

## The Tafsīr of Sūrat Al-Wāqī'ah (Chapter - 56)

**Which was revealed in Makkah**

### The Virtues of Sūrat Al-Wāqī'ah

Abu Ishāq reported from 'Ikrimah from Ibn 'Abbās that Abu Bakr said, "O Allāh's Messenger! You are becoming gray?" The Messenger replied,

«شَيْبَتِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

«Hūd (chapter 11), Al-Wāqī'ah (56), Al-Mursalāt (77), 'Ammā Yatasā'alūn (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.»

At-Tirmidhi collected this Ḥadīth and said, "Ḥasan Gharīb."<sup>[1]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿إِذَا وَقَعَتِ الْوَاقِعَةُ ۝۱ لَبِثَ لَوْعَيْنَا كَذِيبَةٌ ۝۲ خَاضِعَةٌ رَافِعَةٌ ۝۳ إِذَا رَحَّتِ الْأَرْضُ رَحًا ۝۴ وَسُيِّتِ الْجِبَالُ سُيَاةً ۝۵ فَكَانَتْ كِبَاةً مُنْبَتَاةً ۝۶ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝۷ فَأَصْحَبُ الثِّمَامِ ۝۸ وَأَصْحَبُ النَّفْعَةِ مَا أَصْحَبُ الثَّنَةِ ۝۹ وَالشُّبُورُ الثَّنِيُونَ ۝۱۰ أُولَئِكَ الْمَقْرُونُونَ ۝۱۱ فِي جَنَّتِ الْعَبِيرُ ۝۱۲﴾

- ﴿1. When the Wāqī'ah occurs﴾
- ﴿2. There is not, for its occurrence, Kādhībah.﴾
- ﴿3. Bringing low (some), exalting (others).﴾
- ﴿4. When the earth will be shaken with a terrible shake.﴾
- ﴿5. And the mountains will be powdered to dust,﴾
- ﴿6. So that they will become floating dust particles.﴾
- ﴿7. And you (all) will be in three groups.﴾

[1] Tuhfat Al-Aḥwadhī 9:184.

﴿8. So those on the right – how (fortunate) will be those on the right!﴾

﴿9. And those on the left – how (unfortunate) will be those on the left!﴾

﴿10. And those foremost will be foremost.﴾

﴿11. These will be the nearest (to Allāh).﴾

﴿12. In the Gardens of Delight.﴾

### The Horrors of the Day of Resurrection

*Al-Wāqī'ah* (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allāh the Exalted said in other *Āyāt*,

﴿يَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴾

﴿Then on that Day shall the *Wāqī'ah* occur.﴾ (69:15)

Allāh the Exalted said,

﴿لَيْسَ لَوْفَيْنَا كَاذِبَةٌ﴾

﴿There is not, for its occurrence, *Kādhībah*.﴾

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

﴿اَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ﴾

﴿Answer the call of your Lord before there comes from Allāh a Day which can not be averted.﴾ (42:47),

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

﴿A questioner asked concerning a torment about to occur – upon the disbelievers, which none can avert.﴾ (70:1-2),

﴿وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَنكُمُ الْغَيْبُ وَالشَّهَادَةُ وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾

﴿And on the Day He will say: "Be!" – and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.﴾ (6:73)

As for the meaning of

﴿كَادِبَةٌ﴾

﴿Kādhībah﴾ Muḥammad bin Ka'b said: "It will certainly occur," while Qatādah said, "It shall not be discontinued, taken back or aborted."<sup>[1]</sup>

Allāh's statement,

﴿خَافِضَةٌ رَافِعَةٌ﴾

﴿Bringing low, exalting.﴾ indicates that Al-Wāqī'ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Ḥasan, Qatādah and others.<sup>[2]</sup> Al-'Awfī reported from Ibn 'Abbās:

﴿خَافِضَةٌ رَافِعَةٌ﴾

﴿Bringing low, exalting﴾, "It made the near and the far hear it," while 'Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Aḍ-Ḍaḥḥāk and Qatādah said similarly.

Allāh said,

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًا﴾

﴿When the earth will be shaken with a terrible shake.﴾

meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn 'Abbās, Mujāhid, Qatādah and others said about Allāh's saying,

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًا﴾

﴿When the earth will be shaken with a terrible shake.﴾

it means "Violently shaken."<sup>[3]</sup> Ar-Rabī' bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allāh's saying:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَامًا﴾

﴿When the earth is shaken with its earthquake.﴾ (99:1) and,

[1] Aṭ-Ṭabari 23:89.

[2] Aṭ-Ṭabari 23:90.

[3] Aṭ-Ṭabari 23:91.

﴿يَأْتِيهَا النَّاسُ أَنْفَعُوا رَبِّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

«O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.» (22:1).

Allāh said:

﴿وَبُنِيتِ الْجِبَالُ بُيُوتًا﴾

«And the mountains will be powdered to dust,» meaning, relentlessly pulverized. This was said by Ibn ‘Abbās, Mujāhid, ‘Ikrimah and Qatādah and others.<sup>[1]</sup> Ibn Zayd said: “The mountains will become just like Allāh described them,

﴿كَيْفًا نَهَبًا﴾

«A heap of sand poured out.» (73:14).<sup>[2]</sup>

Allāh’s saying:

﴿فَكَانَتْ هَبًا مُتَوَّاتٍ﴾

«So that they will become floating dust particles.»

Abu Ishāq narrated from Al-Ḥārith, from ‘Ali: “It will become like the rising dust storm that soon fades away leaving no trace of itself behind.” Al-‘Awfi reported from Ibn ‘Abbās about Allāh’s saying:

﴿فَكَانَتْ هَبًا مُتَوَّاتٍ﴾

«So that they will become floating dust particles.»

“It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly.”<sup>[3]</sup> ‘Ikrimah said, “The floating dust particles that the wind scatters all around,” while Qatādah said,

﴿هَبًا مُتَوَّاتٍ﴾

«floating particles», “Like the dry parts of trees that the wind scatters all about.” This *Āyah* is similar to several other *Āyāt* that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like

[1] Aṭ-Ṭabari 23:92, 93.

[2] Aṭ-Ṭabari 23:93.

[3] Aṭ-Ṭabari 23:94.

carded wool on the Day of Resurrection.

### Three Categories of People on the Day of Resurrection

Allāh's statement,

﴿وَكُنْتُمْ أَثَرًا ثَلَاثًا ۝﴾

﴿And you (all) will be in three groups.﴾

This means that people will be divided into three categories on the Day of Resurrection. Some will be on the right of Allāh's Throne, and they are those who were brought forth from 'Ādam's right side.<sup>[1]</sup> This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allāh's Throne, and they are those who were brought forth from 'Ādam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allāh save us from their actions. A third category is comprised of those who are the foremost and nearest before Allāh. They are in a better grade and status and nearer to Allāh than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allāh said,

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْإِثْقَالِ ۝﴾

﴿So those on the right - how will be those on the right! And those on the left - how will be those on the left! And those foremost will be foremost.﴾

Allāh divides people into these three groups upon their death, as indicated by the end of this Sūrah. Allāh mentioned them in His statement as well,

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْإِثْقَالِ ۝﴾

[1] See the narration of Abu Dharr, no. 349 of Al-Bukhārī, and it was mentioned in volume five, in the beginning of the *Tafsīr* of Sūrat Al-Isrā'.

سَابِقًا بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ﴿٣٥﴾

﴿Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds.﴾(35:32)

Muḥammad bin Ka'b, Abu Ḥazrah Ya'qub bin Mujāhid said that,

﴿وَالسَّابِقُونَ السَّابِقُونَ﴾

﴿And those foremost will be foremost.﴾ is about the Prophets, peace be upon them,<sup>[1]</sup> while As-Suddi said that they are the residents of the utmost highs (Ahl Al-'Ilīyyīn, in Paradise).

The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allāh commanded them,

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

﴿And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.﴾(3:133) and,

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.﴾(57:21)

Therefore, those who rush to obey Allāh in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allāh said:

﴿أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١٧﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٨﴾﴾

﴿These will be the nearest (to Allāh). In the Gardens of Delight.﴾

﴿ثُمَّ لَّيْسَ مِنَ الْآلَاءِ إِلَّا ﴿١٩﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿٢٠﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿٢١﴾ مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿٢٢﴾﴾

[1] Al-Qurtubī 17:199.

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخْتَلِفُونَ ﴿١٧﴾ بِأَكْوَافٍ وَأَبَارِقٍ وَكُفًى مِنْ نَعِيمٍ ﴿١٨﴾ لَا يَصُدُّعُونَ عَنْهَا وَلَا يَزِفُونَ ﴿١٩﴾  
وَفِيكَهْ مِنْهَا بَسْمِيرٌ ﴿٢٠﴾ وَلَهُمْ طَلَبٌ مِمَّا يَشْتَهُونَ ﴿٢١﴾ وَخُورٌ عَيْنٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلِ  
الْمَكُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا  
سَلَامًا ﴿٢٦﴾

- ﴿13. A multitude of those will be from the first ones.﴾  
 ﴿14. And a few of those will be from the later ones.﴾  
 ﴿15. (They will be) on thrones, Mawḍūnah.﴾  
 ﴿16. Reclining thereon, face to face.﴾  
 ﴿17. Immortal boys will go around them (serving).﴾  
 ﴿18. With cups, and jugs, and a glass of flowing wine.﴾  
 ﴿19. Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴾  
 ﴿20. And with fruit that they may choose.﴾  
 ﴿21. And with the flesh of fowls that they desire.﴾  
 ﴿22. And (there will be) Hūr with wide lovely eyes.﴾  
 ﴿23. Like preserved pearls.﴾  
 ﴿24. A reward for what they used to do.﴾  
 ﴿25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.﴾  
 ﴿26. But only the saying of: "Salāman! Salāman!"﴾

### The Reward of the Foremost in Faith

Allāh states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this *Ummah*. This was reported from Mujāhid and Al-Ḥasan Al-Baṣri, in the collection of Ibn Abi Ḥātim, and this is the preference of Ibn Jarīr.<sup>[1]</sup> He considered it supported by the saying of Allāh's Messenger ﷺ:

«نَحْنُ الْأَخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

<sup>[1]</sup> Aṭ-Ṭabari 23:98.

«We are the later nation, but the foremost on the Day of Resurrection.»<sup>[1]</sup>

Ibn Jarīr did not mention any other interpretation nor did he attribute this view to anyone else.

There is another *Ḥadīth* that could support this meaning. Imām Abu Muḥammad bin Abi Ḥātim recorded that Abu Hurayrah said that when these *Āyāt* were revealed,

﴿ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾﴾

«A multitude of those (foremost) will be from the first ones.  
And a few of those will be from the later ones.»

this news became hard for the Companions of the Prophet ﷺ. These this *Āyāt*,

﴿ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾ وَثُلَّةٌ مِنَ الْآخِرِينَ ﴿١٤﴾﴾

«A multitude of those will be from the first ones. And a multitude of those will be from the later ones.»

were revealed. The Prophet ﷺ then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعُ أَهْلِ الْجَنَّةِ، تِلْكَ أَهْلُ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ - أَرَأَيْتُمْ: شَطْرُ أَهْلِ الْجَنَّةِ - وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِي»

«I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.» Imām Aḥmad also recorded this.<sup>[2]</sup>

However, this opinion that Ibn Jarīr chose is questionable, rather it is a deficient interpretation. This is because this *Ummah* is the best of all nations, according to the text of the Qur'ān. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this *Ummah*; the opposite is true. The latter opinion is the correct one, that,

﴿ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾﴾

«A multitude of those will be from the first ones»

[1] *Fath Al-Bārī* 11:526.

[2] *Aḥmad* 2:391.



refers to the earlier generations of this *Ummah*, while,

﴿وَقَلِيلٌ مِّنَ الْآخِرِينَ﴾

﴿And a few of those will be from the later ones.﴾,

refers to the latter people of this *Ummah*.

Ibn Abi Ḥātim recorded that As-Sarī bin Yaḥyā said that Al-Ḥasan recited this *Āyah*,

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١٣﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٤﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٥﴾﴾

﴿And those foremost will be foremost. These will be the nearest (to Allāh). In the Gardens of Delight. A multitude of those will be from the first ones.﴾,

Then he commented, "A multitude from the earlier generation of this *Ummah*." Ibn Abi Ḥātim also recorded that Muḥammad bin Sīrīn commented:

﴿ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾﴾

﴿A multitude of those will be from the first ones. And a few of those will be from the later ones.﴾,

"They stated, or hoped that they will all be from this *Ummah*." Therefore, these are the statements of Al-Ḥasan and Ibn Sīrīn that those foremost in faith are all from this *Ummah*. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this *Āyah* might include all previous believing nations. In this regard, it is confirmed in the authentic *Ḥadīth* compilations, from more than one route, that the Messenger of Allāh ﷺ said;

«خَيْرُ الْقُرُونِ قُرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«The best people are my generation, then the next generation, then the next generation....»<sup>[1]</sup>

He ﷺ also said:

«لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ السَّاعَةِ»

«A group of my *Ummah* will always remain on the truth and

<sup>[1]</sup> Al-Bukhārī no. 3651.

dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.»

In another narration:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى وَهُمْ كَذَلِكَ»

«...until Allāh's command comes while they are like this.»<sup>[1]</sup>

This *Ummah* is more honored than any other *Ummah*. The foremost believers of this *Ummah* are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a *Mutawātir Ḥadīth*, the Prophet ﷺ mentioned that seventy thousand of this *Ummah* will enter Paradise without reckoning. In another narration of this *Ḥadīth*, the Prophet ﷺ added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

«With each thousand, another seventy thousand.»

In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

«With every one of them is another seventy thousand.»

Allāh's statement,

﴿عَلَى سُرُرٍ مَوْضُونَةٍ﴾

«on Thrones, Mawḍūnah.» Ibn 'Abbās said, "Woven with gold."<sup>[2]</sup> Similar was reported from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Zayd bin Aslam, Qatādah, Aḍ-Ḍaḥḥāk and others.<sup>[3]</sup>

Allāh said,

﴿مُتَكِبِينَ عَلَيْهَا مُتَقَابِلِينَ﴾

«Reclining thereon, face to face.» indicating that they will face each other, and none of them will be in the back lines,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُغَلَّدُونَ﴾

«Immortal boys will go around them», who will never grow up, get old or change in shape,

<sup>[1]</sup> Al-Bukhārī nos. 71, 3116, 3640, 3641, 7311, 7312, 7459, 7460, and others.

<sup>[2]</sup> Aṭ-Ṭabari 23:99.

<sup>[3]</sup> Aṭ-Ṭabari 23:99, 100.

﴿بِأَكْوَابٍ وَأَلْبَارِقَ ذَاتَ سَعِيرٍ﴾

﴿With cups, and jugs, and a glass of flowing wine﴾

these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

﴿لَا يَصُدُّونَ عَنْهَا وَلَا يَرْفُونَ﴾

﴿Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴾

meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Ḍaḥḥāk reported from Ibn 'Abbās: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allāh mentioned the wine of Paradise free of these characteristics."<sup>[1]</sup> Mujāhid, Ikrimah, Sa'īd bin Jubayr, 'Aṭiyah Al-'Awfī, Qatādah and As-Suddi said that Allāh's statement,

﴿لَا يَصُدُّونَ عَنْهَا﴾

﴿Wherefrom neither Yuṣadda'ūn﴾ means, "It does not give them a headache."<sup>[2]</sup> While they said that

﴿وَلَا يَرْفُونَ﴾

﴿nor will they Yunzifūn.﴾ means that "It does not change their sense of reasoning."<sup>[3]</sup> Allāh's statement,

﴿وَنُفُوحًا مِّنْ أَعْيُنٍ وَمِنْ عَظْمٍ مِّنْ دُونِهَا وَمِنْ أَشْجَارٍ مِّنْ دُونِهَا وَمِنْ ثَمَرَةٍ مِّنْ ثَمَرَاتِهَا﴾

﴿And with fruit that they may choose. And with the flesh of fowls that they desire.﴾

meaning, whatever fruits they wish for will be distributed among them. This Āyah is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

[1] Al-Qurṭubī 17:203.

[2] Aṭ-Ṭabari 23:103, 104.

[3] Aṭ-Ṭabari 23:104, 105.

Imām Aḥmad recorded that Thābit said that Anas said that the Messenger of Allāh ﷺ liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allāh's Messenger! I had a dream that I was taken out of Al-Madīnah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so," and she mentioned the names of twelve men whom the Prophet ﷺ had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river *Baydakh* or - *Baydhakh*.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them."

Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allāh's Messenger ﷺ called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya'lā collected,<sup>[1]</sup> and Al-Ḥāfiẓ Aḍ-Ḍiyā' said, "This *Ḥadīth* meets the criteria of Muslim." Allāh said,

﴿وَلَمْ يَطِيرْ مَا يَشْتَهُونَ﴾

﴿And with the flesh of fowls that they desire.﴾

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَى فِي شَجَرِ الْجَنَّةِ»

«Birds of Paradise are like Bukht camels<sup>[2]</sup> that graze in the trees of Paradise.»

Abu Bakr commented, "O Allāh's Messenger! Surely, these birds must be wonderful." The Messenger ﷺ said,

<sup>[1]</sup> Aḥmad 3:135, and *Musnad* Abu Ya'lā 6:44.

<sup>[2]</sup> A species of camel with a very long neck. See *An-Nihāyah*.

«أَكْلُهَا أَتَعْمُ مِنْهَا»

«Those who eat them are more wonderful.» and repeated this statement thrice. The Prophet ﷺ went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا»

«And I hope that you will be among those who eat from them.»<sup>[1]</sup>

Only Imām Aḥmad collected this Ḥadīth using this chain of narration. Allāh said;

﴿كَأَنَّهُنَّ الْوَلَدُ الْمَكْنُونُ﴾

﴿Like unto preserved pearls.﴾, indicating that they are just as white and pure fresh pearls. We mentioned Allāh's statement,

﴿كَأَنَّهُنَّ يَمْشِيَنَّ مَكْنُونٌ﴾

﴿As if they were eggs preserved.﴾(37:49),

in Sūrat Aṣ-Ṣaffāt (chapter 37), and also their description in Sūrat Ar-Raḥmān (chapter 55). This is why Allāh said afterwards,

﴿جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿A reward for what they used to do.﴾ meaning, 'these delights that We granted them are rewards for the good deeds that they performed (in this life).'

Allāh the Exalted said,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۖ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴿No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salāman (peace,)! Salāman (peace.)!"﴾

meaning they will not hear foul or unnecessary speech in Paradise.

﴿لَا تَسْمَعُ فِيهَا لِيًّا ۖ﴾

﴿Where they shall neither hear harmful speech nor falsehood.﴾ (88:11),

meaning, no foul words are uttered therein. Allāh said,

[1] Aḥmad 3:221.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣٥

الْأَنْبِيَاءُ

يَطُوفُ عَلَيْهِمْ وِلْدَنٌ مُّخْتَلِفُونَ ﴿٧٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكُؤُوسٍ مِنْ مَّعِينٍ  
 ﴿٧٨﴾ لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْفِقُونَ ﴿٧٩﴾ وَفَكَهْفُهُمْ مِمَّا تَحْتَضُرُونَ  
 ﴿٨٠﴾ وَلَحِيرٌ طَيْرٌ مِمَّا يَشْتَبُونَ ﴿٨١﴾ وَخُورٌ عَيْنٌ ﴿٨٢﴾ كَأَمْثَلِ الذَّلُولِ  
 الْمَكُونِ ﴿٨٣﴾ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾ لَا يَسْمَعُونَ فِيهَا لِقَاءً وَلَا  
 نَأْيًا ﴿٨٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٨٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ  
 الْيَمِينِ ﴿٨٧﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٨٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٨٩﴾ وَظِلٍّ تَمْدُودٍ  
 ﴿٩٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٩١﴾ وَنُفُوحٍ كَثِيرٍ ﴿٩٢﴾ لَا مَقْطُوعَةٍ وَلَا  
 مَمْنُوعَةٍ ﴿٩٣﴾ وَفُورٍ مَّرْقُوعَةٍ ﴿٩٤﴾ إِنَّا أَنشَأْنَاهُنَّ إِنِشَاءً ﴿٩٥﴾ فَمَلَأْنَاهُنَّ  
 أَفْكَارًا ﴿٩٦﴾ عُرًى أَزْوَاجًا ﴿٩٧﴾ لَا صَحْبَ الْيَمِينِ ﴿٩٨﴾ ثَلَاثَةٌ مِنْ  
 الْأَوَّلِينَ ﴿٩٩﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿١٠٠﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ  
 الشِّمَالِ ﴿١٠١﴾ فِي سَمُورٍ وَحَمِيرٍ ﴿١٠٢﴾ وَظِلٍّ مِنْ يَحْمُودٍ ﴿١٠٣﴾ لَا بَارِدٍ  
 وَلَا كَرِيمٍ ﴿١٠٤﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿١٠٥﴾ وَكَانُوا يُصِرُّونَ  
 عَلَى الْحِنْتِ الْعَظِيمِ ﴿١٠٦﴾ وَكَانُوا يَقُولُونَ أَيْدَا مِثْنَا وَكُنَّا ثَرَاتَا  
 وَعِظْمَا إِنَّا نَلْبَعُوهُنَّ ﴿١٠٧﴾ أَوْءَا بَابَا وَأَنَا الْأَوَّلُونَ ﴿١٠٨﴾ قُلْ إِن  
 الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٠٩﴾ لَمَجْمُوعُونَ إِلَى مِيقَاتٍ يَوْمَ مَعْلُومٍ ﴿١١٠﴾

﴿وَلَا نَأْيًا﴾

﴿nor any sinful speech.﴾  
 meaning, nor speech  
 that contains foul  
 words,

﴿إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴿But only the saying of:  
 "Salāman (peace!), Salā-  
 man (peace!).",  
 they will greet each  
 other with Salām, just  
 as Allāh said in  
 another Āyah,

﴿يَحِيَّتُهُمْ فِيهَا سَلَامٌ﴾

﴿Their greeting therin  
 will be: "Salāman  
 (peace!).", (14:23)  
 And, as we  
 mentioned, their  
 words will be free  
 from impure and  
 needless speech.

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٨٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٨٩﴾ وَظِلٍّ تَمْدُودٍ ﴿٩٠﴾  
 وَمَاءٍ مَّسْكُوبٍ ﴿٩١﴾ وَنُفُوحٍ كَثِيرٍ ﴿٩٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٩٣﴾ وَفُورٍ مَّرْقُوعَةٍ ﴿٩٤﴾ إِنَّا أَنشَأْنَاهُنَّ  
 إِنِشَاءً ﴿٩٥﴾ فَمَلَأْنَاهُنَّ أَفْكَارًا ﴿٩٦﴾ عُرًى أَزْوَاجًا ﴿٩٧﴾ لَا صَحْبَ الْيَمِينِ ﴿٩٨﴾ ثَلَاثَةٌ مِنْ الْأَوَّلِينَ ﴿٩٩﴾ وَثَلَاثَةٌ  
 مِنَ الْآخِرِينَ ﴿١٠٠﴾

﴿27. And those on the right – how (fortunate) will be those on the right?﴾

﴿28. (They will be) among Sidri Makhḍūd,﴾

﴿29. And among Talh Mandūd,﴾

﴿30. And in shade Mamḍūd,﴾

﴿31. And by water flowing constantly,﴾

﴿32. And fruit in plenty,﴾

- ﴿33. Whose supply is not cut off nor are they out of reach.﴾  
 ﴿34. And on couches, raised high.﴾  
 ﴿35. Verily, We have created them a special creation.﴾  
 ﴿36. And made them virgins.﴾  
 ﴿37. 'Urub, Atrāb.﴾  
 ﴿38. For those on the right.﴾  
 ﴿39. A multitude of those will be from the first generation.﴾  
 ﴿40. And a multitude of those will be from the later generations.﴾

### The Reward of Those on the Right

After Allāh mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymūn bin Mihrān said that those on the right side are lesser in rank than the foremost in faith. Allāh said,

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ﴾

﴿And those on the right – how (fortunate) will be those on the right?﴾

who are those on the right, what is their condition and what will their final destination be like? Allāh next answers this question by saying,

﴿فِي سِدْرٍ مَّخْضُودٍ﴾

﴿(they will be) among Sidr Makhḍūd.﴾ Ibn 'Abbās, 'Ikrimah, Mujāhid, Ibn Al-Aḥwas, Qasāmah bin Zuhayr, As-Safr bin Nusayr, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathīr, As-Suddi, Abu Ḥazrah and several others said, "The kind without thorns."<sup>[1]</sup> And from Ibn 'Abbās: "It is the one that is laden with fruits." This is also reported from 'Ikrimah and Mujāhid. Similar was also said by Qatādah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of

[1] Aṭ-Ṭabari 23:110.

which strains its trunk. 'Utbah bin 'Abd As-Sulami said, "I was sitting with Allāh's Messenger ﷺ, when a bedouin came and said, 'O Messenger of Allāh! Have you heard about the tree that has more thorns than any other being in Paradise?' Meaning the *Talh* tree. So Allāh's Messenger ﷺ said:

«إِنَّ اللَّهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمَرَةً، مِثْلَ خُصْوَةِ التَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشَبِّهُ لَوْنُ آخَرَ»

*«For each spot that there was a thorn on it, Allāh instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.»*<sup>[1]</sup>

Allāh's said,

﴿وَتَلْحِ مَنْصُورٌ﴾

﴿and among *Talh Mandūd*.﴾ refers to large thorny shrub that used to grow in the area of Hijāz (Western Arabia). Mujāhid said that

﴿مَنْصُورٌ﴾

﴿*Mandūd*﴾ means: "Its fruits are piled on top of each other. Allāh is reminding the Quraysh of these kinds of trees, since they used to like the shade that the *Talh* and *Sidr* provided for them."<sup>[2]</sup>

Ibn Abi Ḥātim recorded that Abu Sa'īd said that

﴿وَتَلْحِ مَنْصُورٌ﴾

﴿*Talh Mandūd*﴾ means: "The banana tree." And he (Ibn Abi Ḥātim) said, "Similar is reported from Ibn 'Abbās, Abu Hurayrah, Al-Ḥasan, Ikrimah, Qasāmah bin Zuhayr, Qatādah and Abu Ḥazrah."<sup>[3]</sup> Mujāhid and Ibn Zayd said similarly, Ibn Zayd added, "The people of Yemen call the banana tree, *Talh*."<sup>[4]</sup> Ibn Jarīr mentioned no other explanation for *Talh*.

Allāh said,

[1] *Al-Ba'th* by Ibn Abi Dāwud, 94, Aṭ-Ṭabarāni in *Al-Awsaṭ*, no. 402. Similar was recorded by Aḥmad 4:183 which follows shortly, and Ibn Abi 'Āsim in *As-Sunnah* no. 716. See also *Al-Majma'* no. 18727.

[2] Aṭ-Ṭabari 23:114.

[3] Aṭ-Ṭabari 23:112, 113.

[4] Aṭ-Ṭabari 23:113.



﴿وَزَلَّيْ مَمْدُودٌ﴾

﴿And in shade Mamdūd (extended).﴾ Al-Bukhārī recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّائِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَنْقُطِعُهَا، أَفْرُؤُوا إِنَّ شَيْئًا: ﴿وَزَلَّيْ مَمْدُودٌ﴾»

«In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: ﴿And in shade extended.﴾»<sup>[1]</sup>

Muslim also collected this *Hadīth*.<sup>[2]</sup> Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّائِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، أَفْرُؤُوا إِنَّ شَيْئًا: ﴿وَزَلَّيْ مَمْدُودٌ﴾»

«There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: ﴿And in shade extended.﴾»<sup>[3]</sup>

Muslim,<sup>[4]</sup> Al-Bukhārī<sup>[5]</sup> and 'Abdur-Razzāq<sup>[6]</sup> collected this *Hadīth*.

Allāh said,

﴿وَنُفِكَهُنَّ كَثِيرٌ لَا مَقْطُوعٌ وَلَا مَنُوعٌ﴾

﴿And fruit in plenty, whose supply is not cut off nor are they out of reach.﴾

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allāh said,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُؤُوا بِهِ، مَتَّعِيَهَا﴾

﴿Every time they will be provided with a fruit therefrom, they

[1] *Faḥ Al-Bāri* 8:495.

[2] Muslim 4:2175.

[3] Aḥmad 2:482.

[4] Muslim 4:2175.

[5] *Faḥ Al-Bāri* 6:368.

[6] 'Abdur-Razzāq 11:417.

will say: "This is what we were provided with before, "and they will be given things in resemblance.﴾(2:25)

The shape will appear similar, but the taste is different. In the Two *Ṣaḥīḥs*, *Sidrat Al-Muntahā* (the tree in the seventh heaven) is described as:

«فَإِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ، وَنَبْطُهَا مِثْلُ قِلَالِ هَجَرَ»

«...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.»<sup>[1]</sup>

The Two *Ṣaḥīḥs* also collected a *Ḥadīth* from Ibn 'Abbās, who said, "The sun was eclipsed and Allāh's Messenger ﷺ led the people in the Eclipse prayer. They asked, 'O Allāh's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

«إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَزَّلْتُ مِنْهَا عُقُودًا، وَلَوْ أَخَذْتُهٖ لَأَكَلْتُمْ مِنْهٗ مَا بَقِيََتِ الدُّنْيَا»

«I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.»<sup>[2]</sup>

Imām Aḥmad recorded that 'Utbah bin 'Abd As-Sulami said, "A bedouin man came to the Messenger of Allāh ﷺ and asked him about the *Ḥawḍ*<sup>[3]</sup> and Paradise. The bedouin asked, 'Does Paradise have fruits?' The Prophet ﷺ said,

«نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى»

«Yes, and it also has a tree called *Tūbā*.» [(He ﷺ) said something more saying but I could not recall it]. The bedouin asked, 'Does it look like any of the trees that grow in our area?' The Prophet ﷺ said,

«لَيْسَتْ تُشَبِّهُ شَيْئًا مِنْ شَجَرِ أَرْضِكِ»

«There is nothing resembling it among the trees in your land.»

The Prophet then asked ﷺ him,

«أَتَيْتَ الشَّامَ؟»

[1] *Faḥ Al-Bāri* 6:349, Muslim 1:146.

[2] *Faḥ Al-Bāri* 2:627, Muslim 2:626.

[3] The lake of the Prophet ﷺ from which his followers drink in the Hereafter.

«Have you traveled to Ash-Shām area?»

The bedouin said: 'No.' The Prophet ﷺ said,

«تُشَبِّهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجُزْرَةَ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْفِرُشُ أَغْلَامُهَا»

«It looks like a tree that grows in Ash-Shām area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.»

The bedouin asked, 'How big is the cluster of its fruits?' The Prophet ﷺ said,

«مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْعَقِ وَلَا يَنْقُتُ»

«The distance that the crow flies in one month without rest.»

The bedouin asked, 'How huge its trunk is?' The Prophet ﷺ said,

«لَوْ ارْتَحَلَتْ جَذْعَةٌ مِنْ إِبِلِ أَهْلِكَ مَا أَحَاطَتْ بِأُضْلِيِّهَا، حَتَّى تَنْكَسِرَ تَرْفُوتُهَا هَرَمًا»

«If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.»

The man asked, 'Does it bear grapes?' The Prophet ﷺ answered in yes. The bedouin asked, 'How big are the grapes?' The Prophet ﷺ said,

«هَلْ دَبَّحَ أَبُوكَ تَيْسًا مِنْ عَنَمِهِ قَطُّ عَظِيمًا؟»

«Has your father ever slaughtered a ram?»

The bedouin answered, 'Yes,' and the Prophet ﷺ asked him,

«فَسَلِّحْ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: اتَّخِذِي لَنَا مِنْهُ دَلْوًا؟»

«And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it?»

The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet ﷺ agreed and said,

«نَعَمْ، وَعَامَّةَ عَشِيرَتِكَ»

«Yes, and also for the rest of your clan.»<sup>[1]</sup>

[1] Ahmad 4:183.

Allāh's statement,

﴿لَا مَقْطُوعٌ وَلَا تَمَوْعَةٌ﴾

﴿Whose supply is not cut off nor are they out of reach.﴾

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allāh's power. Qatādah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance."<sup>[1]</sup> We mentioned a *Ḥadīth* before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allāh said, afterwards:

﴿وَفُتًى مَرْفُوعَةٌ﴾

﴿And on couches, raised high.﴾ meaning, high, soft and comfortable. Allāh said,

﴿إِنَّا أَنشَأْنَهُنَّ إِنثَاءً ۖ فَعَلَّمْنَهُنَّ أَثْكَارَ ۖ عُرَىٰ أَثْرَابٍ ۖ لِّأَصْحَابِ الْيَمِينِ﴾

﴿Verily, We have created them a special creation. And made them virgins. 'Urub, Atrāb. For those on the right.﴾

The *Āyāt* describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allāh said that Sulaymān said,

﴿إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِيُّنَ الْفَيَّادُ ۖ فَقَالَ إِنَّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ۚ﴾

﴿When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).﴾ (38:31-32),

"it" (*Tawārat*) refers to the sun setting, according to the scholars of *Tafsīr*. Al-Akhfash said that *Āyah*,

﴿إِنَّا أَنشَأْنَهُنَّ﴾

﴿Verily, We have created them﴾, implied the maidens of Paradise

<sup>[1]</sup> Aṭ-Ṭabari 23:118.

although it did not mention them directly.<sup>[1]</sup> Abu 'Ubaydah said that they were mentioned before in Allāh's statement,

﴿وَحُورٌ عِينٌ ۖ كَأَنَّهُنَّ الْوَلَدُ الْمَكْنُونُ﴾

«And Hūr (fair females) with wide lovely eyes. Like preserved pearls.»<sup>[2]</sup>

Therefore, Allāh's statement,

﴿إِنَّا أَنشَأْنَهُنَّ﴾

«Verily, We have created them», meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dāwud Aṭ-Ṭayālisi recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةٌ كَذَا وَكَذَا فِي النِّسَاءِ»

«In Paradise, the believer will be given such and such strength for women.»

Anas said, "I asked, 'O Allāh's Messenger! Will one be able to do that?' He said,

«يُعْطَى قُوَّةٌ مِائَةً»

«He will be given the strength of a hundred (men).»<sup>[3]</sup>

At-Tirmidhi also recorded it and said, «Ṣaḥīḥ Gharīb.»<sup>[4]</sup> Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked, "O Allāh's Messenger! Will we have sexual intercourse with our wives in Paradise?" He said,

«إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَى مِائَةِ عَذْرَاءَ»

«The man will be able to have sexual intercourse with a hundred virgins in one day.»<sup>[5]</sup>

[1] Aṭ-Ṭabari 23:118.

[2] Aṭ-Ṭabari 23:118.

[3] Musnad Aṭ-Ṭayālisi 269.

[4] Tuḥfat Al-Aḥwadhī 7:241.

[5] Aṭ-Ṭabarāni in Aṣ-Ṣaghīr 2:68.

Al-Ḥāfiẓ Abu ‘Abdullāh Al-Maqdisi said, “In my view, this *Ḥadīth* meets the criteria of the *Ṣaḥīḥ*, and Allāh knows best.”

Allāh’s statement,

﴿عُرُبًا﴾

﴿‘*Urub*﴾, Sa‘īd bin Jubayr reported that Ibn ‘Abbās said, “They are in an infatuated state with their husbands, haven’t you ever seen a she-camel in heat? She is like that.” Aḍ-Ḍaḥḥāk reported from Ibn ‘Abbās who said, “The *Urub* and their husbands are their sweet hearts, and they are their husbands’ sweet hearts.”<sup>[1]</sup> Similar was said by ‘Abdullāh bin Sarjis, Mujāhid, ‘Ikrimah, Abu Al-‘Āliyah, Yaḥya bin Abi Kathīr, ‘Aṭīyah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.<sup>[2]</sup> Aḍ-Ḍaḥḥāk reported from Ibn ‘Abbās;

﴿أَتْرَابًا﴾

﴿*Atrāb*﴾, means “They will be of one age, thirty-three years old.”<sup>[3]</sup> Mujāhid said, “Equal (age).” And in a different narration, “Similar (age).”<sup>[4]</sup> ‘Aṭīyah said, “Comparative.” Allāh said,

﴿لَا ضَرْبَ الْيَمِينِ﴾

﴿*For those on the right*﴾ meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allāh said,

﴿إِنَّا أَنشَأْنَهُمْ إِنثَاءً ۖ لَّيْسَ لَهُنَّ أَبْكَارٌ ۚ عُرُبًا أَتْرَابًا ۚ لِأَضْحَبَ الْيَمِينِ﴾

﴿*Verily, We have created them a special creation. And made them virgins. ‘Urub, Atrāb. For those on the right.*﴾

This is the view of Ibn Jarīr.<sup>[5]</sup> It is possible that Allāh’s statement,

﴿لَا ضَرْبَ الْيَمِينِ﴾

﴿*For those on the right*﴾ refers to the description that came just

[1] *Ad-Durr Al-Manthūr* 8:16.

[2] *Aṭ-Ṭabari* 23:121, 122, 123.

[3] *Ad-Durr Al-Manthūr* 8:16.

[4] *Aṭ-Ṭabari* 23:24.

[5] *Aṭ-Ṭabari* 23:125.

before,

﴿أَتْرَابًا﴾ لِأَصْحَابِ الْيَمِينِ ﴿٢٧﴾

«*Atrāb. For those on the right.*» meaning, in their age. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَوَّلُ رُمْزَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى صُورِهِ أَشَدُّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يُبُولُونَ، وَلَا يَتَقَوَّطُونَ، وَلَا يَنْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَنْشَاطُهُمُ الذَّمْبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِيرُهُمُ الْأَلْوَةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ ذِرَاعًا فِي السَّمَاءِ»

«The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hūr Al-'Ayn. Their shape will be similar to each other, the shape of their father 'Adam, sixty cubits high in the sky.»<sup>[1]</sup>

Allāh's statement,

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ﴾ وَثَلَاثَةٌ مِنَ الْآخِرِينَ ﴿٢٨﴾

«A multitude of those will be from the first generation. And a multitude of those will be from the later generations.»

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Hātim recorded that 'Abdullāh bin Mas'ūd said, "We were with the Prophet ﷺ one night and in the next morning we went to him and he said,

«عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأَمَمِهَا، فَبِمُرِّ عُلَى النَّبِيِّ، وَالنَّبِيِّ فِي الْعِصَابَةِ، وَالنَّبِيِّ فِي الثَّلَاثَةِ، وَالنَّبِيِّ وَلَيْسَ مَعَهُ أَحَدٌ»

«Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and

<sup>[1]</sup> Fath Al-Bāri 6 :417, Muslim 4 :2179.

another with three men, and another with nobody with him.»

Qatādah, one of the narrators of the Ḥadīth, then recited this Āyah,

﴿الَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ﴾

«Is there not among you a single right-minded man?» (11:78)

«حَتَّىٰ مَرَّ عَلَيَّ مُوسَىٰ بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ»

«Until Mūsā, son of 'Imrān passed me, with a great crowd from the Children of Israel.» So he said;

«قُلْتُ: رَبِّي مَنْ هَذَا؟ قَالَ: هَذَا أَخُوكَ مُوسَىٰ بْنُ عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ» قَالَ: «قُلْتُ: رَبِّ فَأَيْنَ أُنْتَبِئُ؟ قَالَ: انْظُرْ عَنْ يَمِينِكَ فِي الظَّرَابِ» قَالَ: «فَإِذَا وَجُوهُ الرِّجَالِ» قَالَ: «قَالَ: أَرْضَيْتَ؟» قَالَ: «قُلْتُ: قَدْ رَضِيتُ رَبِّ». قَالَ: «انْظُرْ إِلَى الْأَفْقِ عَنْ يَسَارِكَ، فَإِذَا وَجُوهُ الرِّجَالِ» قَالَ: «أَرْضَيْتَ؟ قُلْتُ: قَدْ رَضِيتُ رَبِّ» قَالَ: «فَإِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ»

«So, I asked my Lord, "Who is this?" He said, "This is your brother Mūsā, son of 'Imrān, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah?" Allāh said, "Look to your right on the hill," and I looked and saw faces of men. Allāh said, "Are you pleased," and I said, "I am pleased O Lord!" Allāh said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning."»

'Ukkāshah bin Miḥsān from Bani Asad, one of those who participated in the battle of Badr, said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.' The Prophet ﷺ said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

«O Allāh, make him one of them.»

Another man said, 'O Allāh's Messenger, invoke Allāh to make me one of them.' The Prophet ﷺ said,

«سَبَقَكَ بِهَا عَكَاشَةُ»

«'Ukkāshah beat you to it.»



Allāh's Messenger ﷺ said,

«فَإِنْ اسْتَطَعْتُمْ - فِدَائِكُمْ أَبِي وَأُمِّي - أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَاغْلُوا، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الظَّرَافِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَسَّبُوا حَوْلَهُ»

*'Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.'*

He ﷺ continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ»

*'I hope that you will be a fourth of the people of Paradise.'*

and we said, 'Allāhu Akbar.' He ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

*'I hope that you will be a third of the people of Paradise.'*

and we said, 'Allāhu Akbar.' The Prophet ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

*'I hope that you will be half of the people of Paradise,'*

and we said 'Allāhu Akbar.' Then Allāh's Messenger ﷺ recited this Āyah:

﴿ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿٢٧﴾ وَثُلَّةٌ مِنَ الْآخِرِينَ ﴿٢٨﴾﴾

*«A multitude of those will be from the first generation. And a multitude of those will be from the later generations.»*

We said to each other, 'Who are those seventy thousand?' We then said, 'They are those who were born in Islām and did not associate (anything or anyone in the worship of Allāh).' When what we said reached the Prophet ﷺ, he said,

«بَلْ هُمُ الَّذِينَ لَا يَخْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَطْفِرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

*'They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur'an) and do not draw an evil*

omen from (birds), but put their trust (only) in their Lord.<sup>[1]</sup>

This Ḥadīth has many chains of narration collected in the Ṣaḥīḥs and other collections of Ḥadīth.<sup>[2]</sup>

﴿وَأَحْصَى السَّيَّالَ مَا أَحْصَى السَّيَّالُ﴾ ١١ ﴿فِي سَمُومٍ وَحَمِيمٍ﴾ ١٢ ﴿وَطَلَّ مِنْ بَحْمُومٍ﴾ ١٣ ﴿لَا بَارِدَ وَلَا كَرِيمٍ﴾ ١٤ ﴿إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ﴾ ١٥ ﴿وَكَانُوا يُعْرَوْنَ عَلَى نَسَبٍ عَظِيمٍ﴾ ١٦ ﴿وَكَانُوا يَقُولُونَ﴾ ١٧ ﴿أَيُّدَا يَسْنَا وَكُنَّا شُرَكَاءَ وَعَظَمْنَا أَوْنَا لَتَبْعُوْنَا أَوْنَا الْأَوَّلُونَ﴾ ١٨ ﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ﴾ ١٩ ﴿لَتَجْمَعُوْنَ إِلَيْنَا يَوْمَ يُنْفَخُ الْأَوَّلُونَ وَالْآخِرُونَ﴾ ٢٠ ﴿لَا تُكُونُ مِنْ شَجَرٍ مِنْ زُفَرٍ﴾ ٢١ ﴿قَالُوا مِنَّا الْأَوَّلُونَ﴾ ٢٢ ﴿فَتَنَزَّلُ عَلَيْهِ مِنْ الْقَبْرِ﴾ ٢٣ ﴿فَتَنَزَّلُ مِنْ رَبِّ الْبَرِّ﴾ ٢٤ ﴿هَذَا نَزَلَتْ يَوْمَ الدِّينِ﴾ ٢٥ ﴿

41. And those on the left? How will be those on the left?﴾

42. In Samūm, and Ḥamīm.﴾

43. And a shadow from Yaḥmūm,﴾

44. Neither Bārid nor Karīm,﴾

45. Verily, before that, they indulged in luxury,﴾

46. And were persisting in great sin.﴾

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"﴾

48. "And also our forefathers?"﴾

49. Say: "(Yes) verily, those of old, and those of later times."﴾

50. "All will surely be gathered together for appointed meeting of a known Day."﴾

51. "Then verily, – you the erring – ones, the deniers!"﴾

52. "You verily, will eat of the trees of Zaqqūm."﴾

53. "Then you will fill your bellies therewith,"﴾

54. "And drink the Ḥamīm on top of it."﴾

55. "And you will drink (that) like Al-Hīm!"﴾

56. That will be their entertainment on the Day of Recompense!﴾

[1] Al-Ḥākim 4:577.

[2] Faṭḥ Al-Bārī 10:164, 224, 11:312, 413, and Muslim 1:198, 199, Tuḥfat Al-Aḥwadhī 7:139, and Aḥmad 1:401.

### Those on the Left and Their Recompense

After Allāh mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

﴿وَأَصْحَابُ الْيَمَانِ مَا أَصْحَابُ الْيَمَانِ﴾

﴿And those on the left? How will be those on the left?﴾

meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

﴿فِي سَمُومٍ﴾

﴿in Samūm,﴾ means, a fierce hot wind,

﴿وَهَامِيمٍ﴾

﴿and Hamīm.﴾ i.e., boiling water,

﴿وَضِلٌّ مِّنْ يَّحْمُومٍ﴾

﴿And a shadow from Yaḥmūm,﴾ the shadow of smoke, according to Ibn 'Abbās,<sup>[1]</sup> Mujāhid, Ṭkrimah, Abu Ṣāliḥ, Qatādah, As-Suddi and others.<sup>[2]</sup> In a similar statement, Allāh said,

﴿أَنْطَلِقُوا لِمَا كُنْتُمْ بِدِينِهِ تَكْتُمُونَ﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي نَدَسٍّ شِمَرٍ ﴿٢٠﴾ لَا ظَلِيلٌ وَلَا يَنْتِي مِنْ  
الْهَبِّ ﴿٢١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٢٢﴾ كَأَنَّهُمْ جُمُلٌ مَّنْقَرٌ ﴿٢٣﴾ وَإِلَّ يَوْمَئِذٍ لَّا تُكْرَهُ ﴿٢٤﴾

﴿"Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire." Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.﴾ (77:29-34).

Allāh said in this Āyah,

﴿وَضِلٌّ مِّنْ يَّحْمُومٍ﴾

﴿And a shadow from Yaḥmūm,﴾ meaning, black smoke,

﴿لَا بَارِدٌ وَلَا كَرِيمٌ﴾

[1] Aṭ-Ṭabari 23:129.

[2] Aṭ-Ṭabari 23:129, 130.

﴿Neither Bārid nor Karīm﴾ means, it neither brings soft, cool breeze nor appears clear. Al-Ḥasan and Qatādah commented on Allāh's statement,

﴿وَلَا كَرِيمٌ﴾

﴿nor Karīm﴾ "Its sight is not pleasant."<sup>[1]</sup> Aḍ-Ḍaḥḥāk said, "Every drink that is not fresh, is not *Karīm* (pleasant)."<sup>[2]</sup>

Then, Allāh the Exalted stated that they deserve this end,

﴿إِنَّمَا كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ﴾

﴿Verily, before that, they indulged in luxury﴾ meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

﴿وَكَانُوا يُصِرُّونَ﴾

﴿And were persisting﴾, means, they persisted and did not intend to repent,

﴿عَلَىٰ لَيْتٍ الْعَظِيمِ﴾

﴿in great sin﴾ in disbelief in Allāh and claiming that the idols and rivals were gods besides Allāh. It means idolatry, according to Ibn 'Abbās. This is also the meaning reported from Mujāhid, Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others.<sup>[3]</sup> Allāh said,

﴿وَكَاذِبًا يَقُولُ بَدَأَ مِنَّا رُكْنَا شُرَكَاءَ وَعَظَمْنَا أَوْنَا لَنَجُوعُونَ ۖ أَوْ مَا بَاؤُنَا الْأَوَّلُونَ﴾

﴿And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?"﴾

They said this while denying and rejecting the idea that resurrection will ever occur. Allāh the Exalted said,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۖ لَنَجْجُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ تَعْلَمُونَ﴾

[1] Aṭ-Ṭabari 23:131.

[2] Aṭ-Ṭabari 23:131.

[3] Aṭ-Ṭabari 23:132.

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."﴾

meaning, 'Say, O Muḥammad, that the earlier and latter generations of the Children of Ādam will be gathered for the Day of Resurrection and none of them will be left out. Allāh the Exalted said:

﴿ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ الْنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ۚ وَمَا تُوخَّرُونَ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ۚ يَوْمَ لَا تَنكَلُمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۚ﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴾ (11:103-105) He also said here,

﴿لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ﴾

﴿All will surely be gathered together for appointed meeting of a known Day.﴾

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allāh said,

﴿ثُمَّ إِنَّكُمْ أَنتَآءِ السَّآلُونَ ۚ السَّكَدُونَ ۚ لَا أَكُلُونَ مِن شَجَرٍ مِّن زُقُومٍ ۚ فَآلُونَ مِنهَا الْبَطُونَ ۚ﴾

﴿Then verily, — you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith.﴾

indicating that they will be seized and made to eat from the Zaqqūm tree until their stomachs become full,

﴿فَنَشْرَبُونَ عَلَىٰ مِنَ الْعِيمِ ۚ فَنَشْرَبُونَ شَرَبَ الْعِيمِ ۚ﴾

﴿And drink the Ḥamīm on top of it. And you will drink (that) like Al-Hīm!﴾

Ḥamīm is boiling water, while Al-Hīm means thirsty camels, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and

ثُمَّ إِنَّكُمْ أَنْتَآ الصَّالُونَ الْمَكِيدُونَ ﴿٥٦﴾ لَا تُلَاقُونَ مِنْ شَجَرٍ مِنْ رُفُومٍ ﴿٥٧﴾  
 فَالْتَوُونَ مِنْهَا الْيُطُونَ ﴿٥٨﴾ فَتَشْرَبُونَ عَلَيْهِ مِنَ اللَّعِيمِ ﴿٥٩﴾ فَتَشْرَبُونَ  
 شَرْبَ الْهَيْمِ ﴿٦٠﴾ هَذَا نَزَّلْنَاهُمْ يَوْمَ الدِّينِ ﴿٦١﴾ نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا  
 نَصِيحَتُنَا ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَمْنُونُ ﴿٦٣﴾ أَمْ تُخْلِقُونَهُ أَمْ نَحْنُ  
 الْخَالِقُونَ ﴿٦٤﴾ نَحْنُ قَدَرْنَا بَيْنَهُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴿٦٥﴾  
 عَلَيْنَا أَنْ يُبَدِّلَ أَشْخَابَكُمْ وَنُشِيعَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦٦﴾ وَلَقَدْ  
 عَلَّمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكُّرُونَ ﴿٦٧﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ  
 ﴿٦٨﴾ أَمْ تُزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٩﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ  
 حُطَمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٧٠﴾ إِنَّا لَمَعْرِضُونَ ﴿٧١﴾ بَلْ نَحْنُ مُحَرِّمُونَ  
 ﴿٧٢﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٧٣﴾ أَمْ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ  
 أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٧٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ  
 ﴿٧٥﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٦﴾ أَمْ أَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ  
 نَحْنُ الْمَنْشُورُونَ ﴿٧٧﴾ نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَنَمَتًا لِلْعُقُومِ  
 ﴿٧٨﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٧٩﴾ فَلَا أَفْسِدُ  
 بِمَوْقِعِ الشُّجُومِ ﴿٨٠﴾ وَإِنَّهُ لَفَسَدٌ لَوْ يَعْلَمُونَ عَظِيمٌ ﴿٨١﴾

Ikrimah.<sup>[1]</sup> As-Suddi said "Al-Him is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking Hamim.

Allāh, the Exalted, said,

﴿هَذَا نَزَّلْنَاهُمْ يَوْمَ الدِّينِ﴾

﴿That will be their entertainment on the Day of Recompense!﴾

'this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allāh the Exalted said in the case of the believers,

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾

﴿Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.﴾ (18:107), i.e., hospitality and honor.

﴿نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تَصَدَّقُونَ﴾ ﴿٥٧﴾ أَفَرَأَيْتُمْ مَا تَمْنُونُ ﴿٥٨﴾ أَمْ تُخْلِقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾ نَحْنُ قَدَرْنَا بَيْنَهُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوبِينَ ﴿٦٥﴾ عَلَيْنَا أَنْ يُبَدِّلَ أَشْخَابَكُمْ وَنُشِيعَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦٦﴾ وَلَقَدْ عَلَّمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكُّرُونَ ﴿٦٧﴾

457. We created you, then why do you believe not?﴾

458. Do you not see the semen you emit.﴾

[1] At-Tabari 23:136.

﴿59. Is it you who create it, or are We the Creator?﴾

﴿60. We have decreed death to you all, and We are not outstripped,﴾

﴿61. To transfigure you and create you in (forms) that you know not.﴾

﴿62. And indeed, you have already known the first form of creation, why then do you not remember?﴾

### **Proof that Resurrection will occur**

Allāh asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

﴿أَوَنَّا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَوَنَّا لَنَبْعُثُوكَ﴾

﴿When we die and become dust and bones, shall we then indeed be resurrected?﴾ [56:47]

They said this statement in denial and discounting Resurrection. Allāh the Exalted said,

﴿عَنُ خَلَقْنٰكُمْ﴾

﴿We created you,﴾ meaning, 'We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back?' Allāh's statement,

﴿فَلَوْلَا تُسَبِّحُونَ﴾

﴿then why do you believe not?﴾ 'why do you not then believe in Resurrection?' Then Allāh said, while bringing forth evidence that Resurrection occurs,

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾ أَنشُرْ خَلْقُونَهُ أَمْ نَعْنُ الْخَالِقُونَ ﴿٥٩﴾﴾

﴿Do you not see the semen you emit. Is it you who create it, or are We the Creator?﴾

meaning, 'do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allāh the One Who does all this?' Allāh said,

﴿عَنُ فَدَرْنَا يَتَكَرَّرُ التَّرَكُّ﴾

﴿We have decreed death to you all,﴾ meaning, 'We made death exist between you.' Aḍ-Ḍaḥḥāk commented, "Allāh made the residents of the heavens and earth equal with regards to

death."<sup>[1]</sup> Allāh said,

﴿وَمَا نَحْنُ بِسَبُوتٍ﴾

﴿and We are not outstripped,﴾ meaning, 'We are never unable,'

﴿عَلَّ أَنْ يُدِيلَ أَشْأَكُمْ﴾

﴿To transfigure you﴾, meaning, 'to change your current shapes, on the Day of Resurrection,'

﴿وَتُشَيِّقُكُمْ فِي مَا لَا تَعْلَمُونَ﴾

﴿and create you in that you know not.﴾ meaning, 'out of shapes and forms.' Allāh the Exalted said,

﴿وَلَقَدْ عَلِمْتُمُ النَّفْسَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ﴾

﴿And indeed, you have already known the first form of creation, why then do you not remember?﴾

meaning, 'you know that Allāh has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allāh the Exalted said in other *Āyāt*,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾(30:27),

﴿أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكْ شَيْئًا﴾

﴿Does not man remember that We created him before, while he was nothing?﴾(19:67),

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾ وَصَدَرَ لَنَا شَيْئًا وَرَبَّى خَلَقَهُ قَالِ مَنْ يُعْطِي الْعِظَمَ وَهُوَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

﴿Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth

[1] Al-Qurtubi 17:216.



for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation." (36:77-79), and,

﴿يَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۚ أَلَمْ يَكُنْ مِنْ مَتْنٍ يَسْقَى ۚ ثُمَّ كَانَ عَلَقَةً مُمَلَقًا فَسَوَى ۚ جَعَلَ مِنْهُ الْإِنْسَانِ الذَّكَرَ وَالْأُنثَى ۚ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُحْيِيَ الْوَلَدَ ۚ﴾

﴿Does man think that he will be left neglected? Was he not a Nutfah of semen emitted? Then he became an 'Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead?﴾ (75:36-40)

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ۚ أَمْ تَتْلُو زَرْعَهُمْ ۚ أَمْ تَنْزِلُهُمْ غُلَامًا ۚ إِيَّاكُمْ لَتَنَزَّلُ ۚ بَلْ تَحْنُ حَزُونُونَ ۚ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۚ أَمْ أَنْزَلْنَاهُ مِنْ السَّمَاءِ ۚ أَمْ تَنْزِلُون ۚ أَمْ تَنْزِلُهُمْ أَنْجَالًا ۚ فَلَوْلَا تَشْكُرُونَ ۚ أَفَرَأَيْتُمُ الْآثَارَ الَّذِي تُؤْرَثُونَ ۚ أَمْ أَنْشَأْتُمْ شَجَرَتًا أَمْ تَحْنُ الْمُنِيعُونَ ۚ تَحْنُ جَعَلْنَاهَا تَذْكَرًا وَنَحْنُ لِلْمُغْوِينَ ۚ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۚ﴾

﴿63. Do you not see what you sow.﴾

﴿64. Is it you that make it grow, or are We the Grower?﴾

﴿65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahūn.﴾

﴿66. (Saying :) "We are indeed Mughramūn!"﴾

﴿67. "Nay, but we are deprived!"﴾

﴿68. Do you not see the water that you drink.﴾

﴿69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?﴾

﴿70. If We willed, We verily could make it salty; why then do you not give thanks?﴾

﴿71. Do you not see the fire which you kindle.﴾

﴿72. Is it you who made the tree thereof to grow, or are We the Grower?﴾

﴿73. We have made it a Reminder, and an article of use for the Muqwīn.﴾

﴿74. Then glorify with praises the Name of your Lord, the Most Great.﴾

**Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs**

Allāh the Exalted said,

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾

﴿Do you not see what you sow.﴾

in reference to tilling the earth and planting seeds inside it,

﴿مَآءً أَنْتَ تَزْرَعُونَهُ﴾

﴿Is it you that make it grow,﴾ 'do you cause these seeds to grow inside the earth,'

﴿أَمْ نَحْنُ الزَّارِعُونَ﴾

﴿or are We the Grower?﴾ Allāh says, 'rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُولَنَّ: زَرَعْتُ وَلَكِنْ قُلْ: حَرَثْتُ»

«Do not say, "Zara'tu (I made it grew)," but say, "Haraththu (I sowed & tilled).»

Abu Hurayrah added, "Have you not heard Allāh's statement,

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ مَآءً أَنْتَ تَزْرَعُونَهُ، أَمْ نَحْنُ الزَّارِعُونَ﴾

﴿Do you not see what you sow. Is it you that make it grow, or are We the Grower?﴾<sup>[1]</sup>

Allāh the Exalted said,

﴿لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا﴾

﴿Were it Our will, We could crumble it to dry pieces,﴾

meaning, 'We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and

[1] Aṭ-Ṭabari 23:139, and Al-Bazzār 1289.

get ready to be harvested,'

﴿نَظَلْتُمْ تَتَكَبَّرُونَ﴾

﴿and you would be Tafakkahūn.﴾

Allāh explained this statement by saying,

﴿إِنَّا لَنُفَرِّمُونَ ﴿٦٤﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٥﴾﴾

﴿(Saying :) "We are indeed Mughramūn! Nay, but we are deprived!"﴾

Allāh says, 'if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed *Mughramūn*, i.e., ruined.' Mujāhid and 'Ikrimah said that *Mughramūn* means, being the subject of revenge.<sup>[1]</sup> Qatādah commented, "You would say, 'We were punished,' sometimes, and, 'We were deprived,' some other times."<sup>[2]</sup> 'Ikrimah said that 'You will be *Tafakkahūn*' means 'You will blame each other (and yourselves),'<sup>[3]</sup> or, feel sorrow, according to Al-Ḥasan, Qatādah and As-Suddi.<sup>[4]</sup> They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisā'ī said, "*Tafakkaha* is both the synonym and the antonym." The Arabs say *Tafakkahtu* when they mean that they have enjoyed something or felt grief.

Allāh the Exalted said next,

﴿أَرَأَيْتُمْ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٦﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ ﴿٦٧﴾﴾

﴿Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,﴾

meaning clouds, according to Ibn 'Abbās, Mujāhid and others.<sup>[5]</sup> Allāh said,

﴿أَن تَحْنُ الْمُزْنُونَ﴾

[1] Aṭ-Ṭabari 23:141.

[2] Aṭ-Ṭabari 23:141.

[3] Aṭ-Ṭabari 23:140.

[4] Aṭ-Ṭabari 23:140.

[5] Aṭ-Ṭabari 23:143.

﴿or are We the Causer of it to come down?﴾

Allāh is stating that indeed He is the One Who causes the rain to fall,

﴿وَلَوْ شَاءَ جَعَلْنَاهُ أُجَاجًا﴾

﴿If We willed, We verily could make it salty;﴾ meaning salty, sour, undrinkable and unfit for growing plants,

﴿فَلَوْلَا نَشْكُرُ﴾

﴿why then do you not give thanks?﴾ 'why do you not appreciate the favor Allāh does for you by sending down the rain fresh, ready to consume,'

﴿لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُثْمِرُ لَكُمْ بِهِ الزَّيْتُونَ وَالنَّخِيلُ وَالْأَعْنَابُ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾﴾

﴿From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.﴾ (16:10-11) Allāh said,

﴿أَرَأَيْتُمْ أَتَارَ آتَىٰ قُورُونَ ﴿١٢﴾﴾

﴿Do you not see the fire which you kindle.﴾ 'and the fire you start with the use of trees,'

﴿يَأْتِرُ أَشْجَارَكُمْ شَجَرًا أَمْ خَشَنَ الْمُنشُونَ ﴿١٣﴾﴾

﴿Is it you who made the tree thereof to grow, or are We the Grower?﴾

meaning, 'rather We have made kindling fire possible.' The Arabs had two kinds of trees called *Al-Markh* and *Al-'Afār* (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allāh's statement,

﴿خَشَنَ جَعَلْنَاهَا تَذْكِرَةً﴾

﴿We have made it a Reminder,﴾ of the Hellfire, according to

Mujāhid and Qatādah.<sup>[1]</sup> Qatādah said, "We were told that the Messenger ﷺ said,

«يَا قَوْمِ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." The Messenger ﷺ said,

«إِنَّهَا قَدْ ضُرِبَتْ [بِالْمَاءِ] ضَرْبَتَيْنِ - أَوْ مَرَّتَيْنِ - حَتَّى يَسْتَنْفِعَ بِهَا بَنُو آدَمَ وَيَذْنُوا مِنْهَا»

«It was submerged in the water twice so that the Children of 'Ādam would be able to benefit from it and draw closer to it.»<sup>[2]</sup>

This narration from Qatādah which is *Mursal*, was recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, from the Prophet ﷺ;

«إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْ لَا ذَلِكَ مَا جَعَلَ اللَّهُ فِيهَا مَنَفَعَةً لِأَحَدٍ»

«Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allāh would not have made benefit in it for anyone.»<sup>[3]</sup>

Imām Mālik also recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire that the Children of 'Ādam kindle is one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." He ﷺ said,

[1] Aṭ-Ṭabari 23:144.

[2] Aṭ-Ṭabari 23:144.

[3] Aḥmad 2:244.

«إِنَّهَا قَدْ فُضِّلَتْ عَلَيْهَا بِسِتِّينَ وَتِسْعِينَ جُزْءًا»

«(The fire of Hell) was made sixty-nine times hotter.»<sup>[1]</sup>

Al-Bukhārī collected this Ḥadīth from Mālik and Muslim from Abu Az-Zinād.<sup>[2]</sup>

Allāh's statement,

﴿وَمِنَّا الْمُتَّقِينَ﴾

«and an article of use for the Muqwīn.» Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and An-Naḍr bin 'Arabi said, "The meaning of *Al-Muqwīn* is travelers."<sup>[3]</sup> This is also what Ibn Jarīr chose, and he said, "From it comes the saying *Aqwat Ad-Dār* (the house has become empty), when its people traveled."<sup>[4]</sup> 'Abdur-Raḥmān bin Zayd bin Aslam said that here *Al-Muqwi* means the hungry. Layth bin Abi Sulaym reported that Mujāhid said about the *Āyah*,

﴿وَمِنَّا الْمُتَّقِينَ﴾

«and an article of use for the Muqwīn.»

"For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najīḥ also reported that Mujāhid said, "For the *Muqwīn*, means, all people who enjoy (eating food cooked by fire)."<sup>[5]</sup> Similar was mentioned from 'Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allāh's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has.

[1] *Al-Muwatta'* 2:994.

[2] *Fath Al-Bāri* 6:380, Muslim 4:2184.

[3] *Aṭ-Ṭabari* 23:145.

[4] *Aṭ-Ṭabari* 23:146.

[5] *Aṭ-Ṭabari* 23:145.

إِنَّه لَقُرْآنٌ كَرِيمٌ ﴿٧٥﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٦﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٧﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٧٨﴾ أَفِيهَذَا الْفَلْيَدِيبِ أَنْتُمْ مُدْهِئُونَ ﴿٧٩﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨٠﴾ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨١﴾ وَأَنْتُمْ حِينِيذٌ تَنْظُرُونَ ﴿٨٢﴾ وَيَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٣﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٤﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرِيقِينَ ﴿٨٥﴾ فَرُوحٌ وَرِيحَانٌ وَحَتَّى نَعِيمٍ ﴿٨٦﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٨٧﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٨﴾ وَالْمُكْذِبِينَ الصَّالِينَ ﴿٨٩﴾ فَتَرْلُ مِنْ حِمْرٍ ﴿٩٠﴾ وَتَصْلِيَةٌ جَمِيمٍ ﴿٩١﴾ إِنَّ هَذَا لَمَوْحٌ بَقِيٌّ ﴿٩٢﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٣﴾

### سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ اللَّهُمَّ الْمَلِكُ  
السَّمُوتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾  
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

Allāh mentions this favor specifically in the case of travelers, even though everyone benefits from the fire.

Allāh's statement,

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

﴿Then glorify with praises the Name of your Lord, the Most Great.﴾ meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this

life and as a warning and a punishment for them in the Hereafter.

﴿فَلَا أَفْسِدُ يَوْمَئِذٍ الصُّلُوحَ﴾ وَإِنَّهُ لَفَسَدٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٥﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٦﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٧﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٧٨﴾ أَفِيهَذَا الْفَلْيَدِيبِ أَنْتُمْ مُدْهِئُونَ ﴿٧٩﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨٠﴾

﴿75. Falā! I swear by the Mawāqī' of the stars.﴾

﴿76. And verily that is indeed a great oath, if you but know.﴾

﴿77. That (this) is indeed an honorable recitation.﴾

﴿78. In a Book Maknūn.﴾

﴿79. Which none touches but the pure ones.﴾

﴿80. A revelation from the Lord of all that exists.﴾

﴿81. Is it such a talk that you are Mudhinūn?﴾

﴿82. And you make your provision your denial!﴾

### Allāh swears to the Greatness of the Qur'ān

The usage of *Lā* (in *Falā*) is not an extra character without meaning, as some of the scholars of *Tafsīr* say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when 'Ā'ishah, may Allāh be pleased with her said, "Lā by Allāh! Allāh's Messenger ﷺ did not touch any woman's hand at all."<sup>[1]</sup>

So in this way, the meaning is, "No! I swear by the *Mawāqī'* of the stars. The matter is not as you people claim - about the Qur'ān - that it is a result of magic or sorcery, rather it is an Honorable Qur'ān." Ibn Jarīr said, "Some of the scholars of the Arabic language said that the meaning of:

﴿فَلَا أَفْسِدُ﴾

﴿*Falā! I swear*﴾ is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'<sup>[2]</sup>

﴿فَلَا أَفْسِدُ بِرَوَافِعِ النُّجُومِ﴾

﴿*Falā! I swear by the Mawāqī' of the stars.*﴾

Mujāhid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions.<sup>[3]</sup> This was said by Al-Ḥasan, Qatādah and preferred by Ibn Jarīr.<sup>[4]</sup> Qatādah also said that it means their positions.<sup>[5]</sup> Allāh said,

﴿وَإِنَّهُ لَفَسْرٌ لِّوَنَلْمُونَ عَظِيمٌ﴾

﴿*And verily that is indeed a great oath, if you but know.*﴾

meaning, 'this is a great vow that I - Allāh - am making; if you knew the greatness of this vow, you will know the

[1] *Fath Al-Bāri* 8:504.

[2] *Aṭ-Ṭabari* 23:147.

[3] *Aṭ-Ṭabari* 23:148.

[4] *Aṭ-Ṭabari* 23:148.

[5] *Aṭ-Ṭabari* 23:148.



greatness of the subject of the vow,'

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

﴿That (this) is indeed an honorable recitation.﴾

means, verily, this Qur'ān that was revealed to Muḥammad ﷺ is a Glorious Book,

﴿فِي كِتَابٍ مَكْنُونٍ﴾

﴿In a Book Maknūn.﴾ meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarīr narrated that Isma'īl bin Mūsa said that Shārik reported from Ḥakīm, that is Ibn Jubayr, from Sa'īd bin Jubayr, from Ibn 'Abbās that about:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾ he said, "The Book that is in heaven."<sup>[1]</sup> Al-'Awfī reported from Ibn 'Abbās about:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾ that 'the pure ones' means: "The angels."<sup>[2]</sup> Similar was said by Anas, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ash-Sha'thā' Jābir bin Zayd, Abu Nahīk, As-Suddi, 'Abdur-Raḥmān bin Zayd bin Aslam and others.<sup>[3]</sup>

Ibn Jarīr narrated that Ibn 'Abdul-A'lā said that Ibn Thawr said that Ma'mar said from Qatādah about:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾ that he said, "None can touch it, with Allāh, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas'ūd it is:

(مَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ)

(It is not touched, except by the pure ones.)<sup>[4]</sup>

[1] Aṭ-Ṭabari 23:149.

[2] Aṭ-Ṭabari 23:150.

[3] Aṭ-Ṭabari 23:150, 151, and Al-Qurṭubi 17:235.

[4] Aṭ-Ṭabari 23:152.

Abu Al-ʿĀliyah said:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾

"It does not refer to you, because you are sinners!"<sup>[1]</sup> Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'ān. Allāh the Exalted stated that only the pure ones touch the Qur'ān, as He said:

﴿وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ﴾ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١٠﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعزُولُونَ ﴿٢١١﴾

﴿And it is not the Shayāṭīn who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.﴾ (26:210-212)"<sup>[2]</sup>

This saying is a good saying, and does not contradict those before it. Allāh said,

﴿نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾

﴿A revelation from the Lord of all that exists.﴾

meaning this Qur'ān is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allāh's statement,

﴿أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ﴾

﴿Is it such a talk that you are Mudhinūn?﴾

Al-ʿAwfī reported from Ibn ʿAbbās that *Mudhinūn* means, "You do not believe in and deny."<sup>[3]</sup> Similar to this was said by Aḍ-Ḍaḥḥāk, Abu Ḥazrah and As-Suddī.<sup>[4]</sup> Mujāhid said,

﴿مُذْهِبُونَ﴾

﴿Mudhinūn﴾ means "You want to fill yourselves with and rely upon."<sup>[5]</sup>

[1] Aṭ-Ṭabari 23:151.

[2] Aṭ-Ṭabari 23:149 from Aḍ-Ḍaḥḥāk.

[3] Aṭ-Ṭabari 23:153.

[4] Aṭ-Ṭabari 23:153.

[5] Aṭ-Ṭabari 23:153.

﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ﴾

«And you make your provision your denial!»

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he recited it as:

﴿وَتَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكذِّبُونَ﴾

(And your show of your gratitude by denying!)[1]

Ibn Jarīr narrated from Muḥammad bin Bashshār, who narrated from Muḥammad bin Ja'far, who narrated from Shu'bah, from Abu Bishr, from Sa'īd bin Jubayr who said that Ibn 'Abbās said, "It has never rained upon a people except that some of them became disbelievers by saying, 'Such and such position of a star sent rain!'" And Ibn 'Abbās recited:

﴿وَتَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكذِّبُونَ﴾

(And you show of your gratitude by denying.)[2]

This chain of narration is *Ṣaḥīḥ* to Ibn 'Abbās. In his *Muwatta'*, Mālik reported from Ṣāliḥ bin Kaysān, from 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd, from Zayd bin Khālid Al-Juhani who said, "The Prophet ﷺ led us in the *Subḥ* (dawn) prayer at Al-Ḥudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord has said (revealed)?»

Those present replied, 'Allāh and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْثَبِ، وَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْثَبِ»

«Allāh has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the

[1] Aṭ-Ṭabari 23:154, 155.

[2] Aṭ-Ṭabari 23:154.

mercy of Allāh, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.”<sup>[1]</sup>

This Ḥadīth is recorded in the Two Ṣaḥīḥs, Abu Dāwud and An-Nasā’ī, all using a chain of narration in which Imām Mālik<sup>[2]</sup> was included.

Qatādah said, “Al-Ḥasan used to say, ‘How evil is that all that some people have earned for themselves from the Book of Allāh, is denying it!’” Al-Ḥasan’s statement means that such people gained no benefit from the Book of Allāh because they denied it, as Allāh said:

﴿أَفَبِمَا أَلْمَدِيتُمْ أَنْتُمْ مُدْهِنُونَ ﴿٨٨﴾ وَتَحْمِلُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ ﴿٨٩﴾﴾

﴿Is it such a talk that you Mudhinūn? And you make your provision that you deny!﴾

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا

تُبْصِرُونَ ﴿٨٥﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾﴾

﴿83. Then why do you not (intervene) when it reaches Al-Hulqūm?﴾

﴿84. And you at the moment are looking,﴾

﴿85. But We are nearer to him than you, but you see not,﴾

﴿86. Then why do you not – if you are not Madīnīn﴾

﴿87. Return the soul, if you are truthful?﴾

**When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur**

Allāh the Exalted said,

﴿فَلَوْلَا إِذَا بَلَغَتِ﴾

﴿Then why do you not (intervene) when it reaches﴾, in reference to the soul,

[1] Al-Muwatta’ 192.

[2] Faṭḥ Al-Bāri 2:388, Muslim 1:83, Abu Dāwud 4:227, An-Nasā’ī 3:165.

## ﴿الْهَلْقُمُ﴾

﴿Al-Hulqum﴾, i.e., the throat, at the time of death. Allāh the Exalted said in other Āyāt,

﴿كَأَلَّا إِذَا لَمَسَ انْفِرَاقٍ ۖ وَفِي مَرَدِّ رَقٍ ۚ وَظَنَّ أَنَّهُ الْفِرَاقُ ۚ وَالنَّفْسُ النَّاسُ ۚ إِنَّ رَبَّكَ بِيَوْمِهِ السَّاعِ ۚ﴾

﴿Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)?" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allāh).﴾(75:26-30)

Allāh said here,

﴿وَأَنْتَ جَنِيذٌ تَنْظُرُونَ﴾

﴿And you at the moment are looking,﴾ at the dying person and witnessing the stupor of death that he is experiencing,

﴿وَحَنَّا أَقْرَبُ إِلَيْهِ مِنْكُمْ﴾

﴿But We are nearer to him than you,﴾ with Our angels,

﴿وَلَكِنْ لَا تُبْصِرُونَ﴾

﴿but you see not.﴾ you cannot see the angels. Allāh the Exalted said in another Āyah,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَرَبُّنَا عَلَيْكُمْ حَفَظَةٌ ۚ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا ۖ وَهُمْ لَا يُفْرِطُونَ ۚ ثُمَّ رَدُّوا إِلَىٰ اللَّهِ ۖ مَوْلَاهُمْ الْحَقُّ ۚ لَا لَهُ الْخَلْقُ ۚ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۚ﴾

﴿He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allāh, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.﴾(6:61-62)

Allāh's statement,

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۖ تَرْجِعُونَهَا﴾

﴿Then why do you not - if you are not Madīnīn - return the soul,﴾

means, 'Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa'īd bin Jubayr and Al-Ḥasan Al-Baṣrī said:

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ﴾

﴿Then why do you not – if you are not Madīnīn...﴾,

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body?" Mujāhid said that,

﴿غَيْرَ مَدِينِينَ﴾

﴿...if you are not Madīnīn﴾, means, "if you are not certain."

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ﴾ ٨٨ ﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ﴾ ٨٩ ﴿وَأَمَّا إِنْ كَانَ مِنْ أَعْصَابِ الْيَبِينِ﴾ ٩٠ ﴿فَسَاءَ لَكَ مِنْ أَصْحَابِ الْيَمِينِ﴾ ٩١ ﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ﴾ ٩٢ ﴿فَنَزَلَ مِنْ رَبِّهِ حَمِيمٌ﴾ ٩٣ ﴿وَتَصْلِيَةُ جَحِيمٍ﴾ ٩٤ ﴿إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ﴾ ٩٥ ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ﴾ ٩٦

﴿88. Then, if he be of the Muqarrabīn,﴾

﴿89. Then Rawḥ, Rayḥān and a Garden of Delights.﴾

﴿90. And if he be of those on the right,﴾

﴿91. Then Salām (peace) to you from those on the right.﴾

﴿92. But if he be of the denying, the erring,﴾

﴿93. Then for him is an entertainment with Ḥamīm.﴾

﴿94. And entry in Hellfire.﴾

﴿95. Verily, this! This is an absolute truth with certainty.﴾

﴿96. So, glorify with praises the Name of your Lord, the Most Great.﴾

### The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allāh. Allāh said,

﴿فَأَمَّا إِنْ كَانَ﴾

﴿Then if he﴾, in reference to the dying person,

﴿مِنَ الْمُفَرِّينَ﴾

﴿be of the Muqarrabūn﴾ who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَيْمٌ﴾

﴿then for him Rawḥ, Rayḥān and a Garden of Delights.﴾

Theirs will be *Rawḥ* and *Rayḥān*; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's *Ḥadīth* narrated from Al-Barā' in which the angels of mercy say (to a dying, believing person),

«أَيُّهَا الرُّوحُ الطَّيِّبُ فِي الْجَسَدِ الطَّيِّبِ كُنْتَ تَعْمُرِيهِ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرٍ غَضَبَانَ»

«O good soul in the good body that you inhabited, come to *Rawḥ*, *Rayḥān* and a Lord Who is not angry.»<sup>[1]</sup>

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "*Rawḥ* means rest, and *Rayḥān* means place of rest."<sup>[2]</sup> Mujāhid said similarly that *Rawḥ* means rest.<sup>[3]</sup> Abu Ḥazrah said that *Rawḥ* means: "Rest from the world."<sup>[4]</sup> Sa'īd bin Jubayr and As-Suddi said that it means to rejoice. And from Mujāhid:

﴿فَرَوْحٌ وَرَيْحَانٌ﴾

﴿*Rawḥ* and *Rayḥān*﴾ means: "Paradise and delights." Qatādah said that *Rawḥ* means mercy. Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said that *Rayḥān* means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

﴿وَجَنَّتْ نَيْمٌ﴾

﴿and a Garden of Delights.﴾ Abu Al-'Āliyah said, "None of the

[1] Aṭ-Ṭiwāl no. 25. Similar was recorded by Abu Dāwud and others.

[2] Aṭ-Ṭabari 23:159.

[3] Aṭ-Ṭabari 23:160.

[4] Aṭ-Ṭabari 23:160.

near believers will depart (this life) until after he is brought a branch of the *Rayhān* of Paradise and his soul is captured in it.”<sup>[1]</sup> Muḥammad bin Ka'b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خَضِرٍ. تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْتِي إِلَى قَنَادِيلٍ مُعَلَّقَةٍ بِالْعَرْشِ»

*«The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....»*<sup>[2]</sup>

Imām Aḥmad recorded that 'Aṭā' bin As-Sā'ib said, "The first day I saw 'Abdur-Raḥmān bin Abi Laylā, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, 'So-and-so narrated to me that he heard the Messenger of Allāh ﷺ say,

«مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»

*«He who likes to meet Allāh, Allāh likes to meet him, and he who hates to meet Allāh, Allāh hates to meet him.»*

The people around him started weeping, and he asked them why they wept. They said, 'All of us hate death.' He ﷺ said,

«لَيْسَ ذَلِكَ، وَلَكِنَّهُ إِذَا اخْتَصِرَ ﴿قُلْنَا إِنْ كَانَ مِنَ الْمُتَّقِينَ﴾ ﴿قَرِيعٌ وَرَبْعَانٌ وَجَنَّتْ نَيْمٍ﴾ ﴿فَإِذَا بُشِّرَ بِذَلِكَ أَحَبَّ لِقَاءَ اللَّهِ عَزَّ وَجَلَّ، وَاللَّهُ عَزَّ وَجَلَّ لِلْقَائِدِ أَحَبُّ﴾ ﴿وَأَمَّا إِنْ كَانَ مِنَ الْكَافِرِينَ الْفَاسِقِينَ﴾ ﴿فَنَزَلَ مِنْ جَمِيمٍ﴾ ﴿وَنَسِيلُهُ جَمِيمٌ﴾ ﴿فَإِذَا بُشِّرَ بِذَلِكَ كَرِهَ لِقَاءَ اللَّهِ، وَاللَّهُ تَعَالَى لِلْقَائِدِ أَكْرَهُ»

*«It does not mean that. When one dies: ﴿Then, if he be of the near believers, then for him are Rawḥ, Rayhān, and a Garden of Delights.﴾ and when this good news is conveyed to him, he*

[1] Aṭ-Ṭabari 23:160.

[2] Muslim 3:1502.



likes to meet Allāh the Exalted and Most Honored and Allāh the Exalted and Most Honored likes, even more, to meet him, ﴿But if he be of the denying, the erring, then for him is an entertainment with Ḥammām. And entry in Hellfire.﴾ and when this news is conveyed to him, he hates to meet Allāh and Allāh hates, even more, to meet him.﴾<sup>[1]</sup>

This is the narration that Imām Aḥmad collected; and in the *Ṣaḥīḥ*, there is a *Ḥadīth* with this meaning collected from 'Ā'ishah.<sup>[2]</sup>

Allāh's statement,

﴿وَأَمَّا إِنْ كَانَ مِنْ أَمْتَابِ الْيَمِينِ﴾

﴿And if he be of those on the right,﴾ means, if he, the dying person, is among those on the right,

﴿فَتَقَرَّبَ إِلَيْكَ مِنْ أَمْتَابِ الْيَمِينِ﴾

﴿Then Salām (peace) to you from those on the right﴾ meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as 'Ikrimah said, "The angels will greet him with the *Salām* and convey to him the news that he is among those on the right." This is a good explanation, and it conforms with Allāh's statement,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَرَكُّهُمْ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿١٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿١١﴾ فَرْحًا مِنْ غُفُورٍ رَحِيمٍ﴾

﴿Verily, those who say: "Our Lord is Allāh." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful."﴾

[1] Aḥmad 4 :259.

[2] *Faṭḥ Al-Bārī* 11 :364, Muslim 4 :2065.

(41:30-32).

Allāh's statement,

﴿وَأَنَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ۖ فَرَّزْنَا مِنْ حِمِيمٍ ۖ وَنَصْلَةٍ جَحِيمٍ ۖ﴾

﴿But if he be of the denying, the erring, then for him is an entertainment with Ḥamīm (boiling water) and entry in Hellfire.﴾

meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

﴿فَرَّزْنَا﴾

﴿then for him is an entertainment,﴾ meaning, as a guest

﴿مِنْ حِمِيمٍ﴾

﴿with Ḥamīm﴾ that dissolves his intestines and skin,

﴿وَنَصْلَةٍ جَحِيمٍ﴾

﴿And entry in Hellfire.﴾ he will reside in Hellfire, which will engulf him from every direction. Allāh the Exalted said, next,

﴿إِنَّ هَذَا لَهُ حَقُّ الْيَقِينِ ۖ﴾

﴿Verily, this! This is an absolute truth with certainty.﴾

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ۖ﴾

﴿So, glorify with praises the Name of your Lord, the Most Great.﴾

Jābir narrated that the Messenger of Allāh ﷺ said,

﴿مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ﴾

«He who says, "Glory be to Allāh the Magnificent and with His praise!" then a date tree will be planted for him in Paradise. »

This Ḥadīth was collected by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said, "Ḥasan Gharīb."<sup>[1]</sup> Al-Bukhārī recorded in his book (Ṣaḥīḥ) that Abu Hurayrah said that the Messenger of

[1] Tuhfat Al-Aḥwadhī 9:434, An-Nasā'ī in Al-Kubrā 6:207.

Allāh ﷻ said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: مُبْحَانُ  
اللّهِ وَبِحَمْدِهِ، مُبْحَانُ اللّهِ الْعَظِيمِ»

«(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahmān: "Glory be to Allāh and with His praise, glory be to Allāh the Magnificent." »

The Group, with the exception of Abu Dāwud, collected this.<sup>[1]</sup>

This is the end of the *Tafsīr* of Sūrat Al-Wāqī'ah, all praise and thanks are due to Allāh and all the favors come from Him.

[1] *Faṭḥ Al-Bārī* 13:547.