

ANWAARUL BAYAAN

ركوعاتها ٢

٨٠ سُورَةُ النَّبَاِ مَكِّيَّةٌ ٨٠

آياتها ٢٠

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَاِ الْعَظِيْمِ ﴿٢﴾ الَّذِي هُمْ فِيْهِ مُخْتَلِفُونَ ﴿٣﴾
كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا ﴿٦﴾
وَ الْجِبَالَ اَوْتَادًا ﴿٧﴾ وَ خَلَقْنٰكُمْ اَزْوَاجًا ﴿٨﴾ وَ جَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَ
جَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَ جَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
وَ بَنَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا ﴿١٢﴾ وَ جَعَلْنَا سِرَاجًا وَ هَاجًا ﴿١٣﴾
وَ اَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهٖ حَبًّا وَ نَبَاتًا ﴿١٥﴾
وَ جَنَّتِ الْاَفَّاظُ ﴿١٦﴾

In the name of Allaah, the Beneficent, the Most Merciful

1. *What do they ask about?*
2. *About the great news...*
3. *...concerning which they differ?*
4. *Take heed! They will soon come to know.*
5. *Take heed again! They will soon come to know.*
6. *Have We not made the earth a bedding...*
7. *...the mountains pegs...*
8. *...and created you in pairs?*
9. *(And have We not) made your sleep a means of rest...*
10. *...the night a drape...*
11. *...and the day a means of earning livelihood?*
12. *(And have We not) made seven powerful skies above you...*
13. *...and made a bright lantern.*
14. *And We sent torrential rains from laden clouds...*
15. *...to extract with it seeds, plants...*
16. *...and dense gardens.*

Allaama Qurtubi (A.R) narrates that some members of the Quraysh were once having a discussion. When it was mentioned that the Qur'aan spoke about Qiyaamah, some of them accepted while others did not. "Ma'aalimut Tanzeel" adds that some of them asked, "What has Muhammad (sallallaahu-alayhi-wa-sallam) brought?" It was with reference to this discussion that Allaah revealed the verse

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

"What do they ask about?" Allaah Himself replies to the question when He says,

عَنِ النَّبَاِ الْعَظِيْمِ ﴿٢﴾ "About the great news (Qiyaamah)

الَّذِي هُمْ فِيْهِ مُخْتَلِفُوْنَ ﴿٣﴾ concerning which they differ?"

While some of them believed in Qiyaamah, others did not.

ثُمَّ كَلَّا سَيَعْلَمُوْنَ ﴿٤﴾ كَلَّا سَيَعْلَمُوْنَ ﴿٥﴾

Allaah says, "Take heed! They will soon come to know."

Allaah then repeats, "Take heed again! They will soon come to know." They will realise the error of their ways when Qiyaamah does take place, but then it will be too late.

Allaah then mentions some of His creations that are there for all to see. By pondering over these, man will realise Allaah's great power and will understand that the Being Who created such phenomenal things must certainly have the power to resurrect people on the Day of Qiyaamah.

Allaah asks,

الْمَن جَعَلِ الْاَرْضَ مِهْدًا ﴿٦﴾ وَالْجِبَالَ اَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ اَزْوَاجًا ﴿٨﴾

"Have We not made the earth a bedding, the mountains pegs, and created you in pairs?" Because the mountains prevent the earth from shaking, man is able to stand, walk and travel easily on earth. Allaah has also created a spouse for man so that man may marry, may have a loving companion through the difficulties of life and may have contentment. In addition to this, marriage allows for procreation so that man may survive on earth.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

Allaah continues, "(And have We not) made your sleep a means of rest..." Man gets physically and mentally tired during his daily activities and needs sleep to recuperate and replenish his energy. After a good night's rest, man again has the energy to continue his daily activities. The Arabic word "subaataa" (translated above as "a means of rest") literally refers to cutting something. This word aptly describes sleep because the voluntary movements of a person's limbs terminate while he sleeps and his fatigue is alleviated.

Allaah says that He made

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١٠﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١١﴾

"the night a drape and the day a means of earning livelihood?" Man has the night to rest at home and the light of the day in which to earn a living. Therefore the night and the day are great bounties from

Allaah. One can well imagine the difficulty if night had to be perpetual or if day had to be perpetual¹.

Allaah continues, ﴿۳۲﴾ وَ جَعَلْنَا سِرَاجًا وَ هَاجًا وَ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿۳۳﴾

“(And have We not) made seven powerful skies above you and made a bright lantern” i.e. the sun. Generating its own light, the sun provides the earth with innumerable benefits apart from light. It provides heat and allows plants and vegetation to grow. Besides these, research has disclosed numerous other benefits of the sun that were previously unknown.

﴿۳۴﴾ وَ أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿۳۵﴾ لِنُخْرِجَ بِهِ حَبًّا وَ نَبَاتًا ﴿۳۶﴾
﴿۳۷﴾ وَ جَنَّتٍ أَلْفَافًا ﴿۳۸﴾

“And We sent torrential rains from laden clouds to extract with it seeds, plants and dense gardens.” Allaah uses the rain as a means of growing plants, many of which form man’s staple diet. Among the many things that rain also grows is fodder for animals, which in turn provide man with food, milk, hide, transport and labour. The Arabic word “alfafa” (translated above as “dense”) refers to trees the branches of which twine into each other as they grow.

﴿۳۹﴾ إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ﴿۴۰﴾

17. **Verily the Day of Judgement has been fixed.**

﴿۴۱﴾ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿۴۲﴾

18. **The day when the trumpet will be blown and you will come in armies.**

19. ﴿۴۳﴾ وَ فَتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿۴۴﴾

19 **The sky will be opened and will become many doors.**

﴿۴۵﴾ وَ سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿۴۶﴾

20. **The mountains will be made to fly and will be reduced to dust.**

In the above verses, Allaah Ta'aala recounts some manifestations of His immense power. By pondering about these, man will realise that Allaah is certainly Capable of resurrecting the dead on the Day of Qiyaamah. Allaah makes it clear that the Day of Qiyaamah will neither be preponed nor postponed even though there may be people who deny its advent and are sceptical about it. Allaah says, “**Verily the Day of Judgement has been fixed. The day when the trumpet will be blown and you will come in armies.**” Every generation from the time of Hadhrat Adam (A.S) will present themselves for reckoning and they will arrive from their graves in large numbers.

Allaah describes the scene of the day further when He says, “**The sky will be opened and will become many doors. The mountains will be made to fly and will be reduced to dust.**” Allaah says in Surah Naml², “**You will look at the mountains, thinking them to be solid but they will be passing by like clouds.**” A verse of Surah Muzzammil³ reads: “**the day that the earth and mountains will shake and the mountains will be reduced to a heap of dust.**” Describing the same scene on the Day of Qiyaamah, Allaah says in Surah

¹ Refer to verses 71 to 73 of Surah Qasas (Surah 28).

² Surah 27, verse 88.

³ Surah 73, verse 14.

Waaqi'ah⁴, "When the earth shall convulse with violent earthquakes. And the mountains will be shattered to pieces and become like scattered dust."

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿١١﴾

Indeed Jahannam is a place of ambush...

لِلظَّالِمِينَ مَأْبَأٌ ﴿١٢﴾ ...an abode for the rebellious.

لِيَبْقُوا فِيهَا أَحْقَابًا ﴿١٣﴾

21. *They will remain there for an extremely long period of time.*

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿١٤﴾

In Jahannam they will taste neither any coolness nor any drink...

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿١٥﴾

22. *...except boiling water and Ghassaaq...*

جَزَاءٌ وَفَاقًا ﴿١٦﴾ ...as a befitting punishment (for their sins).

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿١٧﴾

23. *Indeed they never looked forward to reckoning...*

24. وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿١٨﴾

25. *...and adamantly falsified Our verses.*

وَ كُلِّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿١٩﴾

26. *We have meticulously recorded everything in the book.*

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٢٠﴾

27. *"So taste! We shall increase you only in punishment."*

When Qiyaamah takes place at its appointed time, the righteous and the sinful will see what is in store for them. The bounties that the pious will enjoy in the Hereafter will be discussed in the commentary of verse 31 and the verses thereafter.

Allaah begins by speaking about the plight of the Kuffaar and Mushrikeen in the above verses when He says, "Indeed Jahannam is a place of ambush". The angels appointed to punish people in Jahannam are lying in wait for them. No sooner will they arrive than the angels will start punishing them. Other commentators state that verse should be translated as "Indeed Jahannam is waiting in ambush."

Lending the description to Jahannam itself is not farfetched because Allaah has given life to Jahannam.

Allaah says in Surah Furqaan, "When it (Jahannam) will see them from a distance, they will hear the roar of its fury and its crackling." [Surah 25, verse 12]

Allaah says further that Jahannam is "an abode for the rebellious. They will remain there for an extremely long period of time." The most rebellious are the Kuffaar and Mushrikeen. The Arabic word "ahqaab" (translated above as "an extremely long period of time") is the plural of "hiqb".

⁴ Surah 56, verse 4-6.

According to Hadhrat Hasan Basri (A.R), the word refers to an infinite period of time. According to Hadhrat Abdullaah bin Mas'ood (R.A), Hadhrat Abu Hurayra (R.A), Hadhrat Abdullaah bin Abbaas (R.A) and Hadhrat Abdullaah bin Umar (R.A), a single "hiqb" is equivalent to eighty years. It has also been reported that a single day of these eighty years is equal to a thousand years of this world. Whatever the interpretation, the Qur'aan is explicit that people will spend many periods of "hiqb" in Jahannam.

Because the period of a "hiqb" has not been specified, and because Surah Nisaa⁵ and Surah Jinn⁶ mention the word "abada" (until eternity) when mentioning the punishment of the Kuffaar and Mushrikeen, it is the belief of the Ahlus Sunnah wal Jamaa'ah that the Kuffaar and Mushrikeen will suffer eternally in Jahannam just as the Mu'mineen will enjoy Jannah eternally. Just as the bounties of the people of Jannah will never come to an end, the punishment of the people in Jahannam will also not come to an end. It is for this reason that commentators state that the interpretation of "ahqaab" is "hiqb" after "hiqb" i.e. the people of Jahannam will suffer "hiqb" after "hiqb" of punishment until eternity.

Allaah continues, **"In Jahannam they will taste neither any coolness nor any drink..."** The people of Jahannam will have no respite from punishment. Neither will they have relief from the heat nor from thirst. Of course, this verse does not contradict the existence of Zamhareer, an icy cold part of Jahannam in which many will be placed for punishment. The **"coolness"** mentioned in this verse refers to a welcome relief from the heat of Jahannam and not an icy cold punishment.

Allaah then adds that the only drink that the people of Jahannam will receive will be **"boiling water and Ghassaaq"**. Allaah says in Surah Muhammad that the people of Jahannam will be **"given boiling water to drink, which tears their innards to shreds?"** [Surah 47, verse 15]

Rasulullaah (sallallaahu-alayhi-wa-sallam) said that if a single bucket of **"Ghassaaq"** were to be thrown on earth, every person on earth will rot. ["Mishkaat" Pg. 503]

The book "Mirqaat" (which is a commentary of "Mishkaat") has cited the following four interpretations of **"Ghassaaq"**:

1. It is the puss of the people of Jahannam, and the fluid that remains after their wounds are washed.
2. It is the tears of the people in Jahannam.
3. It refers to Zamhareer, which is the icy cold part of Jahannam.
4. It is the frozen, decaying puss of the people in Jahannam, which is too cold to drink. (However, people will be forced to drink it because of extreme thirst).

Whatever the interpretation, **"Ghassaaq"** is something extremely horrid and foul smelling. May Allaah save us all from it. Aameen.

Allaah then says that whatever the people of Jahannam will suffer shall be **"a befitting punishment (for their sins)."** Because kufr and shirk are the worst of sins, the Kuffaar and Mushrikeen deserve the worst of punishment. They will suffer punishment until eternity because they lived their entire lives as Kuffaar and Mushrikeen. Allaah then says about these people, **"Indeed they never looked forward to reckoning and adamantly falsified Our verses. We have meticulously recorded everything in the book."** They will be told, **"So taste (the punishment)! We shall increase you only in punishment."**

⁵ Surah 4, verse 169.

⁶ Surah 72, verse 23.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٢٨﴾ حَدَائِقَ وَأَعْنَابًا ﴿٢٩﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٠﴾
 وَكَأْسًا دِهَاقًا ﴿٣١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٣٢﴾
 جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٣﴾ رَبِّ السَّمَوَاتِ وَالْأَرْضِ
 وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٤﴾
 يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ﴿٣٥﴾ لَا يَتَكَلَّمُونَ
 إِلَّا مَن أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٦﴾
 ذَلِكَ الْيَوْمَ الْحَقُّ فَمَن شَاءَ اتَّخِذْ إِلَىٰ رَبِّهِ مَخَابًا ﴿٣٧﴾
 إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا ﴿٣٨﴾

يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدُهُ وَيَقُولُ الْكٰفِرُ يٰلَيْتَنِي كُنْتُ تُرَابًا ﴿٣٨﴾

TRANSLATION:

28. *Those with Taqwa shall certainly have success...*
29. *...gardens, grapes...*
30. *...youthful maidens of equal age...*
31. *...and brimming glasses.*
32. *In Jannah they shall hear neither futile talk nor lies.*
33. *(All this will be) compensation, conferred as an ample gift from your Rabb...*
34. *...Who is the Rabb of the heavens, the earth and whatever is between them and the Most Compassionate. They will be unable to address Him.*
35. *On the day when every living being and the angels will stand in rows, none of them will be able to speak except the one whom Ar Rahman permits and who speaks correctly.*
36. *That is the Day of Truth. So whoever wills should adopt a recourse towards his Rabb.*
37. *We have certainly warned you of a near punishment;*

وَمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدُهُ وَيَقُولُ الْكٰفِرُ يٰلَيْتَنِي كُنْتُ تُرَابًا ﴿٣٨﴾

38. *the day when a man will see what his hands sent ahead and the disbeliever will say, "Oh! If only I had been dust!"*

After speaking about the terrible plight that the Kuffaar will suffer in the Aakhirah, Allaah discusses the good fortune of those who possess Taqwa. There are various levels of Taqwa. The highest level is abstaining from shirk. Thereafter, there are numerous other levels depending on a person's abstinence from sin. According to these levels, people will enjoy varied levels in Jannah. Allaah says, **"Those with Taqwa shall certainly have success..."** Although the word "mafaaza" is translated as **"success"**, it also refers to a place of success viz. Jannah.

Allaah then recounts the bounties of Jannah which are a manifestation of a person's success. These bounties include **"gardens"**. The Arabic word used here for gardens is "hadaa'iq", which is the plural of "hadeeqa". "Hadeeqa" actually refers to a garden or orchard that is surrounded by four walls. Although grapes are to be found in such orchards like all other fruit, Allaah mentions grapes separately because grapes are a more celebrated fruit than other fruit.

Also among the bounties of Jannah will be **"youthful maidens of equal age"**. Husbands and wives in Jannah will be of the same age so that compatibility will be optimal. Hadhrat Abu Sa'eed Khudri (R.A) narrates from Rasulullaah (sallallaahu-alayhi-wa-sallam) that every person to enter Jannah will be thirty years of age irrespective of their age in this world when they passed away. Thereafter, they will not age.

"Shamaa'il Tirmidhi" reports that an old lady once asked, "O Rasulullaah (sallallaahu-alayhi-wa-sallam). Pray that Allaah enters me into Jannah." The Prophet (sallallaahu-alayhi-wa-sallam) said to her, "Old women will not enter Jannah." Hearing this the old woman left weeping. Rasulullaah (sallallaahu-alayhi-wa-sallam) sent someone after her with the message that she will not be old when she enters Jannah. She will be transformed into a young lady because Allaah states⁷, **"Indeed We have created these damsels very specially. And We have made them all virgins, most beloved and of equal age for the people of the right."**

Allaah states further that in Jannah people will enjoy **"brimming glasses"**. This verse does not contradict verse 16 of Surah Dahar (Surah 76) where Allaah says that **"those filling (the glasses) will fill by an appropriate measure."** There is no contradiction because those people who desire to have their glasses brimming over will have their desire.

"In Jannah they shall hear neither futile talk nor lies." Not only will the people of Jannah not speak lies and hold useless discussions, they will not even hear this from others. Allaah continues, **"(All this will be) compensation (for their good deeds), conferred as an ample gift from your Rabb"**. Whatever the people of Jannah receive will be much more than everything they desire. There will be nothing left to be desired.

Whatever the people of Jannah receive will be from Allaah, **"Who is the Rabb of the heavens, the earth and whatever is between them and the Most Compassionate. They will be unable to address Him."** The author of "Ruhul Ma'aani" interprets the verse to mean that the people of Jahannam will be unable to request respite and the people of Jannah will be unable to ask for more without His permission.

"On the day when every living being and the angels will stand in rows, none of them will be able to speak except the one whom Ar Rahman permits and who speaks correctly." Whoever wants to speak will not be able to speak. Only those whom Allaah knows will speak correctly will be granted permission to speak. Such people include those who will intercede on behalf of others. Referring to the angels, Allaah

⁷ Surah Waaqi'ah (56), verses 35-38.

says in Surah Ambiya, **“He knows what is before them and what is behind them and only the one with whom He is pleased will be able to intercede. They tremble with fear for Him.”** [Surah 21, verse 28]

“That is the Day of Truth. So whoever wills should adopt a recourse towards his Rabb” i.e. one should accept Islaam and continue to perform good deeds until one’s death. **“We have certainly warned you of a near punishment”**. The punishment of the Day of Qiyaamah is near because whatever is certain is regarded as being near.

Allaah continues, **“the day when a man will see what (deeds) his hands sent ahead (in his record of deeds).”** Allaah says in Surah Kahaf, **“The record of deeds shall be placed and you will see the sinners afraid of what is contained in them. They will say, ‘Woe be to us! What is with this book that it does not leave anything small or large unrecorded?’ They will find their deeds present and your Rabb shall not oppress anyone.”** [Surah 18, verse 50]

Allaah says in Surah Zilzaal, **“Whoever does an atom’s weight of good will see it and whoever does an atom’s weight of evil will see it.”** [Surah 99, verses 7,8]

Allaah concludes the Surah by saying that on the Day of Qiyaamah, **“the disbeliever will say, ‘Oh! If only I had been dust!’”** "Ma'aalimut Tanzeel" reports from Hadhrat Abdullaah bin Umar (R.A) that every creature will be resurrected on the Day of Qiyaamah, even the birds and animals. Then retribution will be taken from every one of them who oppressed another in any way. Consequently, a hornless goat will have revenge from the horned goat that butted it in the world. When revenge is exacted from all the animals, Allaah will command them, "Become dust!" Seeing this, the Kaafir will think that it would have been better for him if he were an animal so that his affair would be terminated after revenge is taken. He would then not have to suffer any further punishment. Although animals will have no reward, they will also have no punishment like the Kuffaar. It is on this occasion that **“the disbeliever will say, ‘Oh! If only I had been dust!’”**

Other commentators have stated that the Kaafir will express this wish when he sees the punishment in store for him. He will then wish that he were never born.

