

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝١ ۝ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝٢

عَامِلَةٌ نَّاصِبَةٌ ۝٣ ۝ تَصَلَّى نَارًا حَامِيَةً ۝٤ ۝ تُسْقَى مِنْ عَيْنٍ آنِيَةٍ ۝٥

لَّا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۝٦ ۝ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۝٧

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

1. *Has the news of the overwhelming thing come to you?*
2. *Many faces on that day will be looking down.*
3. *(Among these shall be) he who suffered affliction and who endured many difficulties.*
4. *He shall enter the blazing fire...*
5. *...where he will be given water to drink from boiling springs.*
6. *The only food for the people of Jahannam shall be thorny trees...*
7. *...which will neither nourish nor alleviate hunger.*

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ۝٨ ۝ لِّسَعْيِهَا رَاضِيَةٌ ۝٩ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝١٠

لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝١١ ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝١٢

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝١٣ ۝ وَأَكْوَابٌ مَوْضُوعَةٌ ۝١٤

وَنَمَارِقُ مَصْفُوفَةٌ ۝١٥ ۝ وَزَرَائِبُ مَبَثُّوتَةٌ ۝١٦

8. *Many faces on that day will be resplendent.*
9. *They shall be pleased with their efforts...*
10. *...in the lofty gardens of Jannah...*
11. *...where they shall not hear futile talk.*
12. *In Jannah there are flowing springs.*
13. *In Jannah there are elevated thrones...*
14. *...cups set in place...*
15. *...cushions arranged in rows...*
16. *...and carpets spread out.*

Among the many names with which the Qur'aan describes Qiyaamah, one is with the word "Al ghaashiya" ("an overwhelming thing"). Qiyaamah is described as such because its hardship and severity will overwhelm every person and cause people's hearts to flutter with fear. Allaah Ta'aala says, "**Has the news of the overwhelming thing come to you?**" Many commentators have interpreted the verse to mean: "The news of the overwhelming thing has certainly come to you." Although this is the ultimate meaning of the verse, it has been phrased as a question to attract the reader's attention.

Allaah then continues to describe the Day of Qiyaamah when He says, "**Many faces on that day will be looking down.**" When these people are told to submit to Allaah in this world and to humble themselves before Allaah's creation, they behave haughtily and refuse to do so. They will therefore be made to suffer disgrace on the Day of Qiyaamah. Allaah says about them in Surah Qalam, "**Their gazes will be cast down and disgrace shall overcome them. Indeed they used to be summoned to prostrate when they were hail and healthy.**" [Surah 68, verse 43]

Allaah continues to say that among those to cast their gazes down in disgrace will be **"He who suffered affliction and who endured many difficulties."** "Ruhul Ma'aani" reports from Hadhrat Abdullaah bin Abbaas (R.A) and Hadhrat Hasan (A.R) that the affliction and difficulty that a doomed person will suffer on the Day of Qiyaamah will be that he will be fettered with chains and a yoke. He will have to drag these along with him as he is made to climb the mountains of Jahannam.

Hadhrat Ikrama (R.A) has mentioned that the verse refers to people who endure many difficulties in this world and who also exert themselves in spiritual exercises. However, because they refuse to accept Islaam, all their efforts are wasted and they will be subjected to punishment in the Aakhirah.

Concerning such a person, Allaah says, **"He shall enter the blazing fire where he will be given water to drink from boiling springs."** The Arabic word "haamiya" (translated above as **"blazing"**) actually refers to fire that is so hot that it cannot be heated any further. Hadhrat Abu Hurayra (R.A) narrates that Rasulullaah (sallallaahu-alayhi-wa-sallam) once told the Sahabah (R.A) that the fire of this world is merely a seventieth part of the fire of Jahannam. The Sahabah (R.A) said in astonishment, "But this fire is more than enough (to burn)!" Rasulullaah (sallallaahu-alayhi-wa-sallam) said, "Then too, the fire of Jahannam will be 69 grades more intense."

In addition to this, the people in Jahannam will be given boiling water to drink. Allaah says in Surah Rahman<sup>1</sup>, **"They shall pass between it (Jahannam) and the boiling water."** Allaah says in Surah Kahaf [Surah 18, verse 29], **"If they beseech help, they will be helped with water that is like the residue of burnt oil and will scorch their faces. A terrible drink indeed!"** Allaah speaks about it in Surah Muhammad as: **"Can these people ever be like those who will abide forever in the Fire and are given boiling water to drink, which tears their innards to shreds?"** [Surah 47, verse 15]

After describing the drink of the people in Jahannam, Allaah describes their food when He says, **"The only food for the people of Jahannam shall be thorny trees."** The author of "Mirqaat" writes that "Daree" (translated above as **"thorny trees"**) is actually the name of a thorny tree found in the Hijaz area. It is so foul and poisonous that even animals stay far from it. Hadhrat Abdullaah bin Abbaas (R.A) has mentioned that "'Daree" is something in Jahannam which is more bitter than aloes, more foul-smelling than a carcass and hotter than fire. ["Ma'aalimut Tanzeel"]

Describing the "Daree", Allaah says that it **"will neither nourish nor alleviate hunger."** Hadhrat Abu Dardaa (R.A) narrates from Rasulullaah (sallallaahu-alayhi-wa-sallam) that the hunger that the people of Jahannam will suffer will be so extreme that it will equal the other forms of punishment in Jahannam. When they will plead for food, they will be given Daree to eat, which will neither provide nutrition nor satisfy their hunger. When they plead for food a second time, they will be given **"food that gets stuck in the throat"**<sup>2</sup>. In an effort to get the food down their throats, they will recall that in this world they used to drink something in such a situation. They will then plead for something to drink. Boiling water will be given to them suspended on iron hooks. The water will be so hot that when it is brought close to their faces, their faces will be scalded. When they drink it, it will tear their innards to bits. ["Mishkaat" Pg. 504]

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<sup>1</sup> Surah 55, verse 44.

<sup>2</sup> Surah Muzzammil (Surah 73), verse 13.

After describing the punishment of the Kuffaar, Allaah speaks about the bounties that the Mu'mineen will enjoy in the Hereafter. Allaah says, **"Many faces on that day will be resplendent."** Because these people obeyed Allaah in this world, they will be exuberant on the Day of Qiyaamah. Allaah describes them in Surah Mutaffifeen with the words: **"You will recognise the resplendence of bounties on their faces."** [Surah 83, verse 24]

These fortunate Mu'mineen **"shall be pleased with their efforts"**. They will be pleased with the good deeds they exerted themselves to do in the world because they will see the fruits in the Hereafter. They will be enjoying themselves **"in the lofty gardens of Jannah where they shall not hear futile talk."** Jannah shall have nothing unpleasant. Neither will one see anything unpleasant, nor hear anything unpleasant. There will be no noise and shouting in Jannah, nor any talk that is futile or sinful. Allaah says in Surah Waaqi'ah, **"They will not hear any noise there nor any foolish talk. Instead they will hear the resonant call of 'Peace', 'Peace'."** [Surah 56, verses 25,26]

Describing Jannah further, Allaah says, **"In Jannah there are flowing springs."** Besides drinking the pure waters of these springs, the people of Jannah will also enjoy looking at them and hearing them. Details of the springs of Jannah have been discussed in Surah Dahar [Surah 76, verses 6 & 18] and Surah Mutaffifeen [Surah 83, verses 27,28].

Allaah continues, **"In Jannah there are elevated thrones, cups set in place, cushions arranged in rows and carpets spread out."** Surah Waaqi'ah [Surah 56, verses 18 & 34] discusses the cups and thrones of Jannah while Surah Dahar mentions, **"Utensils of silver will be brought to them as well as glasses of crystal, such crystal that is of silver, which those filling will fill by an appropriate measure."** [Surah 76, verses 15,16]

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

17. *Have they not looked at the camel and seen how it was created?*
18. *And at the sky, how it was raised?*
19. *And at the mountains, how they were placed firmly?*
20. *And at the earth, how it was spread out?*

Because the Kuffaar were astonished to hear about the magnificent bounties of Jannah, Allaah Ta'aala encourages them to think about certain natural phenomena which make Allaah's might manifest. Allaah Ta'aala encourages man to ponder about four things. Allaah asks, **"Have they not looked at the camel and seen how it was created?"** The Arabs were used to camels and used them daily. They used camels in their fields, for transport and for domestic purposes.

Camels are extremely robust and durable animals. They can subsist on a diet of thorny trees and can carry large loads. Camels can survive for up to a week without water and are so obedient that even a little child can lead them along anywhere. Allaah has also created camels in an extremely unique manner so that they are perfectly adapted to survive the hazards of the harsh desert climate. Although the elephant is a much larger animal than the camel, Allaah has mentioned the camel instead of the elephant because the first addressees of the Qur'aan (the Arabs) knew camels and scarcely saw an elephant. Camels were also very valuable to them.

Allaah then speaks about some of His other creations when He asks whether have not looked **“at the sky, (and seen) how it was raised? And at the mountains, how they were placed firmly? And at the earth, how it was spread out?”** All these splendid creations of Allaah are in front of man and they indicate Allaah’s tremendous power. By studying these, man can realise Allaah’s great power and will know that Allaah is perfectly Capable of creating the bounties of Jannah that have been mentioned.

The author of “Bayaanul Qur’aan” writes that Allaah has specifically mentioned the above four phenomena because the Arabs were often travelling through the desert. In such a situation, all they saw were the camels they travelled on, the sky above them, the mountains around them and the earth beneath them.

فَذَكِّرْ <sup>قَطْل</sup> إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾  
 إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾  
 إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

21. *So give advice, for you are an advisor.*
22. *You have not been appointed as a warder over them.*
23. *However, the one who turns away and disbelieves...*
24. *...Allaah shall punish him most severely.*
25. *Verily they shall return to us.*
26. *Thereafter, it is Our responsibility to take their reckoning.*

Allaah reminds man about the advent of Qiyaamah and warns the Kuffaar of a dreadful punishment. Whoever does not believe will have to face the consequences of his deeds and no blame may be pinned on Rasulullaah (sallallaahu-alayhi-wa-sallam). However, because of his overwhelming concern for his Ummah, Rasulullaah (sallallaahu-alayhi-wa-sallam) used to become extremely grieved when people refused to accept Islaam. Therefore, Allaah said to him, **“So give advice, for you are an advisor. You have not been appointed as a warder over them”** i.e. your responsibility is only to preach the message and not to force people to believe. Whoever believed after the message reached him, shall be successful. **“However, the one who turns away and disbelieves, Allaah shall punish him most severely.”** He will be unable to escape Allaah’s punishment.

Allaah concludes the Surah by reminding man of his ultimate end when He says, **“Verily they shall return to us. Thereafter, it is Our responsibility to take their reckoning.”**

