

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ١ وَ أذنت لربها و حُقتْ ٢

وَ إِذَا الْأَرْضُ مُدَّتْ ٣ وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ ٤

وَ أذنت لربها و حُقتْ ٥

يَأْيُهَا الْإِنْسَانُ إِنَّكَ كَادِمٌ إِلَى رَبِّكَ كَدْحًا فَمُلْقِيهِ ٦

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ٨

وَ يَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ٩

وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ١٠ فَسَوْفَ يَدْعُوا ثُبُورًا ١١

وَ يَصْطَلِي سَعِيرًا ١٢ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ١٣

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ١٤ بَلْ عَلِمَنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ١٥

1. **When the sky will be rent asunder...**
2. **...and it will hearken to its Rabb as it rightly should.**
3. **When the earth will be stretched out...**
4. **...and, casting out whatever is within it, will become empty.**
5. **It will hearken to its Rabb as it rightly should.**
6. **O man, indeed you make great efforts in your journey towards your Rabb and will soon meet with (the fruit of) your efforts.**
7. **As for him who is given his record in his right hand...**
8. **...an easy reckoning will be taken from him...**
9. **...and he will return happily to his family.**
10. **As for him who is given his record behind his back...**
11. **...he will soon call for destruction...**
12. **...and will enter the Blazing Fire.**
13. **Indeed he used to be happy among his family.**
14. **He used to think that he would not return.**
15. **He certainly will. Verily his Rabb was ever Watchful over him.**

Allaah begins the Surah by speaking about the condition of the sky and the earth on the Day of Qiyamah and then refers to the conditions of the good and the sinful on the Day of Qiyamah. Allaah says, **"When the sky will be rent asunder and it will hearken to its Rabb as it rightly should** (because it is impossible for it to disobey Allaah's command). **When the earth will be stretched out and, casting out whatever is within it, will become empty."** All dead bodies will surface from beneath the earth together with the treasures that the earth hides within her. Just like the sky, the earth **"will hearken to its Rabb as it rightly should."** Both the sky and the earth are obliged to obey Allaah's commands and do what He wants them to do.

These opening five verses of the Surah are followed by a hidden clause which reads, "On that day, man will see the deeds he committed". The verses therefore read, "When the sky will be rent asunder and it will hearken to its Rabb ... (and) when the earth will be stretched out ... on that day, man will see the deeds he committed".

Allaah says in Surah Ibraheem¹, **"The day when the earth will be changed into another earth, and the skies (will also be changed)."** This verse denotes that the sky and the earth will be completely changed on the Day of Qiyamah. At the same time, they will appear as described in the above verses of Surah Inshiqaaq. There is therefore no discrepancy between this verse of Surah Ibraheem and the verses of Surah Inshiqaaq.

Allaah continues, **"O man, indeed you make great efforts in your journey towards your Rabb and will soon meet with (the fruit of) your efforts."** This verse summarises man's life in this world. Everything that a person needs in this world requires some effort from him and everything that man says or does in this effort are recorded. The world is fast passing by in this manner and Qiyamah is fast approaching. In fact, every person's individual Qiyamah starts when he passes away. Eventually, the trumpet will be sounded and everything will cease to exist.

When the trumpet is blown for the second time, people will emerge from their graves and present themselves before Allaah for reckoning. The records of deeds will then be distributed among mankind. Allaah says, **"As for him who is given his record in his right hand, an easy reckoning will be taken from him and he will return happily to his family."** Allaah says about such a person in Surah Haaqqah, **"As for the one who receives his record (of deeds) in his right hand, he will call out, 'Come and read my record! I was always convinced that I shall certainly meet my reckoning.' So he will enjoy a pleasing life in lofty gardens. The fruit of these gardens are near at hand. (They will be told) 'Eat and drink with all blessings as a reward for the (good) deeds that you sent ahead during the days bygone.'"** [Surah 69, verses 19-24]

On the other hand, **"As for him who is given his record behind his back, he will soon call for destruction and will enter the Blazing Fire."** Allaah mentions in Surah Haaqqah² that these people will receive their records of deeds in their left hands. These will be given to them from behind their backs. This will be when every person will "meet with the fruit of his efforts". Describing such a person in Surah Haaqqah, Allaah says, **"As for the one who receives his record in the left hand, he will cry, 'Oh dear! If only I were not given my record and I had not known my reckoning! Alas! If only death had been my end!'"** [Surah 69, verses 25-27]

"Indeed (in the world) he used to be happy among his family." He used to enjoy himself in the world without any concern for the Day of Qiyamah. In addition to this, **"He used to think that he would not return"** to account for his deeds before Allaah. However, his belief was false. Allaah declares, **"He certainly will"** have to return to Allaah to account for his deeds. He was wrong to think that Allaah was unaware of his deeds because **"Verily his Rabb was ever Watchful over him."**

¹ Surah 14, verse 48.

² Surah 69, verse 25.

NOTE: Hadhrat Aa'isha (R.A) reports that Rasulullaah (sallallaahu-alayhi-wa-sallam) once said that the person who is required to account for his deeds will be destroyed.

Hadhrat Aa'isha (R.A) asked Rasulullaah (sallallaahu-alayhi-wa-sallam) what was then the meaning of the verse **"As for him who is given his record in his right hand, an easy reckoning will be taken from him"**. Rasulullaah (sallallaahu-alayhi-wa-sallam) explained that an easy reckoning means that one's deeds will merely be presented before Allaah without one being questioned. As for the person whose deeds are scrutinised, he will certainly be destroyed because he will be unable to reply. [Bukhari Vol. 2 Pg. 736 and Vol. 2 Pg. 928]

فَلَا أَقْسِمُ بِالشَّفَقِ ۗ وَاللَّيْلِ وَمَا وَسَقَ ۗ وَالْقَمَرِ إِذَا اتَّسَقَ ۗ
لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ۗ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۗ
وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۗ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۗ
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۗ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۗ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۗ

16. *I swear by the twilight...*
17. *...by the night, by what the night encompasses...*
18. *...and by the moon when is it full.*
19. *You will certainly proceed from phase to phase.*
20. *What is the matter with them that they do not believe...*
21. *...and do not prostrate when the Qur'aan is recited to them?*
22. *Rather, the disbelievers choose to deny.*
23. *Allaah is well Aware of whatever they amass.*
24. *So give them the tidings of a painful punishment...*
25. *...except for those who believe and carry out good deeds. Theirs shall be an unending reward.*

Allaah Ta'ala takes an oath by several phenomena in these verses, among them the night and whatever uses the night to rest. Allaah takes all these oaths to assert that man will certainly proceed from one phase to another in his existence, with each phase becoming severer than the previous one. From this world, man proceeds to the realm of "Barzakh" (the existence of the grave) and then towards Qiyamah and the many stages of the Hereafter.

Allaah then asks, **"What is the matter with them that they do not believe and do not prostrate when the Qur'aan is recited to them? Rather, the disbelievers choose to deny."** Despite realising that they are fast approaching their deaths and after being given the proofs of life after death and reckoning, the Kuffaar still refuse to submit and to acknowledge the divine origin of the Qur'aan. However, they should bear in mind that **"Allaah is well Aware of whatever they amass"** i.e. Allaah knows the kufr, the shirk and the evil that they bear in their hearts. Other commentators state that **"whatever they amass"** refers to the evil deeds that they accumulate in their records of deeds. Allaah is Aware of all this and will punish them accordingly, **"So give them the tidings of a painful punishment."** Although tidings are generally given of pleasant things, the news of punishment is referred to as **"tidings"** because the Kuffaar anticipated that they would be successful by adhering to kufr and shirk.

Of course, a person will be saved from eternal damnation by repenting, accepting Islaam and carrying out good deeds. Therefore, Allaah makes the exception by stating, **"except for those who believe and carry out good deeds. Theirs shall be an unending reward."**