice it but it does not harm their children at all.”

Then they asked about ‘azl’ (coitus interruptus), and the Prophet ﷺ said: **“That is hidden infanticide.”**

Ubaydullah added in his narration from Al-Muqri: **“...and when the girl [child] who was buried alive is asked” (وَإِذَا (الْمَوْءُودَةُ سُئِلَتْ).**

(Sahih Muslim, Hadith 1442)
