



**FROM THE CAVE TO
THE GRAVE**

سورة النبا

ANALYSIS & COMMENTARY

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What is Quran Journey?

Quran Journey is a non-for-profit endeavour aimed at connecting the world with the Quran.

Together, we study the Suwar of the Quran in the order of their chronological revelation, situating the Āyāt within their historical and linguistic contexts. The aim of our journey is to facilitate genuine connections with the word of Allah SWT, equipping our Quran Journey family with the preliminary tools required to engage with the Quran emotionally, intellectually, and spiritually.

ROMANIZATION TABLE

ء	,
ا	a or ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w or u or ū
ي	y or i or ī

Surat al-Naba is part of **Al-Mufasal**

The majority of the 30th Juzz is Meccan Suwar

The themes focus mainly on asserting that the following are very real:

- 1) Resurrection
- 2) Day of judgement
- 3) Accountability is inevitable
- 4) Hell
- 5) Paradise
- 6) Angels
- 7) The Prophet's integrity

78:1
عَمَّ يَتَسَاءَلُونَ

What are they asking you, their selves, or one another about?

تساءلوا: سَأَلَ بَعْضُهُمْ بَعْضًا
فيكون معنى: تساءل فلان: سأل نفسه. وفي الأساسي: تساءل: سأل نفسه

78:2
عَنِ النَّبَأِ الْعَظِيمِ

About the momentous news,

Khabar vs Naba': khabar refers to news that may already be circulating or may already be known, whereas Naba' refers to news that is fresh or news that is heard for the first time, causing a shockwave (according to Al-Asfhani)

الخبر: هو الشيء الذي قد يخبر به الشخص ولكن هناك علامات تشير إلى ذلك الخبر، أو ربما كان هذا الخبر الذي يقوله الشخص الذي أتى به معروف للآخرين، فقد قال تعالى في سورة النمل (سَأَتِيكُمْ مِنْهَا بِخَبَرٍ) وذلك يعني أن هناك شك في ذلك الخبر وهناك من سيذهب كي يتأكد من صحته لذلك استخدم الله تعالى الخبر ولم يستخدم كلمة النبأ،

هو خبر لم عرفه أحد من قبل، وهو خبر صادق لا يوجد فيه موضع شك، وقد جاءت كلمة نبأ في القرآن الكريم في عدة :النبأ مواضع حيث جاءت في سورة النبأ حيث قال تعالى (عَمَّ يَتَسَاءَلُونَ عَنِ النَّبَأِ الْعَظِيمِ)، وذلك يؤكد أن النبأ شيء عظيم أو خبر كبير، وقد قل تعالى في كتابة الكريم (يا أيها الذين آمنوا إن جاءكم فاسق بنبأ فتبينوا أن تصيبوا قوماً بجهالة فتصبحوا على ما فعلتم نادمين).

الفرق بين النبأ والخبر:

لكل منهما سياق خاص وألفاظ خاصة يتم استخدام كل منهما فيه، فكلمة النبأ يتم استخدامها عندما يكون هناك خبر لا يعرفه المخبر، أما كلمة الخبر فتستخدم عندما يكون هناك احتمالية في أن يعرف المخبر هذا الخبر من قبل وإذا كان لا يعلمه فربما هو غير متأكد منه أو سمع عنه من قبل، لذلك يقال أخبرني عن نفسي ولا يقال نبئني عن نفسي، لأن الشيء الذي سيخبره به هو يعرفه بالفعل،

78:3

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

over which they disagree?

The momentous news could be:

- 1) Resurrection after death, according to Qatadah, Abu al-'Aliyah, al-Rabi', among others.
- 2) Qur'an
- 3) Prophet

All are connected, cannot believe in one without believing in the other.

Muqatil bin Sulayman (d.150H): The Ayat were revealed regarding some of the Mushrikin of Mecca who *used to listen to the latest revelation, only with the intention of doing the exact opposite*. They would meet later to discuss and mock its content. Some Muslims used to be - invited in these settings and remain silent, unsure of what to say. Allah SWT revealed:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْفُوا عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۖ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

It is revealed to you in the Book that when you hear Allah's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them. Surely Allah will gather the hypocrites and disbelievers all together in Hell.

Muqatil says that the Prophet PBUH took note of those that came to listen only to later mock. He would not preach in their presence, so some of them came to him and said:

يا محمد، أبخلت بما كنت تحدثنا؟ لو أنك حدثتنا عن القرون الأولى فإن حديثك عجب

Oh Muhammad, why deprive us from what you used to share with us before? Why don't you tell us about the stories of the nations before us for your speech/storytelling is amazing!

These Ayat were then revealed, according to Muqatil, to respond to them: Why are they asking you about the Qur'an when they only have the intention to disagree with it?

Mujahid: the mushrikin are debating over the **Qur'an** – who revealed it? Is it divine speech? How does it come? What does it say? What makes it unique?

Qatadah: the great news here refers to **resurrection**, when? Where? How?

Ibn Zayd: The day of judgement, when, where, how? What will happen?

Most likely refers to the **Qur'an** as can be seen in the Quran itself:

38:67

قُلْ هُوَ نَبَأٌ عَظِيمٌ

Say, "This 'Quran' is momentous news,

Al-Tabari (310H): The Meccans were disputing over the message of the prophet PBUH, over revelation itself, resurrection, and the day of judgement. Some believed and some did not, and many discussions were generated. The pagans used to mock the teachings of the Quran (e.g., resurrection and judgment). They disagreed whether the Quran was magic, poetry, or fortune-telling.

78:4

كَأَلَّا سَيَعْلَمُونَ

But no! They will come to know.

78:5

ثُمَّ كَأَلَّا سَيَعْلَمُونَ

Again, no! They will come to know.

The repetition achieves any of the following:

- 1) The non-believers will come to know, and the believers will come to know,
- 2) The deniers will come to know in this world and will also experience a second realization in the hereafter,
- 3) For emphasis (they will definitely, without doubt, come to know).

Then Allah SWT reminds them to be grateful:

78:6

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا

Have We not smoothed out the earth 'like a bed',

م هـ د : (الْمَهْدُ) مَهْدُ الصَّبِيِّ. وَ (الْمِهَادُ) الْفِرَاشُ. وَ (مَهْدٌ) الْفِرَاشُ بَسْطُهُ وَوُطْأُهُ وَبَابُهُ قَطْعٌ، وَ (تَمْهِيدُ) الْأُمُورِ (تَسْوِيئُهَا) وَإِصْلَاحُهَا. وَتَمْهِيدُ الْعُذْرِ بَسْطُهُ وَقَبُولُهُ.

Mahd: prepared for cultivation, set up, bedding, livable, hospitable (see Zayn al-Dīn al-Razī, Mukhtār al-Ṣiḥāḥ)

If Allah made it liveable, He is the one that can set a beginning and an end for life.

78:7

وَالْجِبَالِ أَوْتَادًا

and 'made' the mountains as 'its' pegs,[1]

[1] Just like tent pegs and icebergs, mountains go deep below the surface, slowing tectonic movement.

Are they involved in slowing earthquakes, especially as sea mountains, more research is needed here? Mountains play an important role in stabilizing the earth (see Quran 21:31).

78:8

وَخَلَقْنَاكُمْ أَزْوَاجًا

and created you in pairs,

We have created you in different groups and categories:

- Men and women
- Body and soul
- This world and the next (by default, there is a hereafter)
- Difficulty and ease
- General reference for complementariness (a tall person is known in comparison to a short one, etc...)

78:9

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

and made your sleep for rest,

سبت: {سباتا}: راحة لأبدانكم {يسبتون}: يدعون العمل في السبت. و {يسبتون}: يدخلون في السبت (see Abu Ḥayyān al-Gharnāṭī, Tuḥfat al-Arīb bi-mā fī l-Qur'ān min al-Gharīb)

Sabt: to become motionless, to rest, to keep the sabath, to cut off, to sever.

Just as you sleep at night and wake up in the morning, you will sleep after death and be awakened for the day of resurrection for judgement.

78:10

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

and made the night as a cover,

"وقال مُجاهدٌ: أي سَكَنَ. وقال ابن عَرَفَةَ: اللَّيْبَاسُ مِنَ الْمُلاَبَسَةِ أي الاِخْتِلَاطِ والاجْتِمَاعِ. وروى أبو عمرو: " ثَنَى عِطْفَهُ ثَنَّتْ

Libas: tranquility, garment; Ibn 'Arafah says Libas comes from Mulabasah which means to intertwine, to enjoy each other' company.

(see Al-Ṣaghānī, al-‘Ubāb al-Zākhir wa-l-Lubāb al-Fākhir)

Libas for the Arabs also meant something else: they had a social contract that raids and attacks wouldn’t happen during the evening, a truce that allowed for rest.

78:11

وَجَعَلْنَا النَّهَارَ مَعَاشًا

and made the day for livelihood,

(المعاش) ما تكون به الحياة من المطعم والمشرب ونحوهما وزمان التماس العيش ومكانه

Ma‘ash here could mean livelihood or life itself.

78:12

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

and built above you seven mighty ‘heavens’,

Shidad comes from Shadda which means mighty, strong, fierce but it also associated with **pulling** and **pushing** and **lifting** (shid). **Shidada** could also mean suspended (i.e., above us).

78:13

وَجَعَلْنَا سِرَاجًا وَهَّاجًا

and placed ‘in them’ a shining lamp,

Siraj means lantern, source of light

Wahhaj comes from haja which means **to spread, to move, to excite, to ignite** same verb is used to refer to the intense **igniting and spread of fire** (see Ibn Sīda al-Mursī, Al-Muḥkam wa-l-Muḥīṭ al-A‘ẓam)

78:14

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

and sent down from rainclouds pouring water,

Mu‘sirat (only usage in the Qur‘an) comes from ‘asara which means to **squeeze**, to **push** out, referring to the **clouds** because they eventually push out water through rain. ‘**Asr** means time in general and the name could have been given to it because time pushes the truth out of us, squeezes people through trials and hardships (see Aisha Abd al-Rahman, Al-I‘jāz al-Bayānī lil-Qur‘ān). ‘**Asr** (describing the period in the day) also refers to mid-day, when heat is intense and when there is a lot of work and hustling, people usually took naps during Dhuhr time.

ث ج ج [تَجَاجًا] قال: يا ابن عباس: أخبرني عن قول الله عزّ وجلّ: ماءٌ تَجَاجاً . قال: الشجيج: الكثير الذي ينبت منه الزرع

Thajaj means heavy rain that flows, runs, pours fourth, allowing for crops to grow (see ‘Abdullāh ibn ‘Abbās, Gharīb al-Qur’ān fī Shi‘r al-‘Arab)

78:15

لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

producing by it grain and ‘various’ plants,

78:16

وَجَنَّاتٍ أَلْفَافًا

and dense orchards?

والألفاف: الأشجار يُلْتَفُّ بعضها على بعض

Jannah means that which is covered up, wrapped up, think about Janeen, Junnah, Mijan, Jinn.

Alfafa comes from **lafafa**, shortened to **laffa** which means to wrap up, to gather, to collect, to diversify, literally means when various groups of trees and plants (that usually aren’t found together) are brought together, intertwined to give rise to beautiful designs.

(see Al-Şaghānī, al-‘Ubāb al-Zākhīr wa-l-Lubāb al-Fākhīr)

78:17

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

Indeed, the Day of ‘Final’ Decision is an appointed time—

فرّق، مَيَزَ "فصل بين قضيتين/ رُوجين- فصل بين الضروري وغير الضروري".
قضى وحكم "فصل بين الخصمين- {إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ} - {يَفْصِلُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ

Fasl means: to separate, to categorize, to identify, to distinguish, to rule between, to judge between,

Fisal, to wean off in the Quran or to separate.

فَصَلَ الرِّضِيعَ عَنْ أُمِّهِ: فطمه، أبعدَه عنها " {وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا} [ق]- {فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا} - {حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ

Miqat: appointed time, later extended to refer to an appointed place, deadline, temps fixe, lie due proscription.

78:18

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

'it is' the Day the Trumpet will be blown, and you will 'all' come forth in crowds.

فوج: {فوج}: جماعة

أقبلوا فوجاً فوجاً، يموج بهم الوادي موجاً

Fawj is a group

78:19

وُفِّتَحَتِ السَّمَاوَاتُ فَكَانَتْ أَبْوَابًا

The sky will be 'split' open, becoming 'many' gates,

78:20

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

and the mountains will be blown away, becoming 'like' a mirage.

سروبا خرج وفي الأرض ذهب على وجهه فيها فهو سارب وفي التنزيل العزيز {ومن هو مستخف بالليل وسارب بالنهار} ويُقال سرب في حاجته مضى فيها والماء جرى والعين سالت والقربة سربا خرزها (سرب) الماء سربا سأل فهو سرب

Saraba: to travel, to go about, to run, to flow out, to be leaked, to disappear, also refers to a mirage because what one thought was there is no longer there.

78:21

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Indeed, Hell is lying in ambush

وقال ابو حيان في البحر المحيط: مرصاداً: مفعال من الرصد، ترصد من حقت عليه كلمة العذاب. وقال مقاتل: مجلساً للأعداء وممرّاً للأوليا

Abu Hayyan said **Mirsad:** awaiting and monitoring the one that deserves punishment. Muqatil says: Mirsad means a seat for the enemies and a path for the righteous.

78:22

لِلطَّٰغِيْنَ مَأْبًا

as a home for the transgressors,

طَغَىٰ يَطْغَىٰ طَغِيًا، وَطَغِيَانًا: جَاوَزَ الْقَدْرَ وَارْتَفَعَ وَغَلَا فِي الْكُفْرِ. وَفِي التَّنْزِيلِ: (وَنَذَرُهُمْ فِي طَغْيَانِهِمْ يَعْمَهُونَ) .

Taaghin comes from Tagha, which means to cross limits, to transgress, to surpass the boundaries, specifically in disbelief and arrogance. The verb is used to refer to when the water rises above its regular levels.

مَأْبٌ بِمَعْنَى الرُّجُوعِ، وَمَغِيبِ الشَّمْسِ

Ma'ab comes from the verb Aaba which means to return to or to go back to. A home that you go back to.

Interesting reflection:

وَفِي حَدِيثٍ وَهَبَ «إِنَّ لِلْعِلْمِ طُغْيَانًا كَطُغْيَانِ الْمَالِ» أَيُّ يَحْمِلُ صَاحِبَهُ عَلَى التَّرَخُّصِ بِمَا اشْتَبَهَ مِنْهُ إِلَى مَا لَا يَحِلُّ لَهُ، وَيَتَرَفَّعُ بِهِ عَلَى مَنْ دُونَهُ، وَلَا يُعْطَى حَقُّهُ بِالْعَمَلِ بِهِ كَمَا يَفْعَلُ رَبُّ الْمَالِ.

78:23

لَّيْسَيْنِ فِيهَا أَحْقَابًا

where they will remain for 'endless' ages.

حَقْبٌ: { الْحُقُبُ } : الدهر. وَالْحُقْبُ: ثمانون سنة

In Abu Ḥayyān al-Gharnāṭī, Tuḥfat al-Arīb bi-mā fī l-Qur'ān min al-Gharī, **Aḥqāb** is the plural of **Ḥiqb**, which usually refers to an extended period of time, specifically it refers to a century or 80 years.

حَقْبُ الشَّيْءِ حَقْبًا احْتَبَسَ وَامْتَنَعَ وَتَأَخَّرَ

As a noun, it means to lock, bind, prevent, or delay (see al-Mu'jam al-Wasīṭ)

78:24

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

There they will not taste any coolness or drink,

Bard means coolness, but also used to refer to sleep by early Arabs.

78:25

إِلَّا حَمِيمًا وَغَسَّاقًا

except boiling water and 'oozing' pus—

الحميم: الماء الشديد الحرارة. وسمي العرق حميماً على التشبيه. وسمي الحمام لانه يعرق أو لما فيه من الماء الحار. واستحم الرجل اغتسل بالماء الحميم، ثم كثر حتى استعمل الاستحمام في كل ماء. وعبر عن الموت بالحمام من قولهم حم كذا أي قدر. وقال بعضهم: الحمام الموت من حم الأمر إذا قرب.

Ḥamīm refers to a **fluid that has a high temperature** (to a point of **boiling**), **Ḥammām** is used, for example, to refer to a **sauna** (or hot shower), and became more commonly used to refer to a shower in general. **Ḥamām** could also be used to refer to **death**.

(see Al-Munāwī, al-Tawqīf 'alā Muhimmāt al-Ta'ārīf).

حَمِيمَةٌ من (ح م م) مؤنث الحَمِيم بمعنى المخلصة الوافية، والماء الحار واللبن المسخن والكريمة من الإبل.

Ḥamīm from **Ḥmm**, can also refer to loyalty and commitment, milk/water that is **heated**, or the noble (loyal) camels (see Sultan Qaboos Encyclopedia of Arab Names)

غسق: { الغسق } : الظلمة. و { الغاسق } : الليل. ويقال: القمر. و { غساقا } : ما يسيل من صديد أهل النار. وقيل: البارد الذي يحرق كما تحرق النار.

Ghasaqa comes from **ghisq** which could mean **darkness**, what **flows out of wounded** or burnt skin, including **puss**, or something that is **so cold that it intensely burns** (see Abu Ḥayyān al-Gharnāṭī, Tuḥfat al-Arīb bi-mā fī l-Qur'ān min al-Gharīb)

78:26

جَزَاءً وَفَاقًا

a fitting reward.

الوفق: المطابقة بين الشئين. قال تعالى: جَزَاءً وَفَاقًا [النبا/ 26] يقال: وَافَقْتُ فلاناً، وَافَقْتُ الأمر: صادفته، والإِيقَاقُ: مطابقة فعل الإنسان القدر، ويقال ذلك في الخير والشرّ، يقال: اتَّفَقَ لفلان خير، واتَّفَقَ له شرٌّ. والتَّوَفِّيقُ نحوه لكنه يختصّ في التعارف بالخير دون الشرّ. قال تعالى: وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

Wifaqā comes from **Wifq**, which means to agree, to fit, to coincide. Related to **Tawfiq** (Al-Rāghib al-Iṣfahānī, al-Mufradāt fī Gharīb al-Qur'ān).

The implication here is that: Hell is a befitting punishment, a direct result of their actions, internal states, and deeds. Compare that to the description of heaven in 78:36, where a different word ('ata') is used to indicate that hell, on the other hand, is not earned nor deserved, but gifted based on grace and accountability.

78:27

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

For they never expected any reckoning,

78:28

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا

and totally rejected Our signs.

78:29

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

And We have everything recorded precisely.

78:30

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

‘So the deniers will be told,’ “Taste ‘the punishment’, for all you will get from Us is more torment.”

78:31

إِنَّ لِلْمُتَّقِينَ مَفَازًا

Indeed, the righteous will have salvation—

تُعَرَّفُ التَّقْوَى فِي اللُّغَةِ: بِمَعْنَى الْوَقَايَةِ، وَالصَّيَانَةِ، وَالْحِفْظِ، وَيَأْتِي أَيْضًا بِمَعْنَى الْحَذَرِ

Linguistically, **Taqwa** means to prevent, to fix, to protect, and to take precautions.

Islamically, Taqwa means to protect yourself by protecting the boundaries that are set by Allah SWT.

Mutaqin comes from Taqwa, **Taqwa** is described by one of the poets as:

خل الذنوب صغيرها *** وكبيرها ذاك التقى

Avoid the sins/slips, small or large, that is Taqwa

واصنع كماش فوق أرض *** الشوك يحذر ما يرى

And work as a traveller, passing over spiky ground, careful where you step

لا تحقرن صغيرة *** إن الجبال من الحصى

Do not underestimate the smallest [deeds] For the [largest] mountains are made of little pebbles.

وقال طلق بن حبيب رحمه الله : التقوى أن تعمل بطاعة الله على نور من الله ترجو ثواب الله وأن تترك معصية الله على نور من الله تخاف عقاب الله.

Taqwa is to act upon obeying Allah, through the light of Allah, hoping for the reward of Allah; and to leave the sin, through the light of Allah, fearing the punishment of Allah.

قال علي بن أبي طالب رضي الله عنه : ((التقوى هي الخوف من الجليل ، والعمل بالتنزيل ، والقناعة بالقليل ، والإستعداد ليوم)) (الرحيل).

Taqwa is to fear the most Honourable, to implement the revelation, to be satisfied with little, and to prepare for the day of the departure.

وعن أبي الدرداء رضي الله عنه قال : تمام التقوى أن يتقي الله العبد حتى يتقيه من مثقال ذرة وحتى يترك بعض ما يرى أنه حلال خشية أن يكون حراما يكون حجابا بينه وبين الحرام فإن الله قد بين للعباد الذي يصيرهم إليه فقال : (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ(7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ) فلا! تحقرن شيئا من الخير أن تفعله ولا شيئا من الشر أن تتقيه

Mafaza: victory or (according to Ibn ‘Abbas and Dhahak): **mutanazah.**

78:32

حَدَائِقَ وَأَعْنَابًا

Gardens, vineyards,

Hada’iq refers to gardens that are luscious green and walled off. **A’naba** refers to fruits or vineyards of Jannah.

78:33

وَكَوَاعِبَ أُنْرَابًا

and full-bosomed maidens of equal age,

Kawa’ib captures two components: virginity (untouched) and maturity (fully developed). Commentators say these are the virgin and fully developed women of paradise (and one can extend this to men as well), with bodies that are **Atraba**: compatibility in age; all of the women and men of Jannah are of the age 33.

78:34

وَكَأْسًا بِهَاقًا

and full cups 'of pure wine',

دهق: {دهاقا}: متتابعاً، وقيل: سابغاً

Dahq (dihaqa) means one after another or full, sufficient, satiating, juicy, (see Abu Ḥayyān al-Gharnāṭī, Tuḥfat al-Arīb bi-mā fī l-Qur'ān min al-Gharīb)

The cups of Jannah come one after the other, upon request, leaving you satiated and fulfilled.

78:35

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدْبًا

never to hear any idle talk or lying therein—

لغا الشيء بطل. لَغى يلغى: احتقر، ازدري، استخف، استهان

Lagh comes from **lagha**, which means: to nullify, belittle, to mock, or to waste (see Supplément aux dictionnaires arabes by Reinhart Dozy).

كذب: كذب: خدع، أوهم، غش. ويقال: كذبة (دي يونج، المقري 2: 299، 540)

Kidhaba comes from **khadaba** which means to deny, to lie, to deceive, to pretend, to cheat.

كَذَّب: حارب بفتور وضعف وخَوَر، وبلا قوة وبأس

Kadhaba can also mean to **oppose** or to **battle**, or to fight, although it is usually referring to opposition without much power or success. Petty fights.

In Jannah, there is no ill talk, no cancel culture, no mockery, no wasteful speech, no guilt, no envy, no hatred, no major fights, no petty fights, no lying, no deception, no cheating, no pretending. There is pure joyful co-existence and honest, meaningful relationships.

78:36

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا

a 'fitting' reward as a generous gift from your Lord,

عطو: أعطى: وهب، منح. يقال أعطاه وأعطى له أيضاً... أعطى: شكر، حمد. أنثى

‘**Ataa** (verb) from ‘atw: to give, grant, thank, reward, compliment. To give straight to the hand (gifted, wrapped, and presented with care) (see Al-Zamakhsharī, Asās al-Balāgha and Habib Anthony Salmoné, An Advanced Learner's Arabic-English Dictionary (1889)

أَنَّ الْعَطَاءَ مَا يُخْرَجُ لِلْجُنْدِيِّ مِنْ بَيْتِ الْمَالِ فِي السَّنَةِ مَرَّةً أَوْ مَرَّتَيْنِ (وَالرِّزْقُ) مَا يُخْرَجُ لَهُ كُلُّ شَهْرٍ

Al-‘Ataa what is given to the soldier every year twice (as an honorarium or a bonus), and Rizq is what is given as a monthly stipend/payment (see Al-Muṭarrizī, al-Mughrib fī Tartīb al-Mu‘rib)

جَسَابُ أَيِّ كَافٍ. وَمِنْهُ قَوْلُهُ تَعَالَى: {عَطَاءٌ جَسَابًا} [النبا: 36]

Hisaba: sufficient, maximal, accounted for, calculated (see Zayn al-Dīn al-Razī, Mukhtār al-Ṣiḥāḥ).

This means that Jannah is a bonus, received as a gift from Allah, through Allah’s grace. It is not earned through our actions or deeds. Actions show our sincerity and genuine desire for His grace, but Jannah is a gift at the end. Jannah has levels, so the hisab (accounting based on deeds) determines the level of Jannah that we are gifted. In short, our deeds determine the level, but Jannah as a whole is a gift.

78:37

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

the Lord of the heavens and the earth and everything in between, the Most Compassionate. No one will dare speak to Him

There is nothing to say back to Allah SWT on that day. No excuses are accepted, no rationalizations or justifications. Only truth is heard on that day.

78:38

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

on the Day the Ruh and the angels will stand in ranks. None will talk, except those granted permission by the Most Compassionate and whose words are true.

Ruh here could be:

- 1) The **souls** of the children of Adam, according to Ibn Abbas
- 2) The **children** of Adam, according to Al-Hasan and Qatadah, supported by Ibn Kathir.
- 3) **Human-like creation**, not human nor angels, but they eat and drink like humans, according to Ibn Abbas, Mujahid, and al-‘Amash
- 4) **Gabriel**, according to al-Sha‘bi, Ibn Jabir, and al-Dhahak and this opinion is supported by the ayah:

16:102

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

Say, “The holy spirit has brought it down from your Lord with the truth to reassure the believers, and as a guide and good news for those who submit to Allah.”

&

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

which the trustworthy spirit 'Gabriel' brought down 26:193

26:194 عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

into your heart 'O Prophet' —so that you may be one of the warners—

- 5) A **magnificent angel**, that is more powerful than any other creation, as discussed in al-Tabari, al-Sam'ani, al-Baghawi, Ibn Kathir, the opinion is attributed to Ibn Abbas by a sound chain from Al-Tabari. Al-Tabari also mentions “Allah knows best...there is no overwhelming evidence to suggest one of the meanings over another, and there is no harm that results from not knowing the exact meaning here”

No one speaks on that day, except the Prophets, “

78:39

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

That Day is the 'ultimate' truth. So let whoever wills take the path leading back to their Lord.

- **Yawm** refers to a phase of time: الْيَوْمُ مُطْلَقًا
- **Haq**: truth, certainty, reality, purpose
- **Ma'ab**: return, journey back, the eventual home.

78:40

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا

Indeed, We have warned you of an imminent punishment—the Day every person will see 'the consequences of' what their hands have done, and the disbelievers will cry, “I wish I were dust.”

The wish to be dust is understood to be:

- 1) A wish that they were **never created or given life to begin with**, because all humans are created from dust – they wish they remained as dust (wishing for non-existence)
- 2) A wish that they were **animals** instead of humans. In the Hereafter, Allah will judge between all of His creation including animals, which will eventually become dust. The wicked will wish that they too were turned into dust so they do not have to go to the Fire, as reported in an authentic narration collected by Al-Hakim (wishing that they were not human)
- 3) A wish that they were **never resurrected**, since all dead bodies decompose into dust eventually (wishing that they remained dead after life).
- 4) Some have also said that this is a wish from the non-believers among Jinn, realizing that they were deceived by Iblis (the main head of devils), **wishing that they were dust (human)** instead of fire (jinn).

