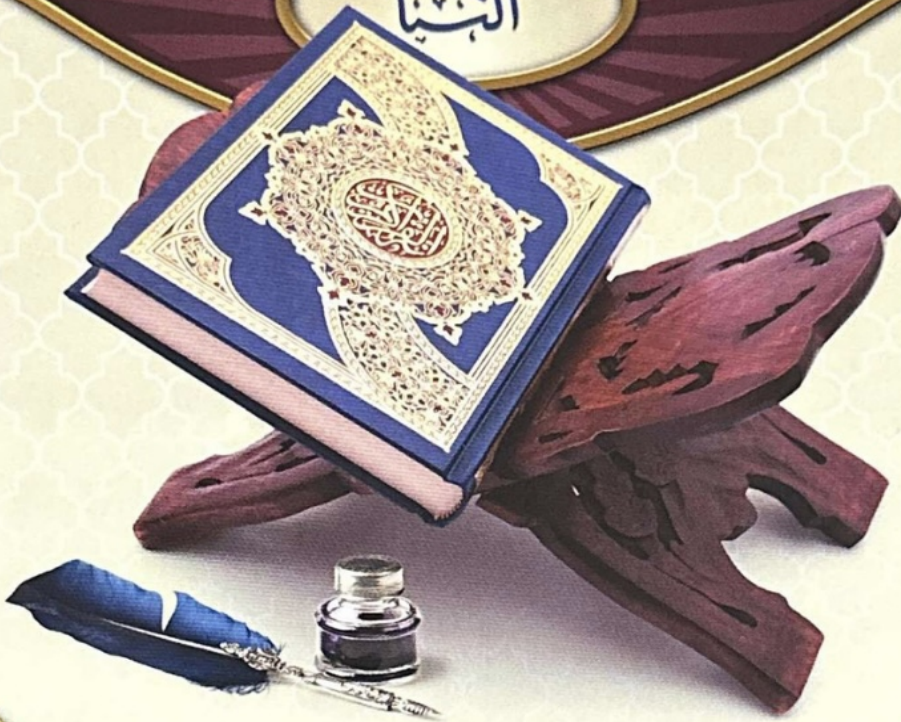


الْقُرْآنُ الْكَرِيمُ

tafseer soorah
AN-NABA'

TAFSEER AL-QUR'AAN SERIES

النَّبَا



SHAYKH MUHAMMAD IBN SAALIH
AL-UTHAYMEEN

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SOORAH NABA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ تُوِّ
 كَلَّا سَيَعْلَمُونَ ﴿٥﴾ الَّذِي نَجْعَلُ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾
 وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا
 فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَجَّاجًا ﴿١٤﴾
 لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَعَلْنَا الْأَنْفَاقَ ﴿١٦﴾ إِنْ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ
 يُفْعَلُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ
 فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنْ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّغِينِ مَابًا ﴿٢٢﴾ لَيْثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾
 لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ
 كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ
 كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾
 وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾ جَزَاءً مِنْ رَبِّكَ
 عَطَاءً حِسَابًا ﴿٣٦﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ
 يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَلِكَ
 الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَثَابًا ﴿٣٩﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ
 الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾﴾

(1) About what are they asking one another? (2) About the great news (3) About which they are in disagreement. (4) Nay, they will come to know! (5) Nay, again, they will come to know! (6) Have We not made the earth as a bed, (7) And the mountains as pegs? (8) And We have created you in pairs (9) And have made your sleep as a thing for rest. (10) And have made the night as a covering (through its darkness), (11) And have made the day for livelihood. (12) And We have built above you seven strong (heavens), (13) And have made (therein) a shining lamp (sun). (14) And have sent down from the rainy clouds abundant water. (15) That We may produce therewith grain and vegetation, (16) And gardens of thick growth. (17) Verily, the Day of Decision is a fixed time, (18) The Day when the Trumpet will be blown, and you shall come forth in crowds (groups); (19) And the heaven shall be opened, and it will become as gates, (20) And the mountains shall be moved away from their places and they will be as if they were a mirage. (21) Truly, Jahanam (Hell) is a place of ambush, (22) For the Taghoot, a place of return, (23) They will abide therein for ages, (24) Nothing cool shall they taste therein, nor any drink. (25) Except boiling water, and dirty wound discharges. (26) An exact recompense (according to their evil crimes). (27) For verily, they used not to look for a reckoning. (28) But they belied Our Ayat (29) And all things We have recorded in a Book. (30) So taste you (the results of your evil actions); no increase shall We give you, except in torment. (31) Verily, for the righteous, there will be a success (Paradise); (32) Gardens and grape yards; (33) And young full-bosom (mature) maidens of equal age; (34) And a full cup. (35) No ill speech will they hear therein, nor lying; (36) A reward from your Lord, an ample calculated gift. (37) The Lord of the heavens and the earth, and whatsoever is in between them, the Most

Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave). (38) The Day that the Spirit and the angels will stand in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right. (39) That is without doubt the True Day, so, whosoever wills, let him seek a way to His Lord! (40) Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"



TAFSEER OF VERSES 1 THROUGH 16

﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾ الَّذِي هُوَ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾
 تُوَكَّلًا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا
 ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
 وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ
 مَاءً ثَمَجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَعَلْنَا أَلْفَاظًا ﴿١٦﴾﴾

(1) About what are they asking one another? (2) About the great news (3) About which they are in disagreement. (4) Nay, they will come to know! (5) Nay, again, they will come to know! (6) Have We not made the earth as a bed, (7) And the mountains as pegs? (8) And We have created you in pairs (9) And have made your sleep as a thing for rest. (10) And have made the night as a covering (through its darkness), (11) And have made the day for livelihood. (12) And We have built above you seven strong (heavens), (13) And have made (therein) a shining lamp (sun). (14) And have sent down from the rainy clouds abundant water. (15) That We may produce therewith grain and vegetation, (16) And gardens of thick growth.

﴿عَمَّ يَتَسَاءَلُونَ ﴿١﴾﴾

About what are they asking one another?

Meaning: About what are these individuals asking one another, then Allaah, the Exalted, answers this question. He said:

﴿عَنِ النَّبِيِّ الْعَظِيمِ ﴿٢﴾ الَّذِي هُرِّفَ فِيهِ مُخْتَلِفُونَ ﴿٣﴾﴾

(2) About the great news (3) About which they are in disagreement.

This great news is that which was brought by the Prophet ﷺ from the clarifications and the guidance; especially, the news he brought concerning information about the Last Day, the resurrection, and the recompense. The people differ as it relates to the news brought by the Prophet ﷺ. Some of them believe in it and affirm it. Some of them disbelieve in it and deny it. Some of them doubt and are hesitant regarding it. Thus, Allaah explained that those who deny it will come to know what they denied with certain knowledge; and that is when they see the Day of Judgment.

﴿يَوْمَ يَأْتِي تَأْوِيلُهُ، يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ﴾

On the Day the event is finally fulfilled (i.e., the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth ¹

And for this reason, Allaah, the Glorified, said here:

﴿كَلَّا سَيَعْلَمُونَ ﴿٤﴾ كَلَّا سَيَعْلَمُونَ ﴿٥﴾﴾

(4) Nay, they will come to know! (5) Nay, again, they will come to know!

The second sentence is emphasis as it relates to the meaning; although it is not emphasis as it relates to the terminology of the grammarians. This is because the second sentence is separated

¹ Soorah Al-'A`rāf [7:53]

from the first sentence by a particle of conjunction and emphasis is not separated from what it emphasizes by use of any particles.

The intent of the “**knowledge**” that Allaah has threatened them with; it is that certain knowledge that they will bear witness to in the manner in which they were informed.

Then Allaah, the Exalted, explains His favors upon His slaves in order for them to acknowledge these favors, thus necessitating them to be grateful. He said:

﴿الَّذِي جَعَلَ الْأَرْضَ مَهْدًا ۖ﴾

(6) Have We not made the earth as a bed

Meaning: Allaah has made the earth flat and smooth, not rigid and stiff such that it is not good for tilling; nor did He make walking upon it difficult. And the earth is not loose and supple such that it cannot be benefitted from. Rather, it is smoothed-out for them according to their needs and in a manner as such to benefit them.

﴿وَالجِبَالَ أَوْتَادًا ۗ﴾

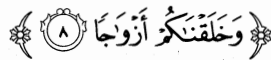
(7) And the mountains as pegs?

Meaning: Allaah, the Exalted, made the mountains as pegs; just as a tent has pegs, so He made them stable, and by way of them, stability is obtained. So the mountains are also firm, as the Exalted said:

﴿وَجَعَلَ فِيهَا رُوسًا مِن فَوْقِهَا وَيُرَكِّبُ فِيهَا وَقَدَّرَ فِيهَا﴾

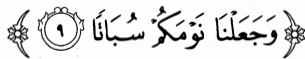
And He placed on the earth firmly set mountains over its surface, and He blessed it ²

Concerning these pegs, the earth scientists have said: "The mountains have deep, firm roots in the earth just as a peg is firmly rooted into a wall or the pegs of a tent into the ground. For this reason, you find it rigid and strong. It does not sway due to the wind." And this is from the perfection of His Ability and His Favors.



(8) And We have created you in pairs

Meaning: Categories of male and female, small and big, black and red, miserable and fortunate, and other than that from the affairs which mankind differ in. Thus they are varying pairs according to what Allaah, the Exalted, desires and what is required through His wisdom so that man can reflect upon the Power of Allaah, the Exalted. He has the ability to make mankind—those He created from one material, and from one father—into these various divergent categories.



(9) And have made your sleep as a thing for rest.

Meaning: An intermission from fatigue, as sleep interrupts the fatigue which preceded it. And by way of sleep, the person renews his energy for the future. For that reason, you find that if a man is tired then he sleeps and rests; this renews his energy. This is from the blessings, and it is also from the signs of Allaah. As Allaah, the Exalted, said:

² Soorah Fusilat [41:10]

﴿ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ﴾

And of His signs is your sleep by night and day and your seeking of His bounty.³

﴿ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴾

(10) And have made the night as a covering (through its darkness)

Meaning: Allaah has placed this night over earth like clothes; it is as though the earth is wearing the night, and it is a Jilbab for the earth. None will completely comprehend this except one who has ascended beyond the earth's atmosphere. And we saw that being from the amazing signs of Allaah when I ascended in the airplane and elevated, and the sun had set upon the earth's surface. Then the sun appeared, and after it had risen, you saw the earth. And it was as though it was wearing a black dress. You could not see any part of the earth beneath you; it was all black. Thus, this clarified the meaning of His statement:

And have made the night as a covering (through its darkness)

﴿ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴾

(11) And have made the day for livelihood.

Meaning: Livelihood in which the people live in seeking their provision based upon their varying levels and situations. This is from the favors of Allaah upon His slaves.

﴿ وَبَيْنَنَا فَوْقَكُمْ سَبْعًا شَدَادًا ﴾

³ Soorah Ar-Rum [30:23]

(12) And We have built above you seven strong (heavens)

It is seven heavens and Allaah, the Exalted, described them as strong because they are powerful as the Exalted said:

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾ (٤٧)

With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.⁴

Meaning: We built them with strength.

﴿وَجَعَلْنَا سِرَاجًا وَهَاجًا﴾ (١٣)

(13) And have made (therein) a shining lamp (sun).

Meaning: The sun, it is a shining lamp and it also has immense heat.

﴿وَهَاجًا﴾ (١٣)

Shining

Meaning: Burning, and its temperature during a summer day is severe despite its distance from the earth's surface. So what do you think about that which is close to it? And also during the hot days, the severe heat is caused by the breathing of the Hellfire. As the Prophet ﷺ said:

إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ . فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ

جَهَنَّمَ

⁴ Soorah Ad Dhariyat [51:47]

**When the heat becomes severe, cool yourselves with the prayer,
because verily the severe heat is from the breathing of the
Hellfire.⁵**

And he جَلَّ جَلَالُهُ said:

اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلَ بَعْضِي بَعْضًا،
فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ، وَ نَفْسٍ فِي الصَّيْفِ
فَأَشَدُّ مَا تَجِدُونَ مِنَ الْبَرْدِ مِنْ زَمْهَرِيرِ جَهَنَّمَ

**The Hellfire complained to its Lord. It said: 'O my Lord,' parts
of me are eating away other parts. Thus, it was permitted to take
two breaths: a breath in the winter and a breath in the summer.**

**Thus the severe cold you experience is from the severe cold
portion of the Hellfire and the intense heat you experience is
from the heat of the Hellfire.⁶**

Along with this, it contains a tremendous benefit for the creation
as it saves the creation a great deal of money during daylight
hours because it suffices the people from needing to utilize the
lights. Likewise, the energy that comes from the sun provides
many benefits; and likewise, the ripening of fruits and other
numerous benefits from this lamp which Allaah, the Exalted, has
made for His slaves.

And when He mentioned the shining lamp which contains heat
and dryness, He mentioned that which is in contrast to it. He said:

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَجَّاجًا ﴿١٤﴾﴾

⁵ Collected by Al Bukharee (610)

⁶ Collected by Al Bukharee (617)

(14) And have sent down from the rainy clouds abundant water.

Water is wet and cool. And this water also replenishes the earth, and by way of this water, life is given to the earth. Thus when this water from the sky is joined with the heat from the sun, it causes the fruits to ripen and grow in the most complete manner.

﴿وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ﴾

(14) And have sent down from the rainy clouds.

Meaning: From the clouds. Allaah described these clouds as (مُعْصِرَاتٍ) "squeezers." It is as though they squeeze out the water when the rain falls just as a garment is squeezed. Water permeates the clouds and then exits from it just as water exits from a garment when it is squeezed.

﴿مَاءً مُّجَابًا ۝۱۴﴾

Abundant water.

Meaning: A copious flow, a down pour and stream, and this is due to its abundance and potency such that it waters the land.

﴿لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝۱۵﴾

(15) That We may produce therewith grain and vegetation

Meaning: To produce by way of this water which was sent down from the sky to the earth, so the earth will produce and Allaah will bring forth grains of every type and category such as wheat and barley and corn and other than that; and plants from various fruits such as figs and grapes and the like.

﴿ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ ﴾

(16) And gardens of thick growth.

Meaning: Gardens which intertwine together due to its prolificacy, beauty and splendor; such that those inside it are hidden by its abundance; and it intertwines together.

As for the:

﴿ حَبًّا وَنَبَاتًا ﴾

Grain and vegetation

These are the crops without trunks.

As for the:

﴿ وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾ ﴾

And gardens of thick growth.

These are the trees with trunks.

From this flowing water comes vegetation, date palm trees, vines and the like. It is the same whether it is produced from the rain directly or by way of extracting water from the ground because the water which is inside the ground is from the rain, as the Exalted said:

﴿ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾ ﴾

And We sent down water from the sky and given you drink from it. And it is not you who are the owners of its stores.⁷

And Allaah, the Exalted, said in another verse:

﴿فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ﴾

And He causes it to penetrate the earth, (and then makes it spring up) as water-springs⁸



⁷ Soorah Al Hijr [15:22]

⁸ Soorah Az Zummar [39:21]

TAFSEER OF VERSES 17 THROUGH 30

When Allah mentioned His favor upon His slaves, He mentioned the situation on the Last Day, mentioning that it is a meeting where Allah will gather the first of them and the last of them. The Exalted said:

﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتَنَا ﴿١٧﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ ﴿١٩﴾ فَكَانَتْ أَبْوَابًا ﴿٢٠﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢١﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢٢﴾ لِلطَّغْيِينِ ﴿٢٣﴾ مَتَابًا ﴿٢٤﴾ لَيْسَ فِيهَا أَحْقَابًا ﴿٢٥﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٦﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٧﴾ جَزَاءً وَفَاءً ﴿٢٨﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٩﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٣٠﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٣١﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٢﴾﴾

(17) Verily, the Day of Decision is a fixed time, (18) The Day when the Trumpet will be blown, and you shall come forth in crowds (groups); (19) And the heaven shall be opened, and it will become as gates, (20) And the mountains shall be moved away from their places and they will be as if they were a mirage. (21) Truly, Jahanam (Hell) is a place of ambush, (22) For the Taghoot, a place of return, (23) They will abide therein for ages, (24) Nothing cool shall they taste therein, nor any drink. (25) Except boiling water, and dirty wound discharges. (26) An exact recompense (according to their evil crimes). (27) For verily, they used not to look for a reckoning. (28) But they belied Our Ayat (29) And all things We have recorded in a Book. (30) So taste you (the results of your evil actions); no increase shall We give you, except in torment.

The Exalted said:

﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتَنَا ﴿١٧﴾﴾

(17) Verily, the Day of Decision is a fixed time

It is the Day of Standing, and it is called the Day of Decision because Allah will decide the matters that occurred between His slaves, and that which they differed about. And He will decide between the people of truth and the people of falsehood, and between the people of disbelief and the people of faith, and the people of transgression and the people of righteousness. He will also decide between the people of paradise and the people of the fire. A group will be in paradise and a group will be in the blazing fire.

﴿كَانَ مِيقَاتَنَا ﴿١٧﴾﴾

A fixed time

Meaning: A time which is set and determined, as Allah, the Exalted, said:

﴿وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾﴾

And We delay it only for a term (already) fixed.⁹

And what do you think about something that has an appointed time while you watch how fast it goes by day after day until the person arrives at the appointed term? Likewise this worldly life, all of it passes by day after day until it ends at the final stage. For this reason, Allah, the Exalted, said:

⁹ Soorah Hud [11:104]

﴿ وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾ ﴾

And We delay it only for a term (already) fixed

Everything that has a fixed term is going to end.

﴿ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ ﴾

(18) The Day when the trumpet will be blown; and you shall come forth in crowds (groups)

The one entrusted with blowing the trumpet is Israfil; he will blow into it twice. The first blowing shall strike terror into the people, and then they will collapse and die. The second blowing will cause them to rise from their graves and their souls shall return to them. For this reason, He said:

﴿ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ ﴾

The Day when the trumpet will be blown; and you shall come forth in crowds (groups)

This verse is summarized by omission (that which is understood from the verse is not mentioned); meaning you will be given life and then you will come forth in crowds: crowds with crowds, or crowds following previous crowds. These crowds—and Allah knows best—will be according to their respective nations. Every nation will be called to its Book so it can be judged by it. The people will come forth in crowds to this great standing in which the earth will be laid flat. Allah will spread it level and even, no crookedness or curves will be seen. Allah, the Exalted, says about this day:

﴿ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ ﴾

(19) And the heaven shall be opened, and it will become as gates

It shall open and split, thus becoming doors and the people will witness this. Before it was a protective roof; on this day, it will become open doors. This is proof of the complete power of Allah, the Exalted. On the Day of Judgment, Allah, the Exalted, will make these strong seven heavens as though they did not exist; they will become doors.

﴿ يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ الْمَذْمُومِ ﴿٨﴾ ﴾

The Day that the sky will be like the boiling filth of oil,

﴿ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾ ﴾

And the mountains will be like flakes of wool,

﴿ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾ ﴾

And no friend will ask of a friend,

﴿ يَبْصُرُونَهُمْ ﴿١١﴾ ﴾

Though they shall be made to see one another¹⁰

﴿ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ ﴾

**(20) And the mountains shall be moved away from their places
and they will be as if they were a mirage.**

¹⁰ Soorah Al Ma'rij [70:8-11]

Meaning: The great massive mountains will be crushed; thus, becoming like sand and then becoming like a mirage floating away.

﴿ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ ﴾

And the mountains shall be moved away from their places and they will be as if they were a mirage.

The Exalted said:

﴿ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ ﴾

(21) Truly, Jahanam (Hell) is a place of ambush

Meaning: An ambush lying in wait for the Taghoot¹¹. Jahanam is one of the many names of the Hell-fire. It was named such because it possesses (جُهْمَةٌ) darkness and gloom with its blackness and depth. May Allah grant us and you refuge from it. And it is lying in ambush for the Taghoot. Allah the Exalted has already prepared it for them, so it exists now. As Allah, the Exalted, said:

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ ﴾

Then fear the Fire, whose fuel is men and stones, prepared for the disbelievers¹²

When it was shown to him while he was praying the eclipse prayer¹³ and he saw in it a woman who was being punished due to a cat she used to own. She caged the cat and would not feed it,

¹¹ Those who exceed the limits set by Allah

¹² Soorah Al Baqarah [2:24]

¹³ Collected by Bukharee (431) in the book of prayer

nor would she release it to eat the vermin of the land.¹⁴ And he saw in it Amr bin Luhay Al Khuza'a dragging his intestines in the fire because he was the first person to enter shirk into the Arabian Peninsula. Allah said about this fire:

﴿لَلطَّغِينِ مَثَابًا ۝﴾

(22) For the Taghoot, a place of return,

Taghoot is the plural of **Taagh** (طاغ) and it is the one who exceeds the limits. As Allah, the Exalted, said:

﴿إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ ۝﴾

Verily! When the water rose beyond its limits [Nuh's Flood], We carried your ancestors in the sailing ship.¹⁵

Meaning: When it increased and exceeded its limits. And the limit set for mankind is mentioned in the statement of the Exalted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝﴾

And I did not create the jinn and mankind except to worship Me.¹⁶

Exceeding the limits can refer to the rights of Allah and it can refer to the rights of the slaves (creation). As for the rights of Allah then it is to neglect the obligations or to transgress in the prohibitions. As for the Taghoot concerning the rights of man, then it is to transgress against them concerning their wealth, their lives and their honor. These are the three things the Messenger of

¹⁴ Collected by Muslim (904) in the book of the eclipse prayer

¹⁵ Soorah Al Haqq [69:11]

¹⁶ Soorah Ad Dhariyaat [51:56]

Allah ﷻ made sacred, and he proclaim their sacredness during his farewell pilgrimage in more than one instance. He said:

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ

Verily your blood (lives) and your wealth and your honor is sacred between you.¹⁷

Thus those who exceed the bounds concerning the rights of Allah and the rights of the creation, they will be the inhabitants of the fire. And with Allah, refuge is sought. For this reason, Allah said:

﴿لِلظَّالِمِينَ مَأْتَابًا ﴿٢٢﴾﴾

(22) For the transgressors, a place of return

Meaning: A place of return because the origin of the word (الأوب)

“Al Aub” is to return. As Allah, the Exalted, said:

﴿نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٣٠﴾﴾

An excellent servant, indeed he was one repeatedly turning back.¹⁸

Meaning: Returning back to Allah (in repentance).

﴿لَيَبْقَيْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾﴾

(23) They will abide therein for ages

Meaning: They will remain in it.

¹⁷ Collected by Muslim (147) in the book of Hajj

¹⁸ Soorah Sad [38:30]

﴿ أَحْقَابًا ٢٣ ﴾

Ages

Meaning: An extended period of time. And the Noble Quran proves this period of time has not ended and it lasts for eternity, as this is apparent in three verses from the Book of Allah: in Soorah An Nisaa in the statement of the Exalted:

﴿ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ١٦٨ ﴾

Indeed, those who disbelieve and commit wrong [or injustice] – never will Allah forgive them, nor will He guide them to a path.

﴿ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ١٦٩ ﴾

Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.¹⁹

And in Soorah Al Ahzab:

﴿ إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ٦٤ ﴾

Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

﴿ خٰلِدِينَ فِيهَا اَبَدًا لَا يَجِدُوْنَ وٰلِيًا وَلَا نٰصِرًا ٦٥ ﴾

Abiding therein forever, they will not find a protector or a helper.²⁰

¹⁹ Soorah An Nisaa [4:168-169]

²⁰ Soorah Al Ahzab [33:64-65]

And in Soorah Al Jinn the statement of Allah the Exalted:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾ (٢٣)

And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.²¹

Therefore, if Allah declared in these three verses from His Book that the inhabitants of the fire will remain therein for eternity then this necessitates that the Hell-fire will exist for eternity. And this is the belief of Ahlus Sunnah wa Jama'h, that the fire and paradise are both created and shall never cease to exist. There is to be found a minor disagreement between some people of the Sunnah concerning the eternalness of the fire, with some of them claiming that it is not eternal. They use arguments which are in reality doubts, not proofs, for the views they have. And when we compare it to the other evidences, it becomes clear that there is no differing nor can their statement be relied on, and it is obligatory upon the believer to believe that which is proven in the Book of Allah with clear evidences, not based upon interpretation. Thus, these three verses we mentioned are clear verses not open to abrogation and not open to any insinuations. As for not being open to abrogation, this is because it is information, and the information of Allah, the Exalted, is not abrogated; and the same applies to the information of the Messenger of Allah ﷺ. To abrogate one of the two reports with the other is to deny one of them; either based upon the condition informer or due to them being unknown. And this is impossible as it relates to the reports from Allah and the reports from the Messenger of Allah ﷺ which are based upon revelation. As for it not being open to insinuations then this is because it clearly states in these three verses that it is eternal.

²¹ Soorah Al Jinn [72:23]

What is important to know is that it is obligatory upon us to believe two things:

The first thing: The paradise and the Hell-fire both exist now, and the evidences for that from the Quran and the Sunnah are numerous. From the proof is the statement of the Exalted:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ

لِلْمُتَّقِينَ ﴿١٣٣﴾

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous²²

It is prepared and ready. And the verb (أُعِدَّتْ) “prepared” is a past tense verb which proves the preparation has already taken place. Likewise, Allah, the Exalted, said concerning the fire:

﴿ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٤﴾

And fear the Fire, which has been prepared for the disbelievers.²³

And preparation is to make something ready for use and the past tense verb show it has already occurred. And there comes in the Sunnah clear evidence for this, and the Prophet ﷺ saw the paradise and he saw the Hell-fire.

The second thing: The belief that they are both two eternal abodes; whoever enters them while being its inhabitants shall reside there forever. As for the paradise, whoever enters it will never leave it. As Allah the Exalted said:

²² Soorah Aali Imraan [3:133]

²³ Soorah Aali Imraan [3:131]

﴿ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴾ ﴿٤٨﴾

Nor shall they (ever) be asked to leave it ²⁴

As for the fire then the believing sinners will enter it and remain therein as Allah wills. Then their final destination will be the paradise, as the authentic reports from the Messenger of Allah attest ﷺ. Thus, Allah, the Exalted, said:

﴿ لَيَبِثْنَ فِيهَا أَحْقَابًا ﴾ ﴿٤٣﴾

They will abide therein for ages

This does not prove, under any circumstances, that these ages are for a prescribed time period and then it will come to an end; rather, it means many ages which will never come to an end.

﴿ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴾ ﴿٤٤﴾

(24) Nothing cool shall they taste therein, nor any drink

Allah, the Glorified and Exalted, negated for them coolness which cool the outside of the body, and drink which cools the inside of the body. This is because—and with Allah refuge is sought—when they are thirsty and seek refreshment, it will be as Allah, the Exalted, said:

﴿ وَإِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴾ ﴿٤١﴾

And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.²⁵

²⁴ Soorah Al Hijr [15:48]

This water which is like murky oil, scalding the faces when it gets near to them, will it benefit the person who drinks it? For the answer, listen to the statement of Allah, the Exalted:

﴿ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ۝١٥﴾

Those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines²⁶

As for the outside of the bodies, then Allah, the Exalted, said:

﴿ خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۝٤٧﴾

[It will be commanded], "Seize him and drag him into the midst of the Hellfire

﴿ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝٤٨﴾

Then pour over his head the torment of boiling water"²⁷

And the Exalted said:

﴿ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝١٩﴾

Boiling water will be poured down over their heads

﴿ يُصَهَّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝٢٠﴾

With it will melt away what is within their bellies, as well as (their) skins.²⁸

²⁵ Soorah Al Kahf [18:29]

²⁶ Soorah Muhammad [47:15]

²⁷ Soorah Ad Dukhan [44:47-48]

That which is inside their bellies are the intestines and it is the inside of the body. Thus, whoever is in this condition will not taste any coolness or drink which will extinguish the heat of their bellies. And whoever reflects upon that which is found in the Quran and the Sunnah concerning the severe punishment for the inhabitants of the fire, then it is as the Salaf said:

عَجِبْتُ لِلنَّارِ كَيْفَ يَنَامُ هَارِبُهَا وَ عَجِبْتُ لِلْجَنَّةِ كَيْفَ
يَنَامُ طَالِبُهَا؟

The Hellfire amazes me. How can those who flee from it sleep?

And the paradise amazes me. How can those who seek it sleep?

If someone were to say to us: I have prepared for you throughout the corners of the world castles and rivers, wives, and fruits that will never cease, as well as other things which will never cease but rather they will remain forever; we would devote ourselves night and day to reach this paradise which contained this great blessing; those blessings which never end, eternal youth who never age, remaining healthy and never becoming sick.

Look at the people today. They travel to the East of the earth and to the West of it to obtain money which may bring them enjoyment or it may not bring them enjoyment. So what is with us that we do not take this position in seeking paradise, and this position in fleeing from the fire?! We ask Allah to give us and you refuge from the fire, and to make us and you from the inhabitants.

﴿إِلَّا حَمِيمًا وَعَسَافًا﴾

(25) Except boiling water, and dirty wound discharges.

²⁸ Soorah Al Hajj [22:19-20]

The exception here is detached according to the scholars of Arabic grammar, because the exception here (except boiling water...) has no relation to what was mentioned before it (nothing cool shall they taste therein, nor any drink). Thus, the meaning is they will have nothing except boiling water, and it is scalding water at the highest possible temperature.

﴿وَأِنْ يَسْتَعْجِلُوا يَغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ﴾

﴿٢٩﴾ وَسَاءَتْ مُرْتَفَقًا

And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

Those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines

﴿٣٥﴾ وَعَسَاقًا

Ghasaaqa

The scholars of Tafseer have said this is a drink with a decaying odor and extremely cold. Thus, it shall be gathered for them – and with Allah refuge is sought – water with an extremely high temperature and water which is extremely cold in order for them to taste the punishment from two perspectives: the severe heat and the severe cold.

Some of the scholars of Tafseer say what is meant by “Ghasaaqa” is the pus and discharge from the inhabitants of the Hellfire, and

that which emits from their insides from the foul smells and sweat and other than that. Nevertheless, the noble verse proves that they will not taste anything except for this drink which will melt their intestines due to its temperature. And it will rupture their livers due to its severe cold. We ask Allah for safety and security. When these various types of punishment are combined, this will be an increase upon the multiplied punishment they suffer.

﴿ جَزَاءٌ وِفَاقًا ۝٢٦﴾

(26) An exact recompense (according to their evil crimes).

Meaning: They shall be requited with that as a recompense for their actions, without being oppressed. Allah, the Exalted, said:

﴿ إِنَّ اللَّهَ لَا يَظْلِمُ الْنَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ۝٤٤﴾

Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.²⁹

Thus, this recompense is in accordance with their actions. Then He explains how this punishment is in accordance with their actions. He said:

﴿ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝٢٧﴾

(27) For verily, they used not to look for a reckoning

Meaning: They did not expect to be taken to account; rather, they used to deny the reckoning and deny the resurrection. They said:

﴿ مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۝٢٨﴾

²⁹ Soorah Yunus [10:44]

And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time."³⁰

Thus they did not hope for a reckoning where they would be taken to account because they belied that; this was the belief in their hearts. As for their tongues, they denied it and said it was a lie, and magic, and insanity, and statements resembling that; as it appears in the Book of Allah, the description of those who belie the Messenger of Allah ﷺ. As Allah, the Exalted, said:

﴿ كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾ ﴾

Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"³¹

Allah, the Exalted, said about those who deny Muhammad ﷺ:

﴿ وَقَالَ الْكٰفِرُونَ هٰذَا سَاحِرٌ كٰذٰبٌ ﴿٤﴾ ﴾

And the disbelievers say, "This is a magician and a liar."³²

And they used to say he was a poet.

﴿ أَمْ يَقُولُونَ شَاعِرٌ نَّبْرِئُصْ بِهِ رَبِّبِ الْمُنُونِ ﴿٣٠﴾ ﴾

Or do they say [of you], "A poet; we await for him some calamity by time!"³³

﴿ وَقَالُوا يَتَأْتِيهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ ﴾

³⁰ Soorah Al Jaathiya [45:24]

³¹ Soorah Ad Dhariyat [51:52]

³² Soorah Sad [38:4]

³³ Soorah At Tur [52:30]

And they say: "O you upon whom the message has been sent down, indeed you are mad."

﴿لَوْ مَا تَأْتِينَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٧﴾﴾

"Why do you not bring angels to us if you are of the truthful ones?"³⁴

If Allah did not make firm the feet of the Messengers and grant them patience with their people, they would not have been patient with this affair. And then their people who denied them did not suffice with this; rather, they harmed them with actions, as they did with the Messenger of Allah ﷺ, harming him immensely. They harmed them by taking arms against them. Thus, whoever is like this, his recompense is the Hellfire in direct accordance with his actions; as it appears in these noble verses.

﴿جَزَاءٌ وَّفَاقًا ﴿٦١﴾﴾

(26) An exact recompense (according to their evil crimes).

﴿اِنَّهُمْ كَانُوْۤا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾﴾

(27) For verily, they used not to look for a reckoning

﴿وَكَذَّبُوْۤا بِآٰتِنَا كِذَابًا ﴿٢٨﴾﴾

(28) But they belied Our Ayat

The Exalted said:

﴿وَكُلُّ شَيْءٍ اَنْحٰصِنٰهُ كِتٰبًا ﴿٢٩﴾﴾

³⁴ Soorah Al Hijr [15:6-7]

(29) And all things We have recorded in a Book

﴿وَكُلُّ شَيْءٍ﴾

"All things"

This includes what Allah, the Exalted, does from creating and controlling the universe, and it includes what the slaves do from statements and actions. And it includes everything small and big.

﴿أَحْصَيْنَاهُ﴾

"We have recorded"

Meaning: We have recorded it with meticulous precision and it will not vary.

﴿كِتَابًا﴾

"In a Book"

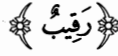
Meaning: Written. And it has been confirmed in an authentic hadith that Allah, the Exalted, wrote the decree of all things until the Hour is established.³⁵

And among that are the actions of mankind. Verily they are written; rather every statement is written. Allah, the Exalted, said:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

Not a word does he (or she) utter, but there is a watcher by him ready (to record it).³⁶

³⁵ Collected by Muslim in the Book of Divine Decree, in the chapter, "Adam disputed with Musa, peace be upon them both. (2653)



A watcher

Meaning: An observer.

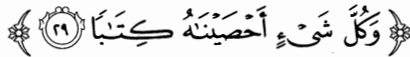


Ready

Meaning: Present.

A man entered upon Imaam Ahmad رحمته الله, may Allah have mercy upon him, while he was sick and moaning from his sickness. So the man said to him: "O Abu Abdullah, verily Tawoos – and he is one of the famous Tabi'un – said: 'The moaning of the sick person is recorded.'" Thus Imaam Ahmad رحمته الله, may Allah have mercy upon him, stopped moaning fearing that his moaning due to his sickness may be written against him.

So, how about our speech which has no limit and no refrain, continuous words throughout the night and day without them being given any consideration. Thus, everything is written, even the stress will be recorded, either in your favor or against you. Whoever intends to commit a sin but does not do so because he is unable, then it will be written against him. And if he intends to do it but leaves it for Allah then it will be written for him.³⁷ Therefore, nothing will be lost.



And all things We have recorded in a Book

³⁶ Soorah Qaf [50:18]

³⁷ Collected by Bukharee (6491)

﴿ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝۳۰ ﴾

(30) So taste you (the results of your evil actions); no increase shall We give you, except in torment.

This is a command to insult and rebuke them. Meaning it will be said to the inhabitants of the fire, taste the punishment as an insult and reprimand, so it will never be lifted off them nor will it be reduced. Rather you shall not remain in the same condition as you are in, but you shall be increased in torment; increased in the severity, duration, and types of torment. And in another verse it mentions that the inhabitants of the fire will say to the gate-keeper of the fire:

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنْ

﴿ الْعَذَابِ ۝۴۹ ﴾

**And those in the Fire will say to the keepers (Angels) of Hell:
"Call upon your Lord to lighten for us the torment for a day!"³⁸**

Ponder over this statement from a number of angles.

First: They did not ask Allah, the Glorified and Exalted, rather, they made their request to the gate-keepers of the fire to supplicate on their behalf. This is because Allah said to them:

﴿ قَالَ اخْسُوا فِيهَا وَلَا تُكَلِّمُونِ ۝۱۰۸ ﴾

He will say, "Remain despised therein and do not speak to Me."³⁹

³⁸ Soorah Al Ghaafir [40:49]

Thus, they will view themselves as not being suitable to ask Allah and supplicate to Him by themselves, rather they request supplication through a mediator.

Second: They say: “**Call upon your Lord**” and they will not say, “**Call upon our Lord,**” because their faces and their hearts are not able to speak and connect to the Lordship of Allah to themselves by saying “**our Lord.**” They are in shame and disgrace; thus they do not see themselves fit to connect the Lordship of Allah to themselves, rather they say: “**your Lord.**”

Third: They did not say raise from us the punishment, rather they said “**lighten**” because they have lost all hope of the punishment being lifted from them – and with Allah refuge is sought.

Fourthly: They will not say lighten the torment from us forever, rather they say, “**lighten for us the torment for a day!**” One day. This illustrates the torment, shame and disgrace upon them.

﴿وَتَرْنَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ﴾

And you will see them being exposed to the Fire, humbled from humiliation, looking from [behind] a covert glance.⁴⁰

We seek refuge in Allah from it.



³⁹ Soorah Al Muminun [23:108]

⁴⁰ Soorah Ash-Shuraá [42:45]

TAFSEER OF VERSES 31 THROUGH 36

﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا ﴿٣٥﴾ لَغْوًا وَلَا كِذَابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾﴾

(31) Verily, for the righteous, there will be a success (Paradise); (32) Gardens and grape yards; (33) And young full-bosom (mature) maidens of equal age; (34) And a full cup. (35) No ill speech will they hear therein, nor lying; (36) A reward from your Lord, an ample calculated gift.

Allah, the Exalted, mentions the bliss prepared for the righteous after His statement:

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾﴾

(21) Truly, Jahanam (Hell) is a place of ambush

﴿لِّلظَّالِمِينَ مَأْبَأٌ ﴿٢٢﴾﴾

(22) For the Taghoot, a place of return

This is because the verses of the Quran are in pairs. If the punishment is mentioned, the reward is mentioned, and when the reward is mentioned, the punishment is mentioned. If the people of good are mentioned, the people of evil are mentioned; when the truth is mentioned, the falsehood is mentioned. The verses are mentioned in pairs so that the person will take a path to his Lord with fear and hope. If the person has too much hope, he will feel safe from the plan of Allah; and if he has too much fear, he will despair from the mercy of Allah. And both of these are from the major sins, and they are both evil.

Imaam Ahmad ibn Hanbal, may Allah have mercy upon him, said:

يَنْبَغِي أَنْ يَكُونَ الْإِنْسَانُ فِي عِبَادَتِهِ لِرَبِّهِ بَيْنَ الْخَوْفِ وَ
الرَّجَاءِ، فَأَيُّهُمَا غَلَبَ هَلَكَ صَاحِبُهُ

As it relates to the worship of his Lord, the person must be between fear and hope; thus, if one of them prevails, the person is destroyed.

For this reason, you find the Quran brings this and that, such that the soul will not get bored from the mentioning of one condition at length without the mentioning of the other. And so, when the person reads the Quran, he can have hope and fear. And this is from the eloquence of the Quran.

﴿إِنَّ لِلْمُتَّقِينَ مَفَارَاً ۚ﴾

(31) Verily, for the righteous, there will be a success (Paradise)

The righteous are those who fear the punishment of Allah. And that is by obeying His commands and avoiding His prohibitions. Sometimes Allah commands us to have fear (Taqwa) of Him; and sometimes He commands us to have fear (Taqwa) for the Day of recompense; and sometimes He commands us to have fear (Taqwa) of the fire. Allah, the Exalted, said:

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

But fear Allah that you may be successful.

﴿وَاتَّقُوا النَّارَ﴾

And fear the Fire⁴¹

Thus, He combined the command to fear Him and to fear the fire. And the Exalted said:

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾

And fear a Day when you will be returned to Allah⁴²

Therefore, He commanded us to fear the Day of recompense. And all of this surrounds one meaning: For the person to preserve the boundaries of Allah and that is by obeying Him and to avoid committing sins. Thus, the righteous are those who fulfill the commands of Allah and avoid the prohibitions of Allah. They will have:

﴿مَفَازًا﴾

Success

And success includes the place of success, and the time period of success also. So, they will be successful in their places; and successful during their days.

﴿حَدَائِقَ وَأَعْنَابًا﴾

(32) Gardens and grape yards

⁴¹ Soorah Aali Imraan [3: 130-131]

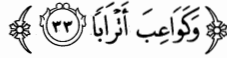
⁴² Soorah Al Baqarah [2:281]

This is a type of success—gardens; meaning: orchards with its great trees of numerous varieties.



And grape yards

The grape yards are a part of the gardens, but it is mentioned separately do to its nobility.



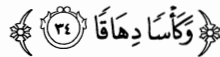
(33) And young full-bosom (mature) maidens of equal age

She is the one whose breasts are full and do not sag, rather, they are full and apparent like a cube; and this is the most complete beauty of the bosom.



Of equal age

Meaning: Their age will be the same, such that one of them will not be older than the other as is the case with the women of this world. This is because if one was older than the other perhaps the equality between them would differ and perhaps one of them would be saddened due to not being of equal age; thus, they are of equal age.



(34) And a full cup

Meaning: A cup which is filled, and what is intended here is a cup of wine. And perhaps it could be for wine and other than that, because paradise contains:

﴿أَنْهَرٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَرٌ مِنْ لَبَنٍ لَمْ يَنْغَيَّرْ طَعْمُهُ، وَأَنْهَرٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَرٌ

﴿ مِنْ عَسَلٍ مُصَفًّى ﴾

Rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey⁴³

Although what appears to be correct is that this cup refers to wine only.

His statement:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا﴾

No ill speech will they hear therein

They will not hear any ill speech in paradise, meaning speech which is false and contains no good.

﴿كِذَابًا﴾

Nor lying

Meaning: They will not hear lying because they will not lie, and they will not lie on each other, because they will be reclining on couches facing one another, and Allah will have removed any rancor from their hearts and He will make them brothers.

⁴³ Soorah Muhammad 47:15

﴿ جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴾ (٣٦)

(36) A reward from your Lord

Meaning: They will be compensated with this reward from Allah, the Glorified and Exalted, for their righteous actions which they perform in the worldly life and for preserving the boundaries of Allah.

﴿ حِسَابًا ﴾

An ample calculated gift

Meaning: Sufficient, meaning this cup is an ample cup; it does not require anything in addition to it due to the perfection of its taste and its complete benefit.



TAFSEER OF VERSES 37 THROUGH 40

﴿ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴾ (٣٧) يَوْمَ يَقُومُ الرُّوحُ
 وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَلِكَ الْيَوْمُ الْحَقُّ
 فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ
 يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

(37) The Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave). (38) The Day that the Spirit and the angels will stand in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right. (39) That is without doubt the True Day, so, whosoever wills, let him seek a way to His Lord! (40) Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

﴿ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴾ (٣٧)

(37) The Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent, none can dare to speak with Him (on the Day of Resurrection except after His Leave).

Allah, the Glorified and Exalted, He is the Lord of everything.
 Allah, the Exalted, said:

﴿ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ﴾

[Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred; and to Him belongs all things."⁴⁴

Thus, He is the Lord of the seven layered heavens, and the Lord of the earth. And there are seven earths, as it has been authenticated in the Sunnah of the Messenger of Allah ﷺ.⁴⁵

﴿ وَمَا بَيْنَهُمَا ﴾

And whatsoever is in between them

Meaning: That which is between the heavens and the earth from the great creations; such as the clouds and celestial bodies, and other than that, from those things we know and those things which are only known to Allah.

﴿ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴾

None can dare to speak with Him (on the Day of Resurrection except after His Leave).

Meaning: The people will not be able to address Allah, and no one will be able to speak except with the permission of Allah.

﴿ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ﴾

(38) The Day that the Spirit and the angels will stand in rows

⁴⁴ Soorah An Naml [27:91]

⁴⁵ Collected by Bukharee (3195) in the book, 'The beginning of creation.'

﴿الرُّوحُ﴾

The Spirit

And he is Jibril.

﴿وَالْمَلَائِكَةُ صَفًّا﴾

And the angels will stand in rows

Meaning: In ranks, rank after rank, because it is as has been mentioned in the hadith:

تَنْزِلُ الْمَلَائِكَةُ السَّمَاءِ الدُّنْيَا فَتُحِيطُ بِالْخَلْقِ، ثُمَّ
مَلَائِكَةُ السَّمَاءِ الثَّانِيَةِ مِنْ وَرَاءِهِمْ، ثُمَّ الثَّالِثَةُ وَ الرَّابِعَةُ وَ
الْخَامِسَةُ

The Angels of the lowest heaven will descend and surround the creation, then the Angels of the second heaven will follow them, then those of the third heaven, then the fourth heaven, then the fifth heaven.⁴⁶

Like this...in ranks, their number is only known by the One who created them, the Glorified and Exalted.

﴿لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

(38) None shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right.

⁴⁶ Collected by Al Hakim 4/614

Meaning: Neither the Angels nor anyone else will speak, as the Exalted said:

﴿ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ ﴾

And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear except a whisper of footsteps.⁴⁷

﴿ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ ﴾

Except him whom the Most Beneficent (Allah) allows

Except the one He allows to speak; then he will speak as he has been permitted to do.

﴿ وَقَالَ صَوَابًا ﴿٣٨﴾ ﴾

And he will speak what is right.

Meaning: He will say a correct statement which is in agreement with the pleasure of Allah, the Glorified and Exalted. And that is with the intercession. When Allah permits a person to intercede, he will only intercede for those he has been given permission to intercede for, and for the particular circumstance he is allowed to intercede for.

﴿ ذَلِكَ الْيَوْمَ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ ﴾

(39) That is without doubt the True Day, so, whosoever wills, let him seek a way to His Lord!

⁴⁷ Soorah Taha [20:108]

﴿ذَلِكَ الْيَوْمَ الْحَقُّ﴾

That is without doubt the True Day

Meaning: That is the day We have informed you of; it is the day of truth. And the truth is the opposite of falsehood. Meaning it is firm, the day when the truth will be established, and justice will be established; the day when neither wealth nor children will benefit; except for the one who comes with a sound heart.

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾﴾

Whosoever wills, let him seek a way to His Lord!

Meaning: Whoever wills, let him do actions that will return him to Allah and that is by righteous actions that agreement with the pleasure of Allah, the Exalted. And His statement:

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾﴾

Whosoever wills, let him seek a way to His Lord!

This verse is qualified by another verse and it is the statement of the Exalted:

﴿لَمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٣٨﴾﴾

To whomsoever among you who wills to walk straight

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٩﴾﴾

And you do not will except that Allah wills – Lord of all that exists.⁴⁸

Meaning: We all have a choice in that which we do, no one is forced to do anything; but despite this, our choice, will and desire returns back to Allah.

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

And you do not will except that Allah wills

Allah only explained this in His Book so that man would not rely on himself and upon his will, rather, he would know that it is connected to the will of Allah so that he will seek shelter with Allah by asking Him for guidance to that which He loves and is pleased with.

A person cannot say: I am free, I will what I want, and I do as I please. **We say:** The affair is such, but you are connected to the will of Allah, the Exalted.

﴿ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلْبَسْنِي كُتٌ ﴾

﴿ تَرَابًا ﴾

(40) Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

﴿ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ﴾

Verily, We have warned you of a near torment

⁴⁸ Soorah At Takwir [81:28-29]

Meaning: We have frightened you with regards to this near torment, and it is the Day of Judgment. And the Day of Judgment is near even if millions of years remain in the worldly life, verily, it is near.

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾⁴⁹

The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.⁴⁹

Therefore, this punishment that Allah has warned us of is near; the only thing that stands between a person and this is death. And the person does not know when he is going to die. Perhaps he will reach the morning and not reach the night, or perhaps he will reach the night and not reach the morning. Thus, it is upon us to be diligent in performing actions and to take advantage of the opportunity before it is too late.

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ﴾

The Day when man will see that (the deeds) which his hands have sent forth

The person, meaning everyone will see the deeds his hands sent forth and it will be in front of him, he will be given his book and it will be said:

﴿أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾⁵⁰

(It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."⁵⁰

⁴⁹ Soorah An-Nazi`at [79:46]

⁵⁰ Soorah Al Isra [17:14]

And the disbeliever will say, due to the severe terror he will see and due to the punishment he will witness:

﴿يَلَيْتَنِي كُنْتُ تُرَابًا﴾

“Woe to me! Would that I were dust!”

Meaning: Woe to me! If only I were never created. Or, woe to me! If only I were not resurrected. Or, when he sees the animals who Allah has judged between, then He will say to them, **“Be dust,”** so they will become dust. He will hope to be like these animals. So, he will say:

﴿كُنْتُ تُرَابًا﴾

“Would that I were dust!”

This carries three meanings.

The first meaning: Woe to me, if only I were dust and never created; because man was created from dust.

The second meaning: Woe to me, if only I were dust and never resurrected, meaning if I were dust in the depths of the grave.

The third meaning: When he sees the animals that Allah has judged between and He says to them, **“Be dust,”** so the animals will become dust. He will say, **“If only I were dust.”** Meaning, if only I were dust just like these animals, and Allah knows best.

This is the end of Soorah An Naba. It contains warnings, wisdom, and the verses of Allah, the Exalted, which necessitates certainty and faith.

We ask Allah to benefit us and you from His Book and to make it an admonition for our hearts, and a healing for what is inside the breast. Verily, He is Generous and Kind.

