

24. Say, 'It is He who has sown you far and wide on earth;  
And to Him shall you be amassed.'

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

- ***Dhara'a***

- to spread out and scatter, disperse, disseminate, spread, broadcast
- to scatter after having brought it into being, as though Allah is saying: "He created you, dispersed and disseminated you, and made a great many of you on earth, like something that is sown and planted."

- ***Wa ilayhi tuhsharun***

- the term *hashar*, entails gathering and then driving the group that you gathered to a particular place
- the passive tense denotes effortless ease on the part of Allah

25. And they say, ‘When shall this promise be, if you all be telling the truth?’

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾

• ***Wa yaqulun***

– the opening *waw* is a circumstantial conjunction (*waw al-hal*), as if Allah is saying, “The foregoing blessings are the proof of Allah’s oneness (*tawhid*), and thus is the omnipotent power of Allah. Yet, these people say, ‘When shall this promised day come if you are telling the truth?’”

• ***Mata hadha al-wa’d***

– an interrogative of incredulity (*istifham lil istib’ad*): they are asking the question because they don’t believe it  
– in interrogative of mockery (*tahakkum*) asking about the final hour and the resurrection  
– Allah sent the messengers with the promise of the next world and the punishment and deniers said, “When will it be?”

• ***In kuntum sadiqin***

– *In* implies *tashkik*, doubts, while *idha* would have been for *tahqiq* (i.e., when it happens); *in*, rather, means “if”  
– the Messenger is telling them while deniers raise suspicions in people’s minds  
– the believers who followed them would also be giving *da’wa*, reciting Allah’s verses and conveying His faith

26. Say, 'The knowledge is but with Allah alone;  
And I am but a clear warner.'

قُلْ إِنَّمَا أَلْعَلُّمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

- ***Qul innama al-ilmu inda Allah***

- here and in many verses in the Quran, *innama* is used to indicate exclusivity (*hasr*)
- it is to restrict the knowledge to Allah alone, together with the nuance that this is known and obvious
- *al* in *al-ilm* may be for *al-ahd*, something specific that both the speaker and the hearer are familiar with; or it can be for *jins* (noun in the general sense)
- if it is for *ahd*, then it refers to the Hour, which was asked about in verse 25

- ***Wa innama ana***

- likewise, carries the nuance of something being well-known, as if to say, “I don't possess knowledge of the Final Hour, but rather I am but a clear warner.”

- ***Nadhir***

- a word that is stronger and more telling form than mere *mundhir*. *Mubalagha*: perfect, full warner

- ***Mubin***

- I clarify to you all in a way that discloses everything of what I have been ordered to convey to you, including that Allah is the only One who has knowledge of the final hour

27. So when they see it breaking right on them,  
the faces of those who disbelieved shall darken with woe;  
And be told, ‘This is what you so eagerly used to call for against yourselves.’

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ  
هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

- Still talking about the promise of Allah and the threat of resurrection and punishment
- ***Fa lamma ra'awhu***
  - *fa* in *fa lamma* denotes speed and suddenness
  - while in the previous verse they are inquiring in doubt and being answered, the Quran suddenly surprises them with being face to face with the very thing they were just asking about, as the Quran shifts instantly from the *dunya* to the *akhira* to shock them
  - past tense of *ra'awhu* does not denote the past here, but rather the certitude and definiteness of its happening (*tahqiq al-wuqu'*) This is frequently used in reference to the *akhira*
  - the pronominal suffix *ra'awhu* means that which was promised
- ***Zulfatan***
  - Total, extreme closeness. The emphatics found in the term are several:
    - 1) root meaning means surpassing closeness
    - 2) the verbal noun (*masdar*) has been used, indicating a hyperbole of the attribute of nearness present in the root of the verb, while what would have been expected here is the active participle *muzalifa*
    - 3) the *ta marbuta* (ة) at the end of the word, which is a reversed masculine and feminine form. Adding it can denote tremendousness and horror. the *ha* sound at the end also conjures up woe and shock and horror. reversed masculine and feminine forms are a hyperbole of quality



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هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾

• **Si'at**

– the word has two significations: The first is that it pains, grieves, and distresses them; The second is that it makes their faces look ugly, dejected, downcast, and sad; Their face fell at the news  
– the grief is plainly written on their faces. The root significance of the sentence is *sa'a wujuhahum al-'adhabu*: the punishment will make their faces fall, while the passive construction has been used here denoting effortlessness and ease

• **Wujuh al-ladhina kafaru**

– *idhhar fi ma'wadi' al-idmar*, explicitly stating who those being punished are, where a pronoun would have been expected and would have done the job  
– for a threefold purpose: 1) to tell why they are being punished (*kufr*), 2) to emphasize that all unbelievers will be thus dealt with, 3) and to denigrate *kufr*

• **Wa qil**

– namely by the angels in charge of the *hashr* and the *zabaniya*, who are the keepers of the Hellfire  
– the words spoken condemn and blame and rebuke and censure (*tawbikh, taqri', tashdid*). This is part of their punishment

• **Hadha**

– an indication of how close it is to them, right in front of them, at hand: “this is the punishment right at hand.”  
– as if their stubborn, wilful defiance (*juhud* – جُود) in this world was so great that when they see it there in front of them with their very eyes, they might not recognise it but think it was something else  
– *Juhud* is more than stubborn denial. It means you know it's right but you claim it is wrong

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the faces of those who disbelieved shall darken with woe;  
And be told, ‘This is what you so eagerly used to call for against yourselves.’

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ  
هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

• **Tadda'un**

– eighth form of the verb, *yafta'il*. The root is *da'a*, to call for: to call for with desire and eagerly, to one's utmost  
– refers to when they mocked the prophetic messengers in this world, mockingly asking Allah to send the punishment now, and they would scoff when the punishment didn't appear

• **Bihi tadda'un**

– indicates *istiḥjal*, or premature, precipitousness, over-haste for something before its time, indicated by the *ba*. The *ba* also indicates as if they were never praying for anything besides, except to be punished there and then, out of mockery  
– *tadda'un* is used ironically because the only two other places it is used is for *ahl al-janna*, asking for whatever they desire

28. Say, 'Mind you: Did Allah destroy me and those with me, or show us mercy — who should protect unbelievers from a painful chastisement?'

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ  
وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ یُجِیرُ الْکَافِرِینَ مِنْ عَذَابِ أَلِیمٍ ﴿٢٨﴾

- Allah is addressing the *kuffar* through the Prophet ﷺ by saying, “Rather than thinking about Allah saving or destroying the Prophet ﷺ and the believers, think about how to save yourselves
- ***Qul ara'aytum***
  - reflect on this matter, as with someone who saw the matter right in front of them
- ***In***
  - *in* is used for something hypothetical or doubtful. It is less certain than *idha*
- ***Ahlakani***
  - the verbal noun is *ihlak*: the thing ceases to be
  - some of the *ulama* say it is by punishment, while others say it is by death. The best is to leave it in its generic meaning of “destruction by any means”
  - carries the nuance of seeming desirable to the Prophet’s enemies
- ***Aw rahimana***
  - not destroy us, rather shower on us His blessings



28. Say, 'Mind you: Did Allah destroy me and those with me, or show us mercy — who should protect unbelievers from a painful chastisement?'

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ  
وَمَنْ مَعِىَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

• ***Fa man yujiru al-kafirina min 'adhabin alim***

— the expected way of putting it would have been, *fa man yujirakum min 'adhibin alim*. Rather, Allah again uses the full phrase for *isti'af lahum*, to speak about them and not to them, as unbelievers; to indicate that no one can protect the unbeliever from a painful chastisement and what they shall have to face as *kuffar*

• ***Yujir***

— from *ijara*, which is to grant *jiwar* or asylum and protection; it is saving or rescuing (*ighatha, inqadh*) so that they can be protected

— no one will be able to get close to them to do so

— indefinite of *'adhab* is to evoke horror

• The verse is as if to say, "Whether Allah destroys us or lets us survive, nothing will save you from His horrific and agonising punishment, so if you're intelligent, O *kafirin*, you should strive your utmost to be saved from the chastisement, not strive to get rid of us."

• As if the Prophet ﷺ is being directed to tell them, "Don't busy yourselves by our destruction or survival. Busy yourselves with saving yourselves, if you possess any intelligence."



29. Say, ‘He is the All-merciful;  
We believe in Him; And in Him we trust;  
So you shall unfailingly soon know who is plainly astray.’

قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

• ***Hurwa al-Rahman***

- As if the Prophet ﷺ is saying, “He is the One I am calling you all to, while you (i.e., *kuffar*) are calling upon Him to destroy me
- “He” is the subject and “All-merciful” is the predicate
- “Rahman” denotes vast, sweeping, mercy; *Fa lan* pattern means full of the basic meaning of the root word
- He will not destroy us, but rather show us mercy because we are His servants
- the mercy is *amma* (عامّة), all-encompassing, comprehensive, common, and universal in mercy

• **Why didn’t Allah say *bihi amanna* or first say *‘alayhi tazakkalna*?**

- because the words here concern salvation from the chastisement and not who shall do the saving. It concerns who believes and who does not, not just about the falsity of idolatry
- we are believers, so He shall show us mercy, and we have placed all our trust in Him, no one else, so He shall protect us from what you are hoping will befall us

• ***Fa sata lamun***

- You shall come to know by a promise that will be fulfilled and shall not be broken. The *sin* indicates that it will be fulfilled soon and *ta kid*: certainly and soon

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We believe in Him; And in Him we trust;  
So you shall unfailingly soon know who is plainly astray.’

قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ ۗ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

- ***Fi dalalin***

- *fi* denotes being wholly immersed in being lost, encompassed by misguidance on all sides

- ***Mubin***

- plainly and so obvious

- as if their misguidance openly proclaims about itself, “I am misguidance,” making itself plain to everyone

30. Say, 'Mind you well:

Did your water sink lost into the depths of the earth,  
who should bring you forth a plenteous flowing stream?'

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

- After threatening disbelievers with punishment in the next world, in this verse, Allah threatens them with a punishment in this one
- It is as though Allah concludes the sura with what He began with: *tabarak al-ladhi biyadihi al-mulk*
- Sovereignty means that He may take away their water, which their very lives depend upon, for it is in His hand to do so
- If they don't fear the chastisement in the next life, then let them at least fear the chastisement in this life
- Since Allah has mentioned that one should trust in Him and no one else, He here mentions His omnipotent power to do anything.



30. Say, 'Mind you well:

Did your water sink lost into the depths of the earth,  
who should bring you forth a plenteous flowing stream?'

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

- **Qul**

- repeated in this final verse having already said it in the last verse as an added chiding

- **In asbaha**

- to become or happen, but it carries the connotation of the morning having come and there being something shockingly contrary to the bright and cheery morning
- day arose and disaster had stricken them
- the verse refers to anyone's water, but especially that of the Quraysh in Mecca

- **Ghawran**

- *ghawr* is a drop in the surface of the earth. Sunk in the depth of the earth, far below the surface so that it cannot be gotten back by any stratagem. Thus Allah has left it indefinite to connote hideous loss

- **Ma'in**

- water that flows across the surface of the earth from its plenitude, easy to use, like a river or a stream