



Tafheemul Quran
in Colors
Arabic English
088 AlGhashia
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الْغَشِيَّة Al-Ghashiah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Name

The Surah takes its name from the word *al-ghashiah* in the first verse.

Period of Revelation

The whole subject matter of the Surah indicates that this is one of the earliest Surahs to be revealed; but this was the period when the Prophet (peace be upon him) had started preaching his message publicly, and the people of Makkah were hearing it and ignoring it carelessly and thoughtlessly.

Theme and Subject Matter

To understand the subject matter well one should keep in

view the fact that in the initial stage the preaching of the Prophet (peace be upon him) mostly centered around two points which he wanted to instill in the people's minds: Tauhid and the Hereafter: and the people of Makkah were repudiating both. Let us now consider the subject matter and the style of this Surah.

At the outset, in order to arouse the people from their heedlessness, they have been plainly asked: Do you have any knowledge of the time when an overwhelming calamity will descend? Immediately after this details of the impending calamity are given as to how the people will be divided into two separate groups and will meet separate ends. One group of the people will go to Hell and they will suffer punishment; the second group will go to the sublime Paradise and will be provided with blessings.

After thus arousing the people the theme suddenly changes and the question is asked: Do not these people, who frown and scorn the teaching of Tauhid and the news of the Hereafter being given by the Quran, observe the common things which they experience daily in their lives? Do they never consider how the camels, on whom their whole life activity in the Arabian desert depends, came into being, endowed precisely with the same characteristics as were required for the beast needed in their desert life? When they go on their journeys, they see the sky, the mountains, or the earth. Let them ponder over these three phenomena and consider as to how the sky was stretched above them, how the mountains were erected and how the earth was spread beneath them? Has all this come about without the

skill and craftsmanship of an All-Powerful, All-Wise Designer? If they acknowledge that a Creator has created all this with great wisdom and power and that no one else is an associate with Him in their creation, why then do they refuse to accept Him alone as their Lord and Sustainer? And if they acknowledge that that God had the power to create all this, then on what rational ground do they hesitate to acknowledge that that God also has the power to bring about Resurrection, to recreate man, and to make Hell and Heaven.

After making the truth plain by this concise and rational argument, the address turns from the disbelievers to the Prophet (peace be upon him) and he is told: If these people do not acknowledge the truth, they may not; you have not been empowered to act with authority over them, so that you should coerce them into believing: your only task is to exhort, so exhort them. Ultimately they have to return to Us; then We shall call them to full account and shall inflict a heavy punishment on those who do not believe.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there reached
you the news of the
overwhelming. *1

هَلْ أَتَاكَ حَدِيثُ الْعَاقِبَةِ ط

*1 The overwhelming: the Resurrection which will overshadow the whole world. One should know that here the Hereafter as a whole is being depicted, which

comprehends all the stages from the upsetting of the present system to the resurrection of all human beings and the dispensation of rewards and punishments from the divine court.

2. (Many) faces*² on that Day shall be downcast.

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

*² Some faces: some persons, for the face is the most conspicuous part of the human body by which man's personality is judged and which reflects the good or bad states through which man passes.

3. Laboring, weary.

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

4. They will enter the Fire, hot blazing.

تَصَلُّونَ نَارًا حَامِيَةً ﴿٤﴾

5. They will be given to drink from a boiling fountain.

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٥﴾

6. No food for them except from a thorny dry grass.*³

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾

*³ At some places in the Quran, it has been stated that the dwellers of Hell will be given *zaqqum* to eat; at another place it has been said that they will have no other food but *ghislin* (washing from wounds), and here that their only food will be thorny dry grass. There is, in fact, no contradiction between these statements. This may as well mean that Hell will have many different compartments in which different categories of the criminals will be lodged

according to their crimes, and subjected to different punishments. This may also mean that if they try to avoid *zaqqum* they will be given *ghislin*, and if they try to avoid even that, they will only get thorny grass. In short, they would get nothing to suit their taste.

7. Neither will that nourish, nor satisfy against hunger.

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ط

8. (Many) faces on that Day shall be joyful.

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ٧

9. With their efforts well pleased. *4

لَسَعِيهَا رَاضِيَةٌ ٧

*4 That is: they will be overjoyed to see the best results in the Hereafter of their endeavors and deeds in the world; they will be satisfied to see that they had, in fact, made a profitable bargain in that they had adopted a life of faith, virtue and piety, by sacrificing the desires of the flesh, undergone hardships in carrying out their obligations, endured afflictions in obeying the divine commands, incurred losses and suffered deprivation of benefits and pleasures while trying to avoid sins and acts of disobedience.

10. In the Garden, which is elevated.

فِي جَنَّةٍ عَالِيَةٍ ٧

11. They shall not hear therein idle talk. *5

لَا تَسْمَعُ فِيهَا لَاغِيَةً ط

*5 This thing has been mentioned at several places in the Quran as a major blessing of Paradise. (For explanation,

see E.N. 38 of Surah Maryam; E.N. 18 of Surah At-Toor; E.N. 13 of Surah Al-Waqiah; E.N. 21 of Surah An-Naba).

12. In it spring will be running.

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

13. In there will be couches, raised high.

فِيهَا سُرُورٌ مَّرْفُوعَةٌ ﴿١٣﴾

14. And goblets, placed orderly. *6

وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾

*6 That is, filled goblets already supplied so that they do not have to ask for them.

15. And cushions, ranged in rows.

وَأَنْمَارِقٌ مَّصْفُوفَةٌ ﴿١٥﴾

16. And fine carpets, spread out.

وَزَرَائِبٌ مُبْثُوثَةٌ ﴿١٦﴾

17. Then do they not look at the camels, how they are created.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

18. And at the sky, how it is raised high.

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

19. And at the mountains, how they are firmly set.

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

20. And at the earth, how it is spread out. *7

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

*7 That is, if they deny the possibility of the Hereafter, have they never looked around themselves and considered how the camels were created, how the heaven was raised high,

how the mountains were firmly set and how the earth was spread out? When all these things could be created, and exist before them in their finished form, why can the Resurrection not take place? Why cannot a new world come about, and why cannot Hell and Heaven be possible? Only a foolish and thoughtless person would think that the coming into existence of only those things which he has found existing, on opening his eyes in the world, is possible, because they already exist. As for the things, which he has not yet observed and experienced, he should thoughtlessly pass the judgment that their coming into being is impossible. If he has any common sense, he should think as to how the things, which already exist, came into being? How did the camel possessing precisely the same characteristics as needed for the beast required by the desert dwellers of Arabia come into being? How did the sky whose atmosphere is filled with air to breathe in, whose clouds bring rain, whose sun provides light and warmth in the day, whose moon and stars shine at night, come into being? How did the earth spread out on which man lives and passes his life, whose products fulfill all his needs and requirements on whose springs and wells his life depends? How did the mountains rise up from the surface of the earth, which stand fixed with earth and stones of different colors and a variety of minerals in them? Has all this happened without the artistic skill of an All-Powerful, All-Wise Designer. No thinking and intelligent mind can answer this question in the negative. Unless it is stubborn and obstinate, it will have to acknowledge that each one of

these things was impossible, had not an Omnipotent, Wise Being made it possible. And when an All-Powerful, Wise Being created these things, there is no reason why the Hereafter should be regarded as remote from reason and impossible.

21. So (O Prophet) remind, you are only an admonisher.

فَذَكِّرْ^ط إِنَّمَا أَنْتَ مُذَكِّرٌ^ط

22. You are not over them a controller.*8

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ^ل

*8 That is, if a person does not listen to reason, he may not. You have not been appointed to force the will of the deniers: your only task is to distinguish the right from the wrong for the people and warn them of the consequences of following the wrong way; so this is the task you should continue to perform.

23. But him who turned away and disbelieved.

إِلَّا مَنْ تَوَلَّى وَكَفَرَ^ل

24. Then will punish him Allah with the greatest punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ^ط

25. Indeed, to Us is their return.

إِنَّ إِلَيْنَا إِيَابَهُمْ^ل

26. Then indeed, upon Us is their account.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ^ط

