

Suratun Naba

Tafseer e Arshadi

Prepared by:

فضيلة الشيخ دكتور ارشد بشير عمرى مدنى سلمه الله

Shaikh Dr. Arshad Basheer Umari Madani

Hafiz, Aalim, Faazil (Madina University, KSA),

MBA, PhD from Switzerland.

Founder & Director of AskIslamPedia.com

Chairman: Ocean The ABM School, Hyd.

www.askislampedia.com | www.abmqurannotes.com | www.askmadani.com

+91 92906 21633 (whatsapp only)

Disclaimer:

This English work has been prepared by students with the intention of helping other students. In fact, it is based on an original Urdu book written by Dr. Shaikh Arshad Basheer Madani.

Dr. Shaikh Arshad Basheer Madani has not personally reviewed this English work word for word. Therefore, if you face any difficulty or confusion, please refer to the original Urdu book.

JazakAllaahu Khairan.

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The explanation of Surah An-Naba is being presented in 11 parts:

First part

Presents an overview of the surah, highlights its connection to the preceding and following surahs. It also describes the thematic style and objectives of the surah.

Second part

Translation of the meanings of the Qur'an, with explanation verse by verse.

Third part

First section of the third part: collection of words from the book Al-Siraj.

Second section of the third part: collection of words by Arshad Bashir Madani.

This part is focused on words, where we analyze the identification of nouns (singular or plural) and verbs (past or present). This process helps us reflect deeply on the Qur'an.

Fourth part

Collecting those verses of the Qur'an that relate to the subject or title.

This part shows us how we may benefit from understanding through other Qur'anic verses related to the subject or title.

Fifth part

Tafseer bil-Qur'an (explanation by the Qur'an).

Sixth part

First section: those hadiths which Arshad Bashir Madani compiled.

Second section: those hadiths found in tafseers.

Seventh part

Tafseer bil-hadith (explanation by hadith).

Eighth

And ninth part

Statements of the Companions and Followers, along with commendable opinion-based interpretation

Sayings of the Companions and Followers (some sayings) from five famous tafsirs have been collected, as well as the commendable opinion-based interpretation.

Note: I have combined two parts (8 and 9) in one place because when I compiled the statements, some of them were found to be based on the commendable opinion-based interpretation.

Tenth part

Authentic points from Arabic tafseer

Eleventh part

General information

Lessons derived from the surah

General information

It contains comprehensive information on various topics and the themes of the surah, rejection of unreliable Isra'ili traditions (fabricated reports), rejection of weak and fabricated hadiths that are not established, refutation of incorrect beliefs, ideas, and doubts related to lexical and Islamic issues, as well as detailed rebuttal of misunderstandings based on modern research.

1 to 3: The best way to present Tawheed, Prophethood, and the Hereafter for modern minds.

4: Three research-based assignments for children and youth

5: وَجَعَلْنَا نُومَكُمْ سُبَاتًا

These points have been taken from my book "Time Management".

6: Important sermon or article regarding the Day of Judgment

7: What is the Day of Judgment? and what is resurrection?

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First part - Introduction

(Introduction of Surah Naba – in the form of objectives, relevance, sections/units, and thematic connections)

An-Naba'
The Great News
Mighty news

Place of revelation (Mecca)

This part presents a brief overview of the surah, in which its connection to the previous and next surahs is highlighted. Along with this, the thematic style of the surah and its objectives are also described.

(First, we will look at the surah as a whole—that is, we will understand how it is connected to the surahs before and after it. We will also talk about the fundamental objectives of the surah and introduce its various sections (units), so that its structure and message are clearly mapped.)

Some objectives

- Its name “An-Naba’” is because there is an important news in it and that is the mention of the Resurrection. [translate.google](https://www.google.com)
- This surah gives evidence for the Hereafter, which the polytheists used to deny.
- It is stated that just as Allah has the power to create this universe, He also has the power to resurrect.
- The Day of Judgment is mentioned. The various punishments of Hell for the polytheists and disbelievers are described, as well as the blessings that have been prepared for the righteous in Paradise. Thus, this surah encourages and warns.

(For further details see Tafsir Ibn Kathir Vol 8, p.302) It includes both encouragement and

1. In the end, scenes and conditions of the Resurrection are described.

2. The disbelievers of Quraysh used to accept Allah’s Lordship, not His divinity. Similarly, they accepted the Prophet’s honesty and trustworthiness but not his Prophethood, and they did not accept the Hereafter at all. That is why this entire Surah was revealed about this matter.
3. Not only the disbelievers of Quraysh, but in every era the topic of the Hereafter has been sensitive; Satan has been easily deceiving people, so this topic has been repeated frequently in different expressions. “If it is repeated, it is established.”

Relevance / Subtleties of Tafsir

In every era, Satan easily distracts people from the Resurrection, and man quickly forgets. This Surah was revealed to remind him.

- All these Surahs have a common theme: the mention of the Resurrection.
- The topic of the Hereafter is so sensitive that it is mentioned repeatedly in different Surahs — “if it is repeated, it is established.”
- Here, after mentioning blessings, the Resurrection is mentioned (Kalla say'alamoon, 4, An-Naba’). Paradise and Hell are also mentioned, as it is said “Thumma kalla say'alamoon” (5, An-Naba’), and the final abodes of Paradise and Hell are described.

Brief Introduction

Surah An-Naba, like other Surahs of the Qur’an, possesses strong thematic connections between its verses and sections. Below is a brief analysis showing how its various parts are interconnected:

Beginning with the great question (Verses 1–3):

The Surah begins with an important question, in which the "Great News" is asked about, over which people differ. This introduction draws the listener's attention and creates a desire to know the reality of this news.

Reference to the signs of the universe (Verses 4-16):

In these verses, the complete power of Allah Almighty is recalled, such as the creation of the earth, mountains, night and day, sky, and sustenance. This natural prelude paves the way to prove Allah's ability over the Resurrection and the reckoning.

Reminder of the Day of Resurrection (Verses 17-30):

After mentioning the creation of the universe, these verses explain the "Great News," that is, the Day of Resurrection. Here, the scene of the Day of Resurrection, the state of the believers and disbelievers, and the clear distinction between reward and punishment are described.

Ending with an invitation to reflection (Verses 31-40):

At the end of the Surah, there is a detailed mention of the blessings for the righteous, which reflects Allah's mercy and greatness. Then, with a serious scene, the Surah ends, in which the nearness of the Resurrection and a warning to the disbelievers are given, which connects the entire Surah and closes its message strongly.

Thematic connection:

Question and explanation: The Surah begins with a reflection-based question, followed by clarification through the signs of the universe.

Reminder of Resurrection and reckoning: Allah's creative power is linked to His power to resurrect the dead.

Warning and good news: After warning the disbelievers, the blessings for the righteous are mentioned, which create a balance between hope and fear.

Comprehensive conclusion: The fundamental objective of the Surah, that is, the reminder of the Resurrection and recompense, is once again highlighted.

This logical sequence makes Surah An-Naba a unified thematic entity from beginning to end.

Second part (interpretive translation)

Second part (interpretive translation)

This part consists of the meanings of the Qur'an and simple, brief explanations of each verse. Here, each verse is stated separately so that its meaning becomes clear and easy to understand.

Verses 1–5: The question about the Day of Resurrection

عَمَّ يَتَسَاءَلُونَ

Translation: What are they asking one another about?

Explanation: This questioning style is the beginning of the Surah, which expresses the disbelievers' questions and amazement about the Resurrection.

عَنِ النَّبَاِ الْعَظِيمِ

Translation: About the great news.

Explanation: This refers to the news of the Resurrection and being brought back to life, which is astonishing and important for the disbelievers.

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

Translation: About which they differ.

Explanation: The disbelievers were in doubt and disagreement about the occurrence of Resurrection, reflecting their weakness in faith.

كَلَّا سَيَعْلَمُونَ

Translation: No! Soon they will know.

Explanation: This is a stern warning that they will soon know the reality.

ثُمَّ كَلَّا سَيَعْلَمُونَ

Translation: Then, no! Soon they will know.

Explanation: Its repetition emphasizes the certainty and inevitability of the Resurrection.

Verses 6–16: Signs of Allah's power in creation

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

Translation: Did We not make the earth a resting place?

Explanation: Making the earth a comfortable and habitable place is a sign of Allah's mercy and wisdom.

وَالْجِبَالَ أَوْتَادًا

Translation: And the mountains as stakes?

Explanation: The mountains are like stakes for the stability of the earth, which shows Allah's wisdom.

وَخَلَقْنَاكُمْ أَزْوَاجًا

Translation: And We created you in pairs.

Explanation: The creation of humans as male and female is proof of Allah's oneness and a sign of balance and harmony among the creations.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

Translation: And We made your sleep for rest.

Explanation: Sleep is a source of rest and renewal for the body and soul, given by Allah.

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

Translation: And We made the night as a covering.

Explanation: The darkness of night is like clothing, providing peace and comfort.

وَجَعَلْنَا النَّهَارَ مَعَاشًا

Translation: And We made the day for livelihood.

Explanation: The day is created for work and earning, so that humans can fulfill their needs.

وَبَدَّيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

Translation: And We built above you seven strong (heavens).

Explanation: Seven heavens are a sign of Allah's great power and arrangement.

وَجَعَلْنَا سِرَاجًا وَهَّاجًا

Translation: And We made a blazing lamp.

Explanation: This refers to the sun, which is essential for life and provides heat and light.

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

Translation: And We sent down from the rain clouds pouring water.

Explanation: Rain is a sign of Allah's mercy, which abundantly waters the earth.

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

Translation: So that We may bring forth grain and vegetation thereby.

Explanation: Because of rain, grain and vegetation grow, which are the basic food for humans and animals.

وَجَنَّاتٍ أَلْفَافًا

Translation: And dense gardens.

Explanation: Lush gardens are a symbol of Allah's power and beauty, which are signs of abundance and grace.

Verses 17–30: The Day of Resurrection

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

Translation: Surely, the Day of Decision is a fixed time.

Explanation: The Day of Resurrection is an appointed and certain time.

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

Translation: The day the trumpet is blown and you will come in groups.

Explanation: On that day, all people will be resurrected by Allah's command and gathered in the field of resurrection.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

Translation: And the sky is opened and becomes gateways.

Explanation: It means the sky will be opened, which is a sign of the end of the worldly system.

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

Translation: And the mountains are moved and become a mirage.

Explanation: Even the strong mountains will vanish, showing the temporary reality of the world.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Translation: Hell is certainly an ambush.

Explanation: Hell is prepared, lying in wait for those who disobey Allah.

لِلطَّاغِيْنَ مَأْبَأً

Translation: A place of return for the transgressors.

Explanation: The final abode of the sinners is Hell.

لَا يَبْتَئِنَ فِيهَا أَحْقَابًا

Translation: They will stay in it for long ages.

Explanation: Punishment in Hell will last forever.

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

Translation: They will not taste coolness nor drink there.

Explanation: There will be no comfort or rest for them.

إِلَّا حَمِيمًا وَغَسَّاقًا

Translation: Except boiling water and pus.

Explanation: They will be given only drinks of torment.

جَزَاءً وَفَاقًا

Translation: A reward in full accordance (with their deeds).

Explanation: Their punishment is exactly in accordance with their actions.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Translation: Indeed, they were not expecting (fearing) accountability.

Explanation: They used to deny accountability in the Hereafter.

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا

Translation: And denied Our signs with denial.

Explanation: They persistently rejected Allah's signs.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

Translation: And We have enumerated everything in writing.

Explanation: Every action is recorded with Allah; nothing can be denied.

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

Translation: So taste, We shall not increase you except in punishment.

Explanation: There will only be an increase in torment for them, showing the gravity of their actions.

{فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا} Every moment, their punishment will increase, and this is one of the most severe verses regarding the torment of the people of Hell—may Allah protect us from it. (Tafsir Sa'di)

Verses 31–40: Rewards for the righteous

إِنَّ لِلْمُتَّقِينَ مَفَازًا

Translation: Surely for the God-fearing is success.

Explanation: The righteous will attain true success and happiness in the Hereafter.

حَدَائِقَ وَأَعْنَابًا

Translation: Gardens and grapevines

Explanation: Among the blessings of Paradise are lush gardens and abundant fruits.

وَكَوَاعِبَ أُنْرَابًا

Translation: And beautiful companions of equal age

Explanation: In Paradise, beautiful companions of the same age are prepared for the righteous.

وَكَأْسًا دِهَاقًا

Translation: And a cup full to the brim

Explanation: In Paradise, pure and delicious drinks will be given, free from intoxication.

لَا يَسْمَعُونَ فِيهَا لُعْرًا وَلَا كِبْرًا

Translation: They will not hear therein any vain talk, nor falsehood.

Explanation: The environment of Paradise will be free from every kind of negative, useless, and false speech.

جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا

Translation: This is a reward from your Lord, a generous bestowal.

Explanation: These blessings will be given by Allah as a reward for the righteous deeds of the pious.

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

Translation: The Lord of the heavens and the earth and whatever is between them, the Most Merciful; they will not possess from Him [the ability to] speak.

Explanation: On the Day of Resurrection, no one will be able to speak before Allah without His permission.

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

Translation: The Day when the Spirit (Jibreel) and the angels stand in rows; none will speak except the one to whom the Merciful grants permission, and he will say what is right.

Explanation: On the Day of Resurrection, even the angels and Jibreel will remain silent; only the person whom Allah allows will speak.

Verses 39–40

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

Translation: That is the true Day, so whoever wills may take a way back to his Lord.

Explanation: The Day of Resurrection is certain and definite, so every person should turn to Allah and prepare for it.

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

Translation: Indeed, We have warned you of a near punishment—the Day when a man will see what his hands have sent ahead, and the disbeliever will say, "I wish I were dust!"

Explanation: In this verse, there is a warning of punishment and it is stated that on the Day of Resurrection, the disbeliever will regret intensely.

Explanation: These last verses clearly state the rewards for the righteous and the end of the disbelievers, emphasizing preparation for the Hereafter and accountability.

Third part - (Linguistic tafsir, identification of nouns and verbs)

Quranic Words	Translation in English	Translation in Urdu	Translation in Arabic	No.
عم	About what	کس کے بارے	عن أي شيء	1
النبا العظيم	The great news	بڑی خبر	الخبر العظيم؛ وهو القرآن الذي فيه خبر البعث	2
مهادا	A resting place	فرش بنانا	ممهدة كالفراش	3
أوتادا	As stakes	میخیں بنانا	تثبت الأرض	4
أزواجا	In pairs	جوڑا جوڑا (پیدا کرنا)	أصنافا: ذكورا وإناثا	5
سباتا	[a means for] rest	آرام کا سبب بنانا	راحة لأبدانكم، وقطعا لأعمالكم	6
لباسا	As clothing	پردہ بنانا	ساترا لكم بظلمته؛ كاللباس	7
معاشا	For livelihood	روزگار بنانا	تحصلون فيه ما تعيشون به	8
سراجا وهاجا	A burning lamp	چمکتا ہوا اور روشن چراغ (سورج)	مصباحا وقادا، مضيئا	9
المعصرات	The rain clouds	بدلیوں	السحب الممطرة	10
ثجاجا	Pouring abundantly	بکثرت بہتا ہوا پانی	منصبا بكثرة	11
وجنات ألفافا	And gardens of entwined growth	گھنے باغ	بساتين ملتفة أشجارها	12
ميقاتا	An appointed time	وقت مقرر	وقتا، وميعادا للفصل بين الخلق	13
الصور	The Horn	صور (پھونکا جائے گا)	القرن الذي ينفخ فيه صور (إسرافيل - عليه السلام)	14
أبوابا	Gateways	دروازے دروازے ہو جانا	ذات أبواب كثيرة؛ لنزول الملائكة	15

Quranic Words	Translation in English	Translation in Urdu	Translation in Arabic	No.
وسیرت	And are moved	چلایا جائے گا	نسفت بعد ثبوتها	16
سرابا	A mirage	سراب ہونا	كالسراب الذي لا حقيقة له	17
مرصادا	lying in wait	گھات میں ہونا	ترصد أهلها، وترقبهم	18
أحقابا	Ages [unending]	مدتیں	دهورا لا تنقطع	19
بردا	Coolness	خنکی کا مزہ	ما يبرد حر النار على أجسادهم	20
حمیما	Scalding (boiling) water	گرم پانی	ماء حارا بالغا نهاية الحرارة	21
وغساقا	And [foul] purulence	پیپ	صديد أهل النار	22
وفاقا	An appropriate	پورا پورا بدلہ ملنا	عادلا، موافقا لأعمالهم	23
لا یرجون	they were not expecting	لا یخافون توقع نہیں کرتے ہیں		24
أحصیناه	We have enumerated it	ہم نے اس کو شمار کیا	حفظناه، وضبطناه مكتوبا في اللوح المحفوظ	25
مفازا	Attainment	کامیابی	فوزا بدخولهم الجنة، أو مكانا يفوزون به؛ وهو الجنة	26
حدائق	Gardens	باغات	بساتین عظيمة قد أحدقت بها الأشجار	27
وکواعب	Splendid companions/full-breasted	نوجوان کنواری	حديثات السن، نواهد	28
أترابا	Of equal age	ہم عمر عورتیں	مستويات في سن واحدة	29
دھاقا	Full	چھلکتے ہوئے	مملوءة خمرا	30
لغوا	Any vain talk	بیہودہ	باطلا من القول	31
حسابا	[made due by] account	بدلہ	كثيرا، كافيًا لهم	32
خطابا	Speech	بات چیت	كلاما، وسؤالا إلا بإذنه	33

Quranic Words	Translation in English	Translation in Urdu	Translation in Arabic	No.
الروح	The Spirit	روح (جبریل علیہ السلام)	جبریل - علیہ السلام	34
صفا	In rows	صفیں باندھ کر	مصطفین	35
لا يتكلمون	They will not speak	کوئی کلام نہ کر سکے گا	لا یشفعون	36
صوابا	Correct	ٹھیک بات	حقاً، وسداداً	37
الحق	TRUE	حق	الذي لا ريب في وقوعه	38
مأبأ	A [way of] return	ٹھکانا	مرجعاً بالعمل الصالح	39

Second part of the third segment: Identification and analysis of nouns and verbs

This section presents a verse-by-verse linguistic analysis of Surah An-Naba, identifying singular and plural forms of nouns as well as the past and present states of verbs, along with verbal nouns (masdar) and their meanings. This approach allows for deeper reflection on the profound message of the Qur'an.

Surah An-Naba (78:1)

عَمَّ يَتَسَاءَلُونَ

- **يَتَسَاءَلُونَ:**
 - Present tense verb: "They ask one another"
 - Past: تَسَاءَلَ (He asked)
 - Verbal noun: تَسَاءُل (Asking/questions) — pattern: تفاعل
 - Root: س أ ل

Surah An-Naba (78:2)

عَنِ النَّبَأِ الْعَظِيمِ

- **النَّبَأِ:**
 - Noun: News
 - Singular: النَّبَأُ (News)
 - Plural: أَنْبَاء (News, reports)

- العَظِيمِ:
 - Adjective: Great
 - Singular: عَظِيم (Great)
 - Plural: عُظَمَاء (Great ones)

Surah An-Naba (78:3)

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

- مُخْتَلِفُونَ:
 - Active participle: Those who differ
 - Past: اِخْتَلَفَ (He differed)
 - Present: يَخْتَلِفُ (He differs)
 - Verbal noun: اِخْتِلَاف (Difference/disagreement) — pattern: افتعال
 - Root: خ ل ف

Surah An-Naba (78:4)

كَلَّا سَيَعْلَمُونَ

- سَيَعْلَمُونَ:
 - Present tense verb: "They will soon know"
 - Past: عَلِمَ (He knew)
 - Verbal noun: عِلْم (Knowledge/to know)
 - Root: ع ل م (Pattern: سماع)

Surah An-Naba (78:5)

ثُمَّ كَلَّا سَيَعْلَمُونَ

- The analysis is the same as presented in verse 4.

Surah An-Naba (78:6)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

- نَجْعَلِ:
 - Present tense verb: "We made"
 - Past: جَعَلَ (He made)
 - Verbal noun: جَعْل (Making)

- Root: ج ع ل
- الأَرْضُ:
 - Noun: Earth
 - Singular: الأَرْضُ
 - Plural: أَرْضِي (Earths)
- مَهَادًا:
 - Noun: Resting place/bed

Surah An-Naba (78:7)

وَالْجِبَالِ أَوْتَادًا

- الْجِبَالِ:
 - Noun: Mountains
 - Singular: جَبَل
 - Plural: جِبَال
- أَوْتَادًا:
 - Noun: Stakes/pins
 - Singular: وَتْد
 - Plural: أَوْتَاد

Surah An-Naba (78:8)

وَخَلَقْنَاكُمْ أَزْوَاجًا

- خَلَقْنَاكُمْ:
 - Past tense verb: "We created you"
 - Present: يَخْلُقُ (He creates)
 - Verbal noun: خَلْق (Creation)
 - Root: خ ل ق (Pattern: نصر ينصر)
- أَزْوَاجًا:
 - Noun: Pairs/couples
 - Singular: زَوْج
 - Plural: أَزْوَاج

Surah An-Naba (78:9)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

- جَعَلْنَا:
 - Past tense verb: "We made"
 - Present: يَجْعَلُ (He makes)
 - Verbal noun: جَعْلٌ (Making)
 - Root: ل ج ع , form: فتح
- نَوْمَكُمْ:
 - Noun: Your sleep
 - Singular: نَوْمٌ
- سُبَاتًا:
 - Noun: Rest/peace

Surah An-Naba (78:10)

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

- اللَّيْلَ:
 - Noun: Night
 - Singular: اللَّيْلُ
 - Plural: لَيَالِي
- لِبَاسًا:
 - Noun: Garment/covering
 - Singular: لِبَاسٌ
 - Plural: أَلْبِسَةٌ

Surah An-Naba (78:11)

وَجَعَلْنَا النَّهَارَ مَعَاشًا

Words:

- النَّهَارَ: Day
 - Singular: النَّهَارُ (Day)
- مَعَاشًا: Livelihood
 - Singular: مَعَاشٌ (Livelihood, sustenance)

Surah An-Naba (78:12)

وَبَدَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

Words:

- بَنَيْنَا: We constructed/built
 - Root: ب ن ي
 - Verbs:
 - Past: بَنَى (He built)
 - Present: يَبْنِي (He builds)
 - Verbal noun: بِنَاء (Construction), form: ضرب
- سَبْعًا: Seven
- شِدَادًا: Strong
 - Singular: شَدِيد (Strong)
 - Plural: شِدَاد (Strong ones/things)

Surah An-Naba (78:13)

وَجَعَلْنَا سِرَاجًا وَهَّاجًا

Words:

- سِرَاجًا: Lamp
 - Singular: سِرَاج (Lamp)
 - Plural: سُرُج (Lamps)
- وَهَّاجًا: Intensely luminous
 - وَهَّاج (Radiant, blazing) — intensive adjective

Surah An-Naba (78:14)

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

Words:

- أَنْزَلْنَا: We sent down
 - Root: ن ز ل
 - Verbs:
 - Past: نَزَلَ (He descended)
 - Present: يَنْزِلُ (He descends)
 - Verbal noun: نَزُول (Descending), pattern: ضرب
- الْمُعْصِرَاتِ: Rain clouds
 - Singular: مُعْصِرَةٌ (Rain cloud)
 - Plural: مُعْصِرَات (Rain clouds)
- مَاءً: Water
 - Singular: مَاء (Water)

- Plural: مِيَاه (Waters)
- نُجَّاجًا: Pouring abundantly
 - نُجَّاج (Gushing, pouring) — intensive adjective

Surah An-Naba (78:15)

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا

Words:

- نُخْرِجُ: That We may bring forth
 - Root: خ ر ج
 - Verbs:
 - Past: أخرج (He brought out)
 - Present: يخرُجُ (He brings out)
 - Verbal noun: اخراج (Bringing out), pattern: افعال
- حَبًّا: Grain
 - Singular: حَبٌّ (Seed, grain)
 - Plural: حُبُوب (Seeds, grains)
- نَبَاتًا: Vegetation
 - Singular: نَبَاتٌ (Plant, vegetation)
 - Plural: نَبَاتَاتٌ (Plants, vegetations)

Surah An-Naba (78:16)

وَجَنَّاتٍ أَلْفَافًا

Words:

- جَنَّاتٍ: Gardens
 - Singular: جَنَّةٌ (Garden)
 - Plural: جَنَّاتٌ (Gardens)
- أَلْفَافًا: Dense/thick
 - Singular: لَفٌّ (Dense clump)
 - Plural: أَلْفَافٌ (Dense clumps)

Surah An-Naba (78:17)

إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا

Words:

- **يَوْمَ**: Day
 - Singular: **يَوْم** (Day)
 - Plural: **أَيَّام** (Days)
- **الْفَصْلِ**: Decision/separation
 - Singular: **فَصْل** (Decision, decree)
 - Plural: **فُصُول** (Divisions, decisions)
- **مِيقَاتًا**: Appointed time
 - Singular: **مِيقَات** (Appointed time)
 - Plural: **مَوَاقِيت** (Appointed times)

Surah An-Naba (78:18)

يَوْمَ يُنْفَخُ فِي الصُّورِ فَنَأْتُونَ أَفْوَاجًا

Words:

- **يُنْفَخُ**: It will be blown
 - Root: **ن ف خ**
 - Verbs:
 - Past: **نَفَخَ** (He blew)
 - Present: **يُنْفَخُ** (He blows) — pattern: **نصر**
 - Verbal noun: **نَفْخ** (Blowing)
- **الصُّور**: The Trumpet (Bugle of Resurrection)
- **فَنَأْتُونَ**: You will come
 - Root: **أ ت ي**
 - Verbs:
 - Past: **أَتَى** (He came)
 - Present: **يَأْتِي** (He comes)
 - Verbal noun: **إِتْيَان** (Coming) — pattern: **ضرب**
- **أَفْوَاجًا**: Groups
 - Singular: **فَوْج** (Group)
 - Plural: **أَفْوَاج** (Groups)

Surah An-Naba (78:19)

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

Words:

- **فُتِحَتِ**: Was opened

- Root: ح ف ت
- Verbs:
 - Past: فَتَحَ (He opened)
 - Present: يَفْتَحُ (He opens)
 - Verbal noun: فَتْحٌ (Opening)
- السَّمَاءُ: The sky
 - Singular: سَمَاءٌ (Sky)
 - Plural: سَمَاوَاتٍ (Skies)
- أَبْوَابًا: Gates/doors
 - Singular: بَابٌ (Door/gate)
 - Plural: أَبْوَابٌ (Doors/gates)

Surah An-Naba (78:20)

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا

Words:

- سُيِّرَتِ: Were made to move/were removed — pattern: تفعيل
 - Root: س ي ر
 - Verbs:
 - Past intensive: سَيَّرَ (He made move)
 - Present intensive: يُسَيِّرُ (He makes move)
 - Verbal noun: تسيير (Making move)
 - Past simple: سَارَ (He walked)
 - Present simple: يَسِيرُ (He walks)
 - Verbal noun: سَيْرٌ (Walking)
- الْجِبَالُ: The mountains
 - Singular: جَبَلٌ (Mountain)
 - Plural: جِبَالٌ (Mountains)
- سَرَابًا: Mirage

Surah An-Naba (78:21)

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Words:

- جَهَنَّمَ: Hell
- مِرْصَادًا: Ambush/lying in wait/hidden

Surah An-Naba (78:22)

لِلطَّٰغِيْنَ مَآبًا

Words:

- الطَّٰغِيْنَ: The rebellious
 - Singular: طَٰغٍ (One who rebels)
 - Plural: طَٰغِيْنَ (Those who rebel)
- مَآبًا: Place of return

Surah An-Naba (78:23)

لَا يَبْقِيْنَ فِيْهَا اَحْقَابًا

Words:

- لَا يَبْقِيْنَ: Those who reside/abide
 - Singular: لَا يَبْقَى (One who remains)
 - Plural: لَا يَبْقِيْنَ (Those who remain)
- اَحْقَابًا: Long periods/ages
 - Singular: حُقْبٌ (A long period)
 - Plural: اَحْقَابٌ (Long periods)

Surah An-Naba (78:24)

لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا

Words:

- يَذُوْقُوْنَ: They will not taste
 - Root: ذ و ق
 - Verbs:
 - Past: ذَاقَ (He tasted)
 - Present: يَذُوْقُ (He tastes)
 - Verbal noun: ذَوْقٌ (Tasting)
- بَرْدًا: Coolness
- شَرَابًا: Drink/beverage
 - Singular: شَرَابٌ (Drink)
 - Plural: اَشْرِبَةٌ (Drinks)

Surah An-Naba (78:25)

إِلَّا حَمِيمًا وَعَسَافًا

Words:

- حَمِيمًا: Boiling water
- عَسَافًا: Pus/foul substance

Surah An-Naba (78:26)

جَزَاءً وَفَاقًا

Words:

- جَزَاءً: Reward/recompense
- وَفَاقًا: Appropriate/suited

Surah An-Naba (78:27)

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Words:

- إِنَّهُمْ: Indeed they
- كَانُوا: They were
 - Root: ك و ن
 - Verbs:
 - Past: كَانَ (He was)
 - Present: يَكُونُ (He is)
 - Verbal noun: كَوْن (Being), pattern: نصر
- يَرْجُونَ: They do not expect
 - Root: ر ج و
 - Verbs:
 - Past: رَجَا (He hoped)
 - Present: يَرْجُو (He hopes)
 - Verbal noun: رَجَاء (Hope), pattern: نصر
- حِسَابًا: Accounting/reckoning
 - Singular: حِسَاب (Accounting)
 - Plural: حِسَابَات (Accounts)

Surah An-Naba (78:28-37) linguistic analysis

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا (28)

- كَذَّبُوا: They denied
 - Root: ك ذ ب
 - Verbs:
 - Past: كَذَّبَ (He denied)
 - Present: يُكذِّبُ (He denies)
 - Verbal noun: تَكْذِيب (Denial), pattern: تفعيل
- بِآيَاتِنَا: Our signs
 - Singular: آيَةٌ (Sign)
 - Plural: آيَات (Signs)
- كِذَابًا: Complete denial/lies
 - كِذَاب (Lie/denial)

Surah An-Naba (78:29)

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

- كُلَّ: Every
 - كُلٌّ (All/every)
- شَيْءٍ: Thing
 - Singular: شَيْء (Thing)
 - Plural: أَشْيَاء (Things)
- أَحْصَيْنَاهُ: We have enumerated it
 - Root: ح ص ي
 - Verbs:
 - Past: أَحْصَى (He counted)
 - Present: يُحْصِي (He counts)
 - Verbal noun: إِحْصَاء (Counting) — pattern: افعال
- كِتَابًا: Book/record
 - Singular: كِتَاب (Book)
 - Plural: كُتُب (Books)

Surah An-Naba (78:30)

فَدُوفُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا

- فَذُوقُوا: So taste!
 - Root: ذ و ق
 - Verbs:
 - Past: ذَاقَ (He tasted)
 - Present: يَذُوقُ (He tastes)
 - Verbal noun: ذُوقَ (Tasting) — pattern: نصر
- نَزِيدُكُمْ: We will not increase for you
 - Root: ز ي د
 - Verbs:
 - Past: زَادَ (He increased)
 - Present: يَزِيدُ (He increases)
 - Verbal noun: زِيَادَةَ (Increase) — pattern: ضرب
- عَذَابًا: Punishment
 - Singular: عَذَابَ (Punishment)

Surah An-Naba (78:31)

إِنَّ لِلْمُتَّقِينَ مَفَازًا

- لِلْمُتَّقِينَ: For the righteous
 - Singular: مُتَّقِي (Righteous/one who fears)
 - Plural: مُتَّقِينَ (Righteous/ones who fear)
- مَفَازًا: Success
 - Singular: مَفَازَ (Success)

Surah An-Naba (78:32)

حَدَائِقَ وَأَعْنَابًا

- حَدَائِقَ: Gardens
 - Singular: حَدِيقَةً (Garden)
 - Plural: حَدَائِقَ (Gardens)
- أَعْنَابًا: Grapes
 - Singular: عِنَبَ (Grape)
 - Plural: أَعْنَابَ (Grapes)

Surah An-Naba (78:33)

وَكَوَاعِبَ أُنْرَابًا

- كَوَاعِبَ: Beautiful companions of equal age (feminine)
 - Singular: كَاعِبَةٌ (Beautiful companion)
 - Plural: كَوَاعِبَ (Beautiful companions)
- أَنْرَابًا: Of equal age
 - Singular: تَرَبُّبٌ (Of equal age)
 - Plural: أَنْرَابٌ (Those of equal age)

Surah An-Naba (78:34)

وَكَأْسًا دِهَاقًا

- كَأْسًا: Cup
 - Singular: كَأْسٌ (Cup)
 - Plural: كُؤُوسٌ (Cups)
- دِهَاقًا: Brimming/full
 - دِهَاقٌ (Brimming)

Surah An-Naba (78:35)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا

- يَسْمَعُونَ: They will not hear
 - Root: س م ع
 - Verbs:
 - Past: سَمِعَ (He heard)
 - Present: يَسْمَعُ (He hears)
 - Verbal noun: سَمَاعٌ (Hearing)
- لَغْوًا: Idle/vain talk
 - لَغْوٌ (Idle speech)
- كِدَابًا: Falsehood/lies
 - كِدَابٌ (Lies)

Surah An-Naba (78:36)

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا

- جَزَاءً: Reward/recompense
 - جَزَاءٌ (Recompense)
- رَبِّكَ: Your Lord

- Singular: رَبِّ (Lord)
- Plural: أَرْبَاب (Lords)
- عَطَاءٌ: Gift/bestowal
 - عَطَاء (Gift)
- حِسَابًا: Account
 - Singular: حِسَاب (Account)
 - Plural: حِسَابَات (Accounts)

Surah An-Naba (78:37)

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا

- رَبِّ: Lord
 - Singular: رَبِّ (Lord)
 - Plural: أَرْبَاب (Lords)
- السَّمَاوَاتِ: The heavens
 - Singular: سَمَاء (Heaven)
 - Plural: سَمَاوَات (Heavens)
- الْأَرْضِ: The earth
 - Singular: أَرْض (Earth)
 - Plural: أَرْضِي (Earths)
- مَا بَيْنَهُمَا: Whatever is between them
 - بَيْن (Between)
- الرَّحْمَنُ: The Most Merciful
- يَمْلِكُونَ: They possess/have power
 - Root: م ل ك
 - Verbs:
 - Past: مَلَكَ (He possessed)
 - Present: يَمْلِكُ (He possesses)
 - Verbal noun: مِلْك (Possession) — pattern: ضرب
- خِطَابًا: Speech/discussion
 - Singular: خِطَاب (Speech)
 - Plural: خِطَابَات (Speeches/descriptions)

Surah An-Naba (78:38)

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

- يَقُومُ: Shall stand
 - Root: ق و م
 - Verbs:
 - Past: قَامَ (He stood)
 - Present: يَقُومُ (He stands)
 - Verbal noun: قِيَامٌ (Standing) — pattern: نصر
- الرُّوحُ: The Spirit (Angel Jibreel)
- الْمَلَائِكَةُ: Angels
 - Singular: مَلَكٌ (Angel)
 - Plural: مَلَائِكَةٌ (Angels)
- صَفًّا: In rows
 - Singular: صَفٌّ (Row)
 - Plural: صُفُوفٌ (Rows)
- يَتَكَلَّمُونَ: They speak
 - Root: ك ل م
 - Verbs:
 - Past: تَكَلَّمَ (He spoke)
 - Present: يَتَكَلَّمُ (He speaks)
 - Verbal noun: تَكَلُّمٌ (Speaking) — pattern: تفعل
- صَوَابًا: Correct/right
 - صَوَابٌ (Correctness) *

Surah An-Naba (78:39)

ذَلِكَ الْيَوْمِ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

- الْيَوْمُ: The day
 - Singular: يَوْمٌ (Day)
 - Plural: أَيَّامٌ (Days)
- الْحَقُّ: The truth
 - Singular: حَقٌّ (Truth/right)
 - Plural: حُقُوقٌ (Truths/rights)
- اتَّخَذَ: He chose/adopted
 - Root: أ خ ذ
 - Verbs:
 - Past: اتَّخَذَ (He adopted/took)

- Present: يَتَّخِذُ (He adopts/takes)
- Verbal noun: اتِّخَاذٌ (Adopting/taking) — pattern: اففعال
- مَأْبًا: Place of return
 - مَأْب (Return/place of return)

Surah An-Naba (78:40)

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

- أَنْذَرْنَاكُمْ: We warned you
 - Root: ن ذ ر
 - Verbs:
 - Past: أَنْذَرَ (He warned)
 - Present: يُنذِرُ (He warns)
 - Verbal noun: إِنْذَارٌ (Warning) — pattern: افعال
- عَذَابًا: Punishment
 - Singular: عَذَابٌ (Punishment)
 - Plural: أَعْدَابٌ (Punishments)
- قَرِيبًا: Near
 - Singular: قَرِيبٌ (Near)
 - Plural: قَرِيبُونَ (Near ones/people, contextual)
- يَنْظُرُ: He will see/look
 - Root: ن ظ ر
 - Verbs:
 - Past: نَظَرَ (He saw/looked)
 - Present: يَنْظُرُ (He sees/looks)
 - Verbal noun: نَظْرٌ (Seeing/looking) — pattern: نصر
- الْمَرْءُ: The person/human being
 - مَرْءٌ (Person)
- قَدَّمَتْ: He sent forth (deeds)
 - Root: ق د م
 - Verbs:
 - Past: قَدَّمَ (He sent forth/offered)
 - Present: يُقَدِّمُ (He sends forth/offers)
 - Verbal noun: تَقْدِيمٌ (Sending forth/presenting) — pattern: تفعيل

- الأَكْفَرُ: The disbeliever/unbeliever
 - Singular: كَافِرٍ (Disbeliever)
 - Plural: كُفَّارٍ (Disbelievers)
- تُرَابًا: Dust/earth
 - Singular: تُرَابٍ (Dust/soil)
 - Plural: أَتْرَابَةٍ (Particles of dust/soil)

Fourth Part - A collection of Quranic verses related to a topic or heading

- A collection of Quranic verses related to a topic or heading—this part shows us how we can benefit from other Quranic verses that are relevant to a specific topic or heading.
- 20 Quranic verses describing Hell and its terrors (in Arabic and Urdu)
- (1: Surah) Surah An-Naba (78:21-23)
Arabic: ۞ لِّلطَّاغِيْنَ مَآبًا ۞ لِّلَّذِيْنَ فِيْهَا اَحْقَابًا ۞ ۞
Surely Hell is lying in wait. (21) A place of return for the rebellious, (22) in which they will remain for long periods. (23)
- (2: Surah) An-Nisa (4:56)
Arabic: ۞ اِنَّ الَّذِيْنَ كَفَرُوْا بِآيٰتِنَا سَوْفَ نُصَلِّيْهِمْ نَارًا ۞ كَلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا ۞ غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۞ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا ۞
Indeed those who disbelieve in Our signs, We shall soon admit them to the Fire. Whenever their skins are burned, We shall replace them with other skins so that they taste the punishment. Indeed, Allah is Mighty, Wise.
- (3: Surah) Surah Al-Muddathir (74:26-30)
Arabic: ۞ سَآصِلِيْهِ سَقَرٌ ۞ وَّ مَا اَدْرٰكُ مَا سَقَرٌ ۞ لَا تُنْقِيْ وَ لَا تَذَرُ ۞ ۞
لَوَاحِةٌ لِّلْبَشْرِ ۞ ۞ عَلِيْهَا تِسْعَةَ عَشْرَ ۞ ۞
I will cast him into Saqar. (26) And what will make you know what Saqar is? (27) It leaves nothing nor does it spare. (28) It scorches humans. (29) Over it are nineteen (angels). (30)
- (4: Surah) Surah Al-Balad (90:19-20)
Arabic: ۞ وَ الَّذِيْنَ كَفَرُوْا بِآيٰتِنَا هُمْ اَصْحٰبُ الْمَشْأَمَةِ ۞ ۞ عَلِيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۞ ۞
And those who disbelieved in Our signs, they are the people of the left. (19) Over them will be closed fire. (20)
- (5: Surah) Surah Az-Zumar (39:16)
Arabic: ۞ لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَ مِنْ تَحْتِهِمْ ظُلَلٌ ۞ ۞ ذٰلِكَ يُخَوِّفُ اللّٰهَ بِهٖ عِبَادَةَ ۞
يُعِبَادُوْنَ فَاتَّقُوْنَ ۞ ۞
Over them are coverings of fire and below them coverings. Allah warns His slaves with this. O My slaves! So fear Me.

- (6: Surah) Surah Al-Baqarah (2:24)

Arabic: فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَ قُودُهَا النَّاسُ وَ الْحِجَارَةُ ۗ أَعِدَّتْ لِلْكَافِرِينَ ۝٢٤

But if you do not, and you can never do, then fear the fire whose fuel is men and stones, prepared for the disbelievers.

- (7: Surah) Surah At-Tawbah (9:35)

Arabic: يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ ۗ هَذَا ۗ مَا كُنْتُمْ تَكْتُمُونَ ۝٣٥

The day it will be heated in the Fire of Hell, then their foreheads, sides and backs will be branded with it. (It will be said:) This is what you accumulated for yourselves, so taste what you used to accumulate.

- (8: Surah) Surah Maryam (19:68-70)

Arabic: فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَ الشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝٦٨ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِيبًا ۝٦٩ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلِيًّا ۝٧٠

So by your Lord, We will surely gather them and the devils; then We will bring them around Hell upon their knees. (68) Then, from every group, We will definitely separate those who were most rebellious against the Merciful. (69) Then We know best who most deserves to be burned therein. (70)

- (9: Surah) Surah Al-Ma'arij (70:15-16)

Arabic: كَلَّا ۗ إِنَّهَا لَطِيۤءٌ ۝١٥ نَزَّاعَةٌ لِّلشَّوٰى ۝١٦

Never! It is a blazing Fire, (15) that strips off the scalps. (16)

- (10: Surah) Surah Al-A'raf (7:41)

Arabic: لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَ مِنْ فَوْقِهِمْ غَوَاشٍ ۗ وَ كَذٰلِكَ نَجْزِي الظَّالِمِينَ ۝٤١

For them there is a bed in Hell and coverings of fire above them. And thus do We recompense the wrongdoers.

- (11: Surah) Surah Ibrahim (14:49-50)

Arabic: وَ تَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۝٤٩ سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَ تَغْشَىٰ وُجُوهُهُمُ النَّارُ ۝٥٠

And you will see the criminals that Day, chained together, (49) their garments made of pitch, and the Fire covering their faces. (50)

- (12: Surah) Surah Al-Hijr (15:43-44)

Arabic: **وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ۝٤٣ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّفْسُومٌ ۝٤٤**

And surely Hell is their appointed place, all together. (43) It has seven gates, for every gate is a portion of them assigned. (44)

- (13: Surah) Surah Al-Isra (17:97)

Arabic: **وَ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَ مَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ وَ نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَ ۖ وَ بُكْمًا وَ صُمًّا ۚ مَاؤِبَهُمْ جَهَنَّمُ ۚ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ۝٩٧**

And whomever Allah guides, he is truly guided. But whomever He lets go astray, you will find no ally for them besides Him. And We shall gather them on the Day of Judgment on their faces, blind, dumb, and deaf. Their abode is Hell; whenever it subsides, We shall intensify its heat for them.

- (14: Surah) Surah An-Nur (24:57)

Arabic: **لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۗ وَ مَاؤِبَهُمُ النَّارُ ۖ وَ لَيْسَ الْمَصِيرُ ۝٥٧**

Never think those who disbelieve can escape in the land. Their place is the Fire, and surely it is a terrible destination.

- (15: Surah) Surah Al-Ghashiyah (88:4-7)

Arabic: **تَصَلَّىٰ نَارًا حَامِيَةً ۝٤ تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۝٥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ ۝٦ لَا يُغْنِي عَنْهُمْ مِنَ الْجُوعِ ۝٧**

They will enter a blazing fire. (4) They will be given to drink from a boiling spring. (5) They will have no food except dry, thorny plants (6) which will neither fatten nor satisfy hunger. (7)

- (16: Surah) Surah Al-Infitar (82:14-16)

Arabic: **وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝١٤ يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝١٥ وَ مَا هُمْ عَنْهَا بِغَائِبِينَ ۝١٦**

Indeed, the wicked will be in Hellfire. (14) They will enter it on the Day of Recompense. (15) And they will never be absent from it. (16)

- (17: Surah) Surah Al-Buruj (85:10)

Arabic: **إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيقِ ۝١٠**

Indeed, those who persecuted the believing men and believing

women, then did not repent, for them is the punishment of Hell and the punishment of the burning fire.

- (18: Surah) Surah Al-Humazah (104:6-7)

Arabic: نَارُ اللَّهِ الْمَوْقُودَةُ ۝۶ الَّتِي تَطَّلُعُ عَلَى الْأَفْئِدَةِ ۝۷

It is Allah's kindled Fire (6) which reaches the hearts. (7)

- (19: Surah) Surah Al-Furqan (25:11-12)

Arabic: بَلْ كَذَّبُوا بِالسَّاعَةِ ۝۱ وَاعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝۱۱ إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ۝۱۲

But they denied the Hour, and We have prepared a blazing Fire for those who deny the Hour. (11) When it sees them from a distant place, they will hear its fury and roaring. (12)

- (20: Surah) Surah Al-Mutaffifin (83:15-16)

Arabic: كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ۝۱۵ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۝۱۶

No! That Day, they will surely be veiled from their Lord. (15)

Then they will indeed enter the Hellfire. (16)

- These verses clarify the severity and horror of Hell and remind of the consequences of disbelief and rebellion.

And the following 20 verses beautifully describe the eternal happiness and blessings for the righteous in Paradise:

- (1: Surah) Surah Al-Baqarah (2:25)

Arabic: وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۝۱ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا أَلْقَوْا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۝۱ وَآتُوا بِهِ مُتَشَابِهًا ۝۲ وَ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۝۳ وَ هُمْ فِيهَا خَالِدُونَ ۝۲۵

And give glad tidings to those who believe and do good deeds that for them are gardens beneath which rivers flow. Whenever they are provided with a fruit therefrom, they will say, "This is what we were provided with before." And they will be given things in resemblance. And for them are purified spouses and they will abide therein forever.

- (2: Surah) Surah An-Nisa (4:57)

Arabic: وَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۝۵۷ خَالِدِينَ فِيهَا أَبَدًا ۝۵۸ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۝۵۹ وَ نُدْخِلُهُمْ ظِلًّا ظَلِيلًا ۝۶۰

And those who believed and did good deeds, We will admit them to gardens beneath which rivers flow, abiding therein forever. For

them are purified spouses therein, and We will admit them into deep shade.

- (3: Surah) Surah Aal-e-Imran (3:15)

Arabic: **قُلْ أُو۟سِب۟غِكُم۟ بِخَيْرٍ مِّنۢ ذٰلِكُمْ ۗ لِّلَّذِينَ اٰتَقُوا۟ عِنۡدَ رَبِّهِمْ جَنَّٰتٍۭ تَجْرِيۡ مِنْ تَحْتِهَا۟ الْاَنْهَارُ خٰلِدِيۡنَ فِيۡهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنۡ اللّٰهِ ۗ وَاللّٰهُ بَصِيۡرٌۢ بِالْعِبَادِ ۝۱۵**

Say, "Shall I inform you of something better than that?" For those who fear Allah, there are gardens with their Lord, beneath which rivers flow, they will abide therein forever, and have purified spouses and Allah's pleasure. And Allah is All-Seeing of His servants.

- (4: Surah) Surah Al-Kahf (18:31)

Arabic: **اُولٰٓئِكَ لَهُمْ جَنَّٰتٌۭ عَدۡنٍۭ تَجْرِيۡ مِنْ تَحْتِهَا۟ الْاَنْهَارُ يُحَلَّوۡنَ فِيۡهَا مِنْ اَسَاوِرَ مِنْۢ ذَهَبٍۭ وَيَلْبَسُوۡنَ ثِيَابًا خُضْرًا مِّنۡ سُنۡدُسٍۭ وَّاسْتَبْرَقٍۭ مُّتَّكِيۡنَ فِيۡهَا عَلٰى الْاَرَآئِكِ ۗ نِعۡمَ الثَّوَابُ ۗ وَحَسَنَتۡ مُّرْتَفَقًا ۝۳۱**

For them are Gardens of Everlasting Residence beneath which rivers flow. They will be adorned therein with bracelets of gold, and wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. What a wonderful reward and an excellent resting place.

- (5: Surah) Surah Al-Hajj (22:23)

Arabic: **اِنَّ اللّٰهَ يُدۡخِلُ الَّذِيۡنَ اٰمَنُوۡا وَاَعَمَلُوا الصّٰلِحٰتِ جَنَّٰتٍۭ تَجْرِيۡ مِنْ تَحْتِهَا۟ الْاَنْهَارُ يُحَلَّوۡنَ فِيۡهَا مِنْ اَسَاوِرَ مِنْۢ ذَهَبٍۭ وَّ لُوۡلُؤًا ۗ وَ لِبَاسُهُمْ فِيۡهَا حَرِيۡرٌۢ ۝۲۳**

Indeed Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Therein they will be adorned with bracelets of gold and pearl, and their garments therein will be silk.

- (6: Surah) Surah Muhammad (47:15)

Arabic: **مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۗ فِيهَا اَنْهَارٌۭ مِنْۢ مَّآءٍ غَيْرِ اَسِيۡنٍ ۗ وَاَنْهَارٌۭ مِنْۢ لَّبَنٍۭ لَّمۡ يَتَغَيَّرۡ طَعْمُهُ ۗ وَاَنْهَارٌۭ مِنْۢ حَمۡرٍۭ لَّذِيۡةٍۭ لِّلشَّرِبِيۡنَ ۗ وَاَنْهَارٌۭ مِنْۢ عَسَلٍۭ مُّصَفًّۭى ۗ**

The example of Paradise which the righteous are promised: In it are rivers of water unaltered, rivers of milk whose taste does not change, rivers of wine delicious to those who drink, and rivers of purified honey.

- (7: Surah) Surah Ar-Rahman (55:46-48)

Arabic: **وَلِمَنۢ خَافَ مَقَامَ رَبِّهِۦ جَنَّٰتٍۭ ۝۴۶ ۗ فَبَآئِيَ الْاٰءِ رَبِّكُمَا تُكَذِّبِيۡنَ ۝۴۷**

And for he who feared standing before his Lord, there will be two Gardens. (46) Both with spreading branches. (48)

- (8: Surah) Surah Ar-Rahman (55: 70,72)
Arabic: ۞۞۷۲ خَيْرَاتٌ فِي الْخِيَامِ ۞۞۷۰ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ۞۞۷۲
In them are good and beautiful mates. (70) Pure maidens sheltered in tents. (72)
- (9: Surah) Surah Al-Waqi'ah (56:10-12)
Arabic: ۞۞۱۰ وَ السَّيِّقُونَ السَّيِّقُونَ ۞۞۱۰ أُولَئِكَ الْمُقَرَّبُونَ ۞۞۱۱ فِي جَنَّاتِ النَّعِيمِ ۞۞۱۲
And the foremost, the foremost. (10) Those are the ones brought near. (11) In Gardens of Pleasure. (12)
- (10: Surah) Surah Al-Waqi'ah (56:20-21)
Arabic: ۞۞۲۰ وَ فَاكِهِةٍ مِّمَّا يَتَخَيَّرُونَ ۞۞۲۰ وَ لَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۞۞۲۱
And fruit of whatever they choose. (20) And the flesh of birds of what they desire. (21)
- (11: Surah) Surah Ad-Dahr (76:13-14)
Arabic: ۞۞۱۳ لَا يَرَوْنَ فِيهَا شَمْسًا وَ لَا زَمَهْرِيرًا ۞۞۱۳ وَ دَانِيَةً عَلَيْهِمْ ظِلُّهَا وَ ذُلَّتْ قُطُوفُهَا ۞۞۱۴
تَذَلَّلًا ۞۞۱۴
There, they will not see any sun nor bitter cold. (13) And its shades will be lowered upon them, and its fruits will be made easily reachable. (14)
- (12: Surah) Surah Ad-Dahr (76:15-16)
Arabic: ۞۞۱۵ وَ يُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَ أَكْوَابٍ كَانَتْ قَوَارِيرًا ۞۞۱۵
فِضَّةً قَدْرًا وَهَا تَقْدِيرًا ۞۞۱۶
They will be served upon with vessels of silver and cups that are crystal—(15) crystal made of silver, perfectly measured. (16)
- (13: Surah) Surah Al-Mutaffifin (83:22-23)
Arabic: ۞۞۲۲ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۞۞۲۲ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ۞۞۲۳
Verily, the righteous will be in bliss. (22) Reclining on couches, they will see. (23)
- (14: Surah) Surah Al-Ghashiyah (88:8-12)
Arabic: ۞۞۸ وَجُوهٌ يُّؤَمِّدُ نَاعِمَةٌ ۞۞۸ لِسْعِهَا رَاضِيَةٌ ۞۞۹ فِي جَنَّةٍ عَالِيَةٍ ۞۞۱۰ لَا تَسْمَعُ ۞۞۱۰
فِيهَا لَا غَيَةَ ۞۞۱۱ فِيهَا عَيْنٌ جَارِيَةٌ ۞۞۱۲
That Day, some faces will be joyful, (8) satisfied with their effort, (9) in a high garden, (10) where they will not hear any idle talk, (11) and in it is a flowing spring. (12)

- (15: Surah) Surah Ar-Rahman (55:54-56)
 Arabic: مُتَّكِنِينَ عَلَى فُرُشٍ بَطَّانِيهَا مِنْ إِسْتَبْرَقٍ ۖ وَجَنَا الْجَنَّتَيْنِ دَانٍ ۚ ٥٤ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٥٥ فِيهِنَّ فَصِيرَاتُ الطَّرْفِ ۗ لَمْ يَطْمِئِنَّهُنَّ أَنَسٌ قَبْلَهُمْ وَلَا جَانٌّ ٥٦
 Reclining on couches lined with silk, the fruits of both gardens will be near at hand. (54) So which of the favors of your Lord will you deny? (55) In them will be women of modest gaze whom neither man nor jinn has touched before. (56)
- (16: Surah) Surah Ar-Rahman (55:68-69)
 Arabic: فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٦٩
 In both of them are fruits, date palms, and pomegranates. (68) So which of the favors of your Lord will you deny? (69)
- (17: Surah) Surah Az-Zariyat (51:15-16)
 Arabic: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ١٥ أَخَذِينَ مَا أَرْتَهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ١٦
 Indeed, the righteous will be among gardens and springs, (15) receiving what their Lord gives them. Indeed, they were doers of good before that. (16)
- (18: Surah) Surah Al-Mutaffifin (83:24-26)
 Arabic: نَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ٢٤ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ٢٥ خَتْمُهُ مِسْكٌ ۗ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ٢٦
 You will recognize in their faces the glow of bliss. (24) They will be given to drink pure wine sealed. (25) Its seal will be musk—so for this let the aspirers aspire. (26)
- (19: Surah) Surah Az-Zumar (39:73-74)
 Arabic: وَسَيَقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۗ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ٧٣ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۗ فَنِعْمَ أَجْرُ الْعَامِلِينَ ٧٤
 And those who feared their Lord will be led to Paradise in groups, until when they reach it and its gates are opened and its keepers say, "Peace be upon you! You have become pure, so enter it to abide eternally." (73) And they will say, "All praise is due to Allah who kept His promise to us and made us inherit the land, so we may dwell in Paradise wherever we wish. So excellent is the reward of the doers." (74)

- (20: Surah) Surah At-Tur (52:17-19)

Arabic: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝١٧ فَكِهِينَ بِمَا آتَاهُم رَّبُّهُمْ ۝١٨ وَوَقَّاهُمْ رَبُّهُمْ ۝١٩ عَذَابَ الْجَحِيمِ ۝١٨ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝١٩

Indeed, the righteous will be in gardens and blessings, (17) enjoying what their Lord has given them, and their Lord will have protected them from the punishment of Hellfire. (18) (It will be said:) "Eat and drink in satisfaction for what you used to do." (19)

These verses describe the scenes of the Day of Judgment:

- (1: Surah) Surah Az-Zalzalah (99:1-2)

Arabic: إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝٢ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝٣

English: When the earth is shaken with its [final] earthquake (1) and the earth throws out its burdens (2) and man says, "What is [the matter] with it?" (3)

- (2: Surah) Surah Al-Qari'ah (101:1-3)

Arabic: الْقَارِعَةُ ۝١ مَا الْقَارِعَةُ ۝٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝٣

English: The Striking Calamity (1) What is the Striking Calamity? (2) And what will make you know what the Striking Calamity is? (3)

- (3: Surah) Surah Al-Hajj (22:1-2)

Arabic: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۝١ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝٢ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْصِعَةٍ ۝٣ عَمَّا أَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكَرَىٰ وَ مَا هُمْ بِسُكَرَىٰ وَ لَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝٤

English: O mankind! Fear your Lord. Truly, the earthquake of the Hour is a tremendous thing (1) On the Day you see it, every nursing mother will forget her nursling, and every pregnant woman will drop her load, and you will see people as if they are drunk, though they are not drunk; but the punishment of Allah is severe (2)

- (4: Surah) Surah At-Takwir (81:1-6)

Arabic: إِذَا الشَّمْسُ كُوِّرَتْ ۝١ وَإِذَا النُّجُومُ انْكَدَرَتْ ۝٢ وَإِذَا الْجِبَالُ سُيِّرَتْ ۝٣ وَإِذَا الْعِشَارُ عُطِّلَتْ ۝٤ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝٥ وَإِذَا الْبِحَارُ سُجِّرَتْ ۝٦

English: When the sun is wrapped up (1) and when the stars fall,

losing their luster (2) and when the mountains are set in motion (3) and when the pregnant camels are neglected (4) and when the wild beasts are gathered (5) and when the seas are filled with flame (6)

- (5: Surah) Surah Al-Inshiqaq (84:3-5)

Arabic: وَإِذَا الْأَرْضُ مُدَّتْ ۝٣ وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ ۝٤ وَ أَدْنَتْ لِرَبِّهَا وَ حُفَّتْ ۝٥

English: And when the earth is stretched forth (3) and has cast out all that was in it and became empty (4) and has listened and submitted to its Lord—and was obligated to do so. (5)

- (6: Surah) Surah Al-Ma'arij (70:6-8)

Arabic: إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝٦ وَ نَرَاهُ قَرِيبًا ۝٧ يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ۝٨

English: They see it [the Day] as distant, (6) but We see it as near (7) The Day the sky will be like molten brass (8)

- (7: Surah) Surah Al-Haqqah (69:13-15)

Arabic: فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ ۝١٣ وَ حُمِلَتِ الْأَرْضُ وَ الْجِبَالُ فَدُكَّتَا دَكَّةً ۝١٤ وَاحِدَةً ۝١٥ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝١٥

English: Then when the Trumpet is blown with a single blast (13) and the earth and the mountains are lifted and leveled with one blow (14) then on that Day, the Event will occur (15)

- (8: Surah) Surah Az-Zumar (39:67)

Arabic: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۝٦٧ وَ الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۝٦٨ سُبْحٰنَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ ۝٦٧

English: And they did not appraise Allah with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glorified is He and exalted above what they associate with Him.

- (9: Surah) Surah Al-Waqi'ah (56:4-6)

Arabic: إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝٤ وَ بُسَّتِ الْجِبَالُ بَسًّا ۝٥ فَكَانَتْ هَبَاءً مُنْبَثًّا ۝٦

English: When the earth is shaken with a [violent] shaking (4) and the mountains are crumbled to pieces (5) so they become scattered dust (6)

- (10: Surah) Surah An-Naba (78:18-20)

Arabic: يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۝١٨ وَ فَتُحَتِّ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝١٩ وَ سَيَّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝٢٠

English: The Day the Trumpet is blown and you will come forth in

multitudes (18) and the sky will be opened and will become gateways (19) and the mountains will be moved and will become a mirage (20)

- (11: Surah) Surah At-Takwir (81:7-14)

Arabic: وَإِذَا النُّفُوسُ زُوِّجَتْ ٠٠٧ وَ إِذَا الْمَوْءِدَةُ سُئِلَتْ ٠٠٨ بِأَيِّ ذَنْبٍ قُتِلَتْ ٠٠٩ وَ إِذَا الصُّحُفُ نُشِرَتْ ٠٠١٠ وَ إِذَا السَّمَاءُ كُشِطَتْ ٠٠١١ وَ إِذَا الْجَحِيمُ سُعِرَتْ ٠٠١٢ وَ إِذَا الْجَنَّةُ أُرْفِتْ ٠٠١٣ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ٠٠١٤

English: And when the souls are paired (7) and when the girl who was buried alive is asked (8) for what sin she was killed (9) and when the records are spread (10) and when the sky is stripped away (11) and when Hell is set ablaze (12) and when Paradise is brought near (13) then every soul will know what it has brought (14)

- (12: Surah) Surah Al-Muddathir (74:8-10)

Arabic: فَإِذَا نُفِرَ فِي النَّافُورِ ٠٠٨ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٠٠٩ عَلَى الْكَافِرِينَ غَيْرٌ ٠٠١٠ يَسِيرٌ

English: So when the trumpet is blown (8) then that Day will be a difficult day (9) for the disbelievers, not easy (10)

- (13: Surah) Surah Abasa (80:33-37)

Arabic: فَإِذَا جَاءَتِ الصَّاخَّةُ ٠٠٣٣ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ٠٠٣٤ وَ أُمِّهِ وَ أَبِيهِ ٠٠٣٥ وَ صَاحِبَتِهِ وَ بَنِيهِ ٠٠٣٦ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ٠٠٣٧

English: But when the deafening blast comes (33) on that Day a man will flee from his brother (34) and his mother and his father (35) and his spouse and his children (36) Every person that Day will have an affair to occupy him (37)

- (14: Surah) Surah Al-Inshiqaq (84:6-8)

Arabic: يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ ٠٠٦ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ٠٠٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ٠٠٨

English: O man! You are laboring toward your Lord with [great] exertion and will meet Him (6) So, as for him who is given his record in his right hand (7) he will be judged with an easy account (8)

- (15: Surah) Surah An-Nazi'at (79:6-9)

Arabic: يَوْمَ تَرْجُفُ الرَّاجِفَةُ ٠٠٦ تَتَّبِعُهَا الرَّادِفَةُ ٠٠٧ قُلُوبٌ يَّوْمَئِذٍ وَاجِفَةٌ ٠٠٨ أَبْصَارُهَا خَاشِعَةٌ ٠٠٩

English: The Day the quaking one (earthquake) will quake (6) followed by another (7) Hearts that Day will tremble (8) their eyes will be humbled (9)

- (16: Surah) Surah Al-Haqqah (69:16-17)

Arabic: وَ انشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝١٦ وَ الْمَلَكُ عَلَىٰ اَرْجَائِهَا ۝١٧ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ۝١٧

English: And the sky will be rent asunder, for that Day it will be fragile (16) And the angels will be on its sides, and eight will carry the Throne of your Lord above them that Day (17)

- (17: Surah) Surah Al-Mursalat (77:8-10)

Arabic: ۝٨ فَاِذَا النُّجُومُ طُمِسَتْ ۝٩ وَ اِذَا السَّمَاءُ فُرِجَتْ ۝١٠ وَ اِذَا الْجِبَالُ نُسِفَتْ ۝١٠

English: So when the stars are obliterated (8) and when the sky is split apart (9) and when the mountains are blown away (10)

- (18: Surah) Surah Al-Ma'arij (70:11-14)

Arabic: ۝١١ يُبْصَرُونَهُمْ ۝١٢ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝١٣ وَ صَاحِبَتِهِ وَ اَخِيهِ ۝١٤ وَ فَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝١٣ وَ مَنْ فِي الْاَرْضِ جَمِيعًا ۝١٤ ثُمَّ يُنْجِيهِ ۝١٤

English: They will be made to see each other; the criminal would wish that he could ransom himself from the punishment of that Day by his sons (11) and his spouse and his brother (12) and his kindred who sheltered him (13) and all that is on earth so it could save him (14)

- (19: Surah) Surah Az-Zalzalah (99:6-8)

Arabic: ۝٦ يَوْمَئِذٍ يَصْدُرُ النَّاسُ اَسْتَاتًا لِّيُرَوَّا اَعْمَالَهُمْ ۝٧ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا ۝٨ يَرَهُ ۝٧ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا ۝٨ يَرَهُ ۝٨

English: That Day mankind will proceed in scattered groups to be shown their deeds (6) So whoever does an atom's weight of good will see it (7) and whoever does an atom's weight of evil will see it (8)

- (20: Surah) Surah Al-Infitar (82:1-5)

Arabic: ۝١ اِذَا السَّمَاءُ انْفَطَرَتْ ۝٢ وَ اِذَا الْكُوَاكِبُ اِنْتَثَرَتْ ۝٣ وَ اِذَا الْبِحَارُ فُجِرَتْ ۝٤ وَ اِذَا الْقُبُورُ بُعْثِرَتْ ۝٥ وَ اِذَا النَّفْسُ مِمَّا قَدَّمَتْ وَ اَخَّرَتْ ۝٥

English: When the sky breaks apart (1) and when the stars fall, scattering (2) and when the seas are erupted (3) and when the graves are overturned (4) then a soul will know what it has put forth and kept back (5) *

Fifth Part - Tafseer bil-Qur'an

Tafseer bil-Qur'an from "Adhwa ul-Bayan"

"And regarding the creation of man from nothing, Allah Almighty says: ﴿وَحَلَقْنَاكُمْ أَزْوَاجًا﴾ [78:8] Meaning, He created you in various types, as Allah Almighty also says: ﴿قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ﴾ [36:79] ﴿بِكُلِّ حَلْقٍ عَلِيمٌ﴾

And as for reviving the dead in this world, Allah Almighty states: ﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾ [78:9]

And "subaat" means: to stop movement; some have said it means death, that is, it is a minor form of death. Allah Almighty has called it "wafat" (taking the soul) as well, as He said: ﴿اللَّهُ يَتَوَفَّى﴾ [39:42] ﴿الْأَنْفُسَ جِئِنَ مَوْتِهَا وَالتِّي لَمْ تَمُتْ فِي مَنَامِهَا﴾

And Allah Almighty said: ﴿وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ﴾ [6:60] ﴿يَبْعَثُكُمْ فِيهِ﴾

All of this is similar to the stories of the murdered man from Bani Isra'il and the birds of Ibrahim (peace be upon him).

All these are verses regarding resurrection (ba'ath), which are presented collectively.

And Ibn Kathir said, this is like Allah's statement: ﴿يَوْمَ يَأْتِ لَا تَكَلِّمُ﴾ [11:105] ﴿نَفْسٌ إِلَّا بِإِذْنِهِ﴾

And likewise Allah's saying: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [2:255]

The reality is that all of these indicate that on that Day, nobody will have any authority or power, even to utter a single word—except him to whom Allah grants permission, as He says: ﴿لِمَنْ الْمُلْكُ﴾ [40:16] ﴿الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

Allah's statement: ﴿ذَلِكَ الْيَوْمُ الْحَقُّ﴾ [An-Naba: 39],

This is the Day of Resurrection. Here, "ذلك" (that) is used for pointing, though the matter is near, either due to the distance in time, or because of its greatness and majesty, as Allah says: ﴿الْم ذَلِكَ﴾ [2:1-2] ﴿الْكِتَابُ﴾

And in this, there's a reference back to the start of the Surah, when

people were asking each other with surprise or denial about the Day of Resurrection, so they will then truly know. That is the true Day, and there is no doubt or ambiguity in it, and they will see it with their own eyes. *

Sixth Part – Hadith in tafseer

Part One – A Compilation of Hadith Gathered by Arshad Basheer Madani

Part Two – Hadith Found in Tafseer Sources

Studying the collection of hadith that correspond to the themes and topics of each surah provides greater clarity and illumination to the meanings of the Qur'anic verses. This process helps one understand the deep connection between the Qur'an and the Sunnah and enhances the interpretation of the verses.

- Arabic:
عَنْ أَنَسٍ، أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ قَائِمَةٌ؟ قَالَ: "وَيْلَكَ، وَمَا أَعَدَدْتُ لَهَا؟ قَالَ: مَا أَعَدَدْتُ لَهَا إِلَّا أَنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: إِنَّكَ مَعَ مَنْ أَحَبَبْتَ" فَقُلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: نَعَمْ، فَفَرِحْنَا يَوْمَئِذٍ فَرَحًا ... ((شَدِيدًا ...))
- English: Anas narrated: A man from among the desert Arabs came to the Prophet ﷺ and asked, "O Messenger of Allah, when will the Hour be established?" The Prophet said, "Woe to you! What have you prepared for it?" He replied, "I have not prepared anything except that I love Allah and His Messenger." The Prophet ﷺ said, "You will be with those whom you love." We asked, "And us too?" He said, "Yes." So we were very happy that day.

About hoor

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلِقَابُ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعُ قَدَمٍ مِنَ الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ، لِأَضَاءَتِ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَنْصِيفُهَا، يَعْنِي: الْخِمَارَ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا"

سیدنا انس^{رض} سے روایت ہے کہ نبی کریم ﷺ نے فرمایا کہ: "اللہ کے راستے میں جہاد کے لیے ایک صبح یا ایک شام سفر کرنا دنیا اور جو کچھ اس میں ہے، سے بڑھ کر ہے اور جنت میں تمہاری ایک کمان کے برابر جگہ یا ایک قدم کے فاصلے کے برابر جگہ دنیا اور جو کچھ اس میں ہے، سے بہتر ہے اور اگر جنت کی عورتوں میں سے کوئی عورت روئے زمین کی طرف جھانک کر دیکھ لے تو آسمان سے لے کر زمین تک منور کر

دے اور ان تمام کو خوشبو سے بھر دے اور اس کا دوپٹہ " دنیا وما فیہا " سے بڑھ کر ہے۔"

Narrated Anas: The Prophet said: "A forenoon journey or an afternoon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

وَلَوْ أَنَّ امْرَأَةً مِّنْ نِّسَاءِ أَهْلِ الْجَنَّةِ - اظَّلَعَتْ إِلَى الْأَرْضِ لِأَضَاءِهَا مَا بَيْنَهُمَا
((رواه)) (وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا وَلَنَصِيفُهَا يَعْنِي الْخِمَارَ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا
البخاری: کتاب الرقاق، باب صفة الجنة والنار

The Prophet ﷺ said, "If a woman from among the women of Paradise were to look toward the earth, she would illuminate everything between the east and the west, and it would be filled with fragrance. Indeed, the veil on her head is better than the world and all that is in it".

(Sahih al-Bukhari, Book of Heart-Softening Narrations, Chapter on the

Description of Paradise and Hell) The Prophet also said, "If a woman of Paradise were to look down upon the people of the earth, everything between them would be illuminated".

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " لَتُؤَدَّنَ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجُلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ " ((

Translation: Abu Huraira reported Allah's Messenger (ﷺ) as saying: "Rights will certainly be restored to those entitled to them on the Day of Resurrection, (to the point that) even the hornless sheep will lay claim upon the horned one."

عَنْ أَبِي هُرَيْرَةَ - قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) لَتُؤَدَّنَ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ - رواه مسلم: كتاب البر والصلة، باب تحريم) (حَتَّى يُقَادَ لِلشَّاةِ - الْجُلْحَاءِ مِنَ الشَّاةِ - الْقَرْنَاءِ - الظلم

Narrated Abu Huraira (may Allah be pleased with him): The Messenger of Allah ﷺ said, "The rights will surely be restored to their rightful owners on the Day of Judgment, to the extent that a hornless goat will get retribution from a goat with horns"

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ، قَالَ: أَرْبَعُونَ يَوْمًا، قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ شَهْرًا، قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً، قَالَ: أَبَيْتُ، قَالَ: ثُمَّ يُنْزَلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ

كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبْلَى إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ
الذَّنْبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ))

Narrated Abu Huraira said: "Allah's Messenger said, 'Between the two sounds of the trumpet, there will be forty.'" Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338).

1. Between the Two Blows of the Trumpet

Narrated Abu Huraira (may Allah be pleased with him): The Messenger of Allah ﷺ said, "Between the two blowings of the Trumpet, there will be forty." They asked, "O Abu Huraira, forty days?" He said, "I cannot say anything." They asked, "Forty years?" He said, "I cannot say

anything.” They asked, “Forty months?” He said, “I cannot say anything.” Then Allah will send down rain from the sky, and the dead bodies will grow like vegetation grows. Nothing of the human body remains except one bone, which is the tailbone, and from it, the entire body will be reassembled on the Day of Resurrection.”

((عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كَيْفَ أَنْعَمُ
 وَصَاحِبُ الْقَرْنِ قَدِ التَّقَمَ الْقَرْنَ وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ فَيَنْفُخُ "،
 فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُمْ: قُولُوا:
 " حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا))

Translation: Abu Sa'eed narrated: The Messenger of Allah (s.a.w) said: 'How can I be comfortable when the one with the horn is holding it to his lip, his ears listening for when he will be ordered to blow, so he can blow.' It was as if that was very hard upon the Companions of the Prophet (s.a.w), so he said to them: 'Say: "Allah is sufficient for us and what a good protector He is, and upon Allah we rely"'.

Jami` at-Tirmidhi , Chapters on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara' , Chapter: What Has Been Related About the Matter of the Sur, Hadith 2431, [Abu' Eisa said:] This Hadith

is Hasan. This Hadith has been reported through other routes from 'Atiyyah, from Abu Sa'eed [AlKhudri] from the Prophet SAW, similarly.

2. Angel Israfil's Readiness to Blow the Trumpet
Narrated Abu Sa'id al-Khudri (may Allah be pleased with him): The Messenger of Allah ﷺ said, "How can I be at ease when the Angel of the Trumpet, Israfil, has placed his mouth upon the Trumpet, bent his forehead, and is listening attentively, waiting for the command to blow it?" They asked, "What should we say, O Messenger of Allah?" He replied, "Say: 'Allah is sufficient for us, and He is the best disposer of affairs (حسبنا الله ونعم الوكيل).'"

(Sunan al-Tirmidhi 2431, Hasan)

Unit 1: Proof for the Day of Resurrection (Ayaat 1-5)

1. Resurrection and Accountability

- Narrated Abu Huraira: The Prophet ﷺ said, "The people will be resurrected on the Day of Judgment barefoot, naked, and uncircumcised." (Sahih al-Bukhari 6527, Muslim 2859)

((عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرُلًا"، قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللَّهِ: الرَّجَالُ

وَالنِّسَاءُ يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالَ: "الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ))

Translation: Narrated `Aisha: Allah's Apostle said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Apostle! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that"

((عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ، إِلَّا هَلَكَ"، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ سورة الانشقاق آية ٧-٨ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا ذَلِكَ الْعَرَضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ، إِلَّا عُذِّبَ))

Translation: Narrated `Aisha: Allah's Apostle, said, "None will be called to account on the Day of Resurrection, but will be ruined." I said "O Allah's Apostle! Hasn't Allah said: 'Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning? (84.7-8) -- Allah's Apostle said, "That (Ayat) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished".

.1 Questioning about Deeds

o Narrated Aisha: The Prophet ﷺ said, "Whoever is questioned on the Day of Resurrection will be punished."

((عَنْ أَبِي ذَرِّرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرِّرٍ حِينَ غَرَبَتِ الشَّمْسُ تَدْرِي: "أَيْنَ تَذْهَبُ، قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنَ فَيُؤْذَنُ لَهَا وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يُقْبَلُ مِنْهَا وَتَسْتَأْذِنَ فَلَا يُؤْذَنُ لَهَا، يُقَالُ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا فَذَلِكَ قَوْلُهُ تَعَالَى " وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ " سورة يس آية (٣٨))

Translation: Narrated Abu Dhar: The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of

(Allah) The Exalted in Might, The All- Knowing." (36.38)

Unit 2: Allah's Power and His Blessings in the Universe (Ayaat 6-16)

1. The Sun and Moon as Signs

o Narrated Abu Dharr: The Prophet ﷺ said, "Do you know where the sun goes?" They replied, "Allah and His Messenger know best." He said, "It goes and prostrates beneath the Throne."

Unit 3: The Horrors of the Day of Judgment and Punishment for Disobedient People (Ayaat 17-30)

((عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: "تُذْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ" ، قَالَ سُلَيْمُ بْنُ عَامِرٍ: فَوَاللَّهِ مَا أَذْرِي مَا يَعْنِي بِالْمِيلِ أَمْسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ، قَالَ: " فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِنْجَامًا" ، قَالَ: وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ .)

Translation: Miqdad b. Aswad reported: I heard Allah's Messenger (may peace be upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a

distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by " mile" the mile of the (material) earth or the instrument used for applying collyrium to the eye. (The Prophet is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle (ﷺ) pointed his hand towards his mouth.

1. The Terror of the Day of Judgment

- Narrated Abu Sa'id al-Khudri: The Prophet ﷺ said, "On the Day of Resurrection, the sun will be brought near the people to the extent of a mile, and people will sweat according to their deeds."

2. The Consequence of Rebellion and Disbelief

- Narrated Abdullah ibn Mas'ud: The Prophet ﷺ said, "The arrogant will be gathered on the Day of Resurrection like ants (Sahih Muslim 2865)

((عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الدَّرِّ فِي صُورِ الرِّجَالِ يَغْشَاهُمُ الدُّلُّ مِنْ كُلِّ مَكَانٍ، فَيُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَنْيَارِ،

يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طِينَةَ الْحَبَالِ " ، قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ))

'Amr bin Shu'aib narrated from his father, from his grandfather from the Prophet (s.a.w) who said:"The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called Bulas, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement."

Unit 4: Rewards for the Pious in Paradise and Warning of Punishment
(Ayaat 31-40)

((عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ
اللَّهُ: "أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ
عَلَى قَلْبٍ بَشَرٍ فَافْرَعُوا إِنْ شِئْتُمْ" فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ))

Translation: Narrated Abu Huraira: Allah's Apostle said, "Allah said, "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being." If you wish, you can recite this Ayat from the Holy Qur'an:--"No soul knows

what is kept hidden for them, of joy as a reward for what they used to do." (32.17)

1. Rewards in Paradise

Narrated Abu Huraira: The Prophet ﷺ said, "Allah has prepared for His righteous servants in Paradise what no eye has seen, no ear has heard, and no heart has conceived." (Sahih al-Bukhari 3244, Muslim 2824)

((عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "إِنَّ فِي الْجَنَّةِ لَشَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا"))

Translation: Anas bin Malik (may Allah be pleased with him) reported that the Prophet ﷺ said, "In Paradise, there is a tree under whose shade a rider could travel for a hundred years and not reach the end of it."

Translation: Narrated Anas bin Malik: The Prophet said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it."

2. Description of Paradise

Narrated Abu Sa'id al-Khudri: The Prophet ﷺ said, "In Paradise, there is a tree under whose shade a rider could travel for a hundred years and

still not cross it." (Sahih al-Bukhari 3251, Muslim 2826)

Translation:

These ahadith are in harmony with the themes of Surah An-Naba, which include the concept of resurrection on the Day of Judgment, the signs of Allah's creative power, the terrifying scenes of the Day of Resurrection, and the rewards for the righteous. Each hadith provides an authentic reference, presenting a detailed explanation of the fundamental messages of these verses.

A collection of 20 ahadith related to the key themes of Surah An-Naba, including their Arabic text, translation, and references. These ahadith are consonant with central topics such as the Day of Judgment, reflection on natural signs, the certainty of judgment, the distinction between believers and disbelievers, and Allah's ultimate authority.

1. Certainty of the Day of Judgment and Resurrection (قیامت اور بعثت) (کا یقین)

Arabic:

يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ، رَاغِبِينَ رَاهِبِينَ، وَاثْنَانِ عَلَى بَعِيرٍ، وَثَلَاثَةَ عَلَى بَعِيرٍ، وَأَرْبَعَةَ عَلَى بَعِيرٍ، وَعَشْرَةَ عَلَى بَعِيرٍ، وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَبِيثٌ مَعَهُمْ، حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا.

Translation:

People will be gathered in three ways: wishing or fearing (with hope or terror); two on a camel, three on a camel, four on a camel, and ten on a camel. The rest of them will be gathered by the Fire, spending the night with them where they stay, taking rest with them where they take rest, being with them in the morning wherever they are in the morning, and with them in the evening wherever they are in the evening.

Explanation: The Prophet ﷺ warned the companions about the signs of the Day of Judgment, the scenes of resurrection (hasher), and the matters of the unseen, so they would take heed and prepare themselves. In this hadith, three groups are mentioned: those seeking Allah's mercy, those who are fearful, and those whom the Fire will drag away.

2. Reflection on Natural Signs

- عن جابر بن عبد الله رضي الله عنه قال: قال رسول الله ﷺ: "من لا يشكر الناس لا يشكر الله."
- لا يشكر الله من لا يشكر الناس

The Prophet ﷺ taught us that praise and thanks to Allah should be offered in every situation and for everything, and part of fulfilling gratitude to Allah is showing gratitude to those who do any good for you.

In this hadith, the Messenger of Allah ﷺ says: "He who does not thank people does not thank Allah." This means Allah does not accept the gratitude of a servant who forgets the kindness done to him by others, is ungrateful for blessings, and does not show appreciation; because both actions are interconnected.

It is said that the meaning is: a person whose habit is to be ungrateful or not appreciate the favours of others, will also naturally be ungrateful for Allah's blessings and not truly thank Him, because he is accustomed to ingratitude. Additionally, it is said that whoever does not thank people is as if he does not thank Allah, even if he says he is thankful to Allah.

Emphasising gratitude towards people is important because, even though a blessing may not have come directly from them, it reached you through them and the true giver is Allah. So if you thank someone for kindness, it should be because Islamic law orders gratitude, not with the belief that they themselves are the

source of blessing. This hadith underscores the importance of loyalty and remembering acts of kindness.

3. (Inevitability of Judgment)

لأحدثنكم حديثاً سمعته من رسول الله صلى الله عليه وسلم، لا يحدثكم به أحد غيري؛ سمعت رسول الله صلى الله عليه وسلم يقول: "إن من أشراط الساعة أن يرفع العلم، ويكثر الجهل، ويكثر الزنا، ويكثر شرب الخمر، ويقل الرجال، ويكثر النساء حتى يكون "الخمسين امرأة القيم الواحد"

4. Contrast Between Believers and Disbelievers

((إن الله تبارك وتعالى يقول لأهل الجنة: يا أهل الجنة، فيقولون: لبيك ربنا وسعديك، فيقول: هل رضيتم؟ فيقولون: وما لنا لا نرضى وقد أعطيتنا ما لم تعط أحداً من خلقك؟ فيقول: أنا أعطيتكم أفضل من ذلك، قالوا: يا رب، وأي شيء أفضل من ذلك؟ فيقول: أحل عليكم رضواني، فلا أسخط عليكم بعده أبداً))

5. Regarding the certainty of the Day of Judgment

Abdullah bin Umar (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said: "When the trumpet will be blown, all those who are in the heavens and the earth will fall unconscious except whom Allah wills. Then it will be blown again and they will stand up watching." Once, a Jew in the market of Madinah said, "By Him who chose Moses over mankind." So a man from the Ansar raised his hand and struck him. He said, "Do you say this while the Messenger of Allah ﷺ is among us?" This incident reached the Messenger of Allah ﷺ, and he said: Allah, the Exalted, said: "And the trumpet will be blown, and whoever is in the heavens and the earth will fall unconscious except whom Allah wills. Then it will be blown again, and they will be standing, looking on."

So I will be the first to raise my head, and I will see Musa (Moses) holding onto one of the pillars of the Throne. I do not know whether he was raised before me or is among those whom Allah exempted. And whoever said, "I am better than Yunus (Jonah) son of Matta," has lied.

When a Jew was selling some goods and was given something that he did not like or was not satisfied with (Abdul Aziz had doubt), he said, "No, by Him who chose Musa (Moses) over mankind." So a man from the Ansar struck his face and said, "Do you say: 'By Him who chose Musa over mankind,' while the Messenger of Allah ﷺ is among us?" The Jew went to the Messenger of Allah ﷺ and said, "O Abu al-Qasim! I have a protection and covenant with you, and so-and-so has struck my face." The Messenger of Allah ﷺ said, "Why did you strike his face?" He replied, "O Messenger of Allah! He said, 'By Him who chose Musa over mankind,' while you are among us!" The Messenger of Allah ﷺ became so angry that anger appeared on his face, and then he said: "Do not give preference among Allah's Prophets; for when the trumpet will be blown, all who are in the heavens and the earth will fall unconscious except whom Allah wills. Then it will be blown again, and I will be the first to be resurrected or among the first to be resurrected, and I will see Musa holding onto the Throne; I do not know whether he escaped unconsciousness because of his prior unconsciousness or whether he was resurrected before me. And I do not say that anyone is better than Yunus, son of Matta."

6. Reflection on Natural Signs

Abu Dharr (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said:

"O My slaves, all of you are astray except those whom I guide, so ask Me for guidance and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you."[]

Abdullah bin Abdur-Rahman bin Bahram al-Darimi reported: He said, Marwan (that is Ibn Muhammad al-Dimashqi) narrated to us, he said,

Sa'id bin Abdul-Aziz narrated from Rabi'ah bin Yazid, from Abu Idris al-Khawlani, from Abu Dharr, and from the Prophet ﷺ that Allah, the Exalted, said: "O My slaves, I have forbidden oppression for Myself and made it forbidden among you, so do not oppress one another. O My slaves, all of you are astray except those whom I guide, so ask Me for guidance and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you commit sins by day and night and I forgive all sins, so ask Me for forgiveness and I will forgive you. O My slaves, you can neither harm Me nor benefit Me. O My slaves, if the first and last of you, humans and jinn, were to have hearts as pious as the most pious heart among you, that would not increase My Kingdom in the least. O My slaves, if the first and last of you, humans and jinn, were to have the most wicked heart, that would not decrease My Kingdom in the least. O My slaves, if all of you were to stand together in one place and ask Me, and I gave each person what he requested, that would not diminish what I possess, except as much as a needle diminishes the water when dipped in the sea. O My slaves, it is but your deeds that I count for you, and then I will reward you for them. So whoever finds good, let him praise Allah, and whoever finds other than that, let him blame no one but himself." Sa'id said: Whenever Abu Idris al-Khawlani narrated this hadith, he would kneel on his knees.

[] (Sahih Muslim 2577)

7. Inevitability of Accountability (حساب كا لازمی ہونا)

عربی: ((عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نُوقِشَ الْحِسَابَ
عُذِبَ))¹

¹ (صحیح البخاری 103)

English Translation: Aisha (may Allah be pleased with her) narrated that the Messenger of Allah ﷺ said: "Whoever is thoroughly questioned about his reckoning will be punished."

8. Difference between a Believer and a Disbeliever

عربي: ((عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَثَلُ الْمُؤْمِنِ كَمَثَلِ النَّخْلَةِ، مَا أَخَذْتَ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ"))

English Translation:

Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said:

"The example of the believer is like that of a date-palm tree; whatever you take from it benefits you."

"In another narration: The example of the believer is like that of a date-palm tree; whatever you take from it benefits you."

Explanation and Commentary (Arabic Explanation):

كان النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْرِبُ لِلنَّاسِ الْأَمْثَالَ تَقْرِيْبًا لِّلْمَعَانِي إِلَى الْأَفْهَامِ، وَقَدْ شَبَّهَ الْمُؤْمِنَ فِي أَحْوَالِهِ الطَّيِّبَةِ الدَّائِمَةِ بِالنَّخْلَةِ الْبَاسِقَةِ، فَقَالَ: "مَثَلُ الْمُؤْمِنِ مَثَلُ النَّخْلَةِ"، أَي: يُشْبِهُهُ النَّخْلَةُ فِي الْمَثَلِ "مَا أَخَذْتَ مِنْهَا مِنْ شَيْءٍ نَفَعَكَ"؛ فَكُلُّهَا مَنَافِعٌ مِنْ ثَمَرِهَا وَبَلَجِهَا وَجَرِيدِهَا وَلَيْفِهَا، وَأَشْبَهَتْ النَّخْلَةَ الْمُسْلِمَ فِي كَثْرَةِ خَيْرِهَا، وَدَوَامِ ظِلِّهَا، وَطِيبِ ثَمَرِهَا، وَيَتَّخَذُ مِنْهَا مَنَافِعَ كَثِيرَةً، وَهِيَ كُلُّهَا مَنَافِعٌ وَخَيْرٌ وَجَمَالٌ، وَالْمُؤْمِنُ خَيْرٌ كُلُّهُ مِنْ كَثْرَةِ طَاعَاتِهِ، وَمَكَارِمِ أَخْلَاقِهِ وَمُواظَبَتِهِ عَلَى عِبَادَتِهِ وَصِدْقَتِهِ وَسَائِرِ الطَّاعَاتِ. وَمَنْ تَنَاوَلَ النَّخْلَةَ بِالْأَحْجَارِ أَلْقَتْ إِلَيْهِ بِالْثَمَرِ

والتَّمْر، وهي باسِقَةٌ عَالِيَةٌ عن قاذوراتِ الأرضِ، قَرِيبَةٌ من السَّمَاءِ، وكذلك المُؤْمِنُ لا يخرُجُ منه إلا كُلُّ طَيِّبٍ من الأقوالِ والأفعالِ ويَتَعَالَى عن أسافلِ الأمورِ، وَيَرْجُو بها رَبَّهُ، وَقَلْبُهُ مُعَلَّقٌ بالسَّمَاءِ، والأَجْرَةَ، وباللَّهِ، وإنَّ كان يمشي على الأرضِ

Translation and Summary (Explanation):

The Prophet ﷺ used parables to make concepts easier for people's understanding. He likened the believer, with his consistently good state, to a tall date-palm tree, saying, "The example of the believer is like that of a date-palm tree." This means the believer resembles a date-palm in that whatever you take from it benefits you. Every part of the tree—its fruit, dates, leaves, and fibers—is useful.

The palm tree resembles the Muslim in the abundance of its goodness, the constancy of its shade, and the sweetness of its fruit. Every part is useful, beautiful, and good—just as the believer is all good, from his many acts of obedience, noble character, worship, charity, and righteous deeds.

If stones are thrown at the palm tree, it returns dates and fruit and does not lose its height or purity, remaining elevated above the filth of the earth and close to the sky. Similarly, the believer does not produce anything except goodness in words and deeds, rising above base matters, seeking his Lord, and keeping his heart attached to the heavens, the Hereafter, and Allah, even while walking on the earth.

9. Certainty of the Day of Judgment and the Importance of Prayer

- Arabic (Hadith):
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ
- Translation:
Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said:
"On the Day of Judgment, the very first deed for which a servant will be held accountable is his prayer."

- Additional translation and explanation:
Abu Huraira reported: I heard the Messenger of Allah ﷺ say, "On the Day of Resurrection, the first thing for which a person will be called to account among his deeds is prayer. If it is correct, he will succeed and be saved; if it is corrupt, he will fail and lose out. If there is some deficiency in his obligatory prayers, the Lord will say: 'See if My servant has any voluntary prayers,' and the deficiency will be made up from that. Then all the rest of his deeds will be similarly assessed."
(This narration is also found in Tirmidhi, Nasa'i, and other collections.)
- Scholars' Explanation:
 - **Al-Tayyibi:** Prayer is the mother of all worship and acts as the spiritual heart of a person. If the prayer is sound, the rest of the actions are sound; if it is ruined, the rest are ruined.
 - **Ibn Baz:** Prayer is the scale for other actions. If accepted, there is hope for the rest of the actions to be accepted. If neglected, it indicates loss for other deeds too.
 - **Ibn Uthaymeen:** Among the rights of Allah, prayer will be judged first. Among the rights of fellow humans, the case of murder will be the first to be judged.

10. (Inevitability of Judgment)

Arabic (Hadith):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ.

English Translation:

Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said: "Whoever fears (the Hereafter) will travel by night, and whoever travels by night will reach his

destination. Verily, the merchandise of Allah is precious; verily, the merchandise of Allah is Paradise."

Explanation and Commentary:

The Prophet Muhammad ﷺ would often remind the Companions about focusing on the Hereafter and striving to attain Paradise through effort and righteous deeds.

In this hadith, his words, "Whoever fears (the Day of Judgment) will travel by night," mean that someone afraid of not reaching his destination will not wait for comfort or convenience but will make extra effort, even traveling at night, to be sure he arrives on time.

"And whoever travels by night will reach his destination" means that with determination and continuous effort, anyone can reach their goal. Here, the Prophet ﷺ uses this example to encourage preparation for the Hereafter: one who, out of fear of Allah, dedicates themselves to good deeds, will ultimately achieve the goal of Paradise.

The phrase "Allah's merchandise is precious; indeed, Allah's merchandise is Paradise" means that the blessings of Allah—especially Paradise—are not easily gained. Those who desire Paradise must work diligently and perform good deeds. Paradise is not achieved merely through wishes and desires; it requires hard work, worship, and righteous actions. Even then, entry into Paradise is only by Allah's mercy.

Summary:

The Prophet ﷺ has beautifully explained through this parable the importance of fearing the Hereafter and making preparations for it. Striving, effort, and good deeds are essential for attaining Paradise, which is a valuable gift only for those who truly work for it.

11. Contrast Between Believers and Disbelievers

عربي: ((عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَنعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ))²

Here is the full translation and explanation of this narration with additional details:

Anas bin Malik (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said:

"On the Day of Judgment, the person who had the greatest blessings in the world but is destined for Hell will be brought forth. He will be dipped once in Hell, and then it will be said to him: 'O son of Adam! Did you ever see any good? Did any blessing ever reach you?' He will say: 'No, by Allah! O my Lord! I never saw any good, and I never had any blessing.'"

Full Explanation:

عربي: ((يُؤْتَى بِأَنعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ

² (صحیح مسلم 2807)

يَا رَبِّ، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ))³

English Translation:

On the Day of Judgment, the person who had the greatest blessings in the world but is among the people of Hell will be brought and dipped once into Hell. He will then be asked:

"O son of Adam! Did you ever see any goodness? Did any blessing ever come your way?"

He will answer: "No, by Allah, O my Lord! I never saw any good and never received any blessing."

And the person who suffered the most hardships in the world but is among the people of Paradise will be brought and dipped once into Paradise. He will then be asked:

"O son of Adam! Did you ever experience any hardship? Did any difficulty ever come your way?"

He will answer: "No, by Allah, O my Lord! No hardship ever came to me and I never faced any difficulty."

Explanation and Commentary:

The Prophet Muhammad ﷺ, in this hadith, has indicated that the blessings and hardships of this world are extremely insignificant compared to the Hereafter.

- A person who had every blessing in this world, if destined for Hell, will not remember any of those blessings when faced with the pain of the Hereafter—even a single dip in Hell wipes out the memory of all worldly pleasures.

³ (الراوي : أنس بن مالك | المحدث : مسلم | المصدر : صحيح مسلم الصفحة أو الرقم : 2807 | خلاصة حكم المحدث : [صحيح])

- Similarly, the one who suffered the most in this life, if destined for Paradise, will forget every hardship when immersed in the eternal bliss of Paradise—just one dip in Paradise wipes away every memory of suffering.
- The pleasures and pains of this world are temporary; true life, real blessings, or real suffering are in the Hereafter.
- Islam teaches that one should not become arrogant over worldly enjoyments, nor despair over hardships. The real focus should be on preparing for the Hereafter, seeking Allah’s pleasure through faith and good deeds.
- Whoever attains Allah’s satisfaction through faith and virtuous actions, all the worldly hardships will turn into goodness in the Hereafter.
- For those who lived a life of disbelief and sin, all the worldly blessings will be of no benefit in the Hereafter.
- **Summary:**
Worldly blessings and hardships are temporary; real life is the Hereafter.
Whoever enters Paradise with faith and righteous deeds will forget all worldly suffering.
Whoever enters Hell due to disbelief and sin will forget all worldly pleasures.

12. Allaah’s Absolute Authority

Allah, the Exalted, is the only One who possesses complete knowledge of the unseen (غيب).

He does not disclose His unseen knowledge to anyone except whom He wills and in the manner He chooses.

Any person—such as astrologers, magicians, or fortune-tellers—claiming to know the unseen is a liar.

Every wise person should follow Allah's book (the Qur'an) and the teachings of the Prophet ﷺ.

(Sahi Bukhari)

Book Tafseer Ul Quraan

Book: In Explanation of the Holy Qur'an

باب: ﴿حتى إذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي .
الكبير﴾

Chapter: {Until, when fear is removed from their hearts, they ask: What did your Lord say? They say: The truth, and He is the Most High, the Most Great.}

Hadith number 4800

يقال: معاجزين: مسابقين، بمعجزين: بفائتين، معاجزي: مسابقي، سبقوا: فاتوا، لا يعجزون: لا يفوتون، يسبقونا: يعجزونا، وقوله: بمعجزين سورة الانعام آية ١٣٤: بفائتين ومعنى، معاجزين: مغالين يريد كل واحد منهما ان يظهر عجز صاحبه معشار عشر، يقال: الاكل الثمر، باعد: وبعد واحد، وقال مجاهد: لا يعذب سورة سبا آية ٣: لا يغيب سيل العرم السد ماء احمر ارسله الله في السد فشقه وهدمه وحفر، الوادي، فارتفعتا عن الجنين، وغاب عنهما الماء فيبستا، ولم يكن الماء الاحمر من السد، ولكن كان عذابا ارسله الله عليهم من حيث شاء، وقال عمرو بن شرحبيل: العرم المسناة بلحن اهل اليمن، وقال غيره: العرم الوادي السابغات الدروع، وقال مجاهد: يجازى يعاقب، اعظكم بواحدة: بطاعة

الله، مثنى وفرادى: واحد واثنين، التناوش: الرد من الآخرة إلى الدنيا، وبين ما يشتهون: من مال او ولد او زهرة، باشياعهم: بامثالهم، وقال ابن عباس: كالجواب: كالجوبة من الارض الخمط الاراك والاثل الطرفاء العرم الشديد.

- “معاجزين” means “those who rush ahead.”
- “بمعجزين” means “those who escape from us.”
- “سبقوا” means “they have escaped from us.”
- “لا يعجزون” means “they cannot escape from us.”
- “يسبقونا” means “they will be able to defeat us.”
- “بمعجزين” means “those who overpower”—as per the well-known recitation.
- “معاجزين”—according to the other recitation—means “those trying to dominate one another, or demonstrate weakness to each other.”
- “معشار” means “one-tenth.”
- “لأكل” means “fruit.”
- “باعد”—as per the well-known recitation—and “بعد,” as per Ibn Kathir’s recitation, both mean the same.
- Mujahid said “لا يعزب” means “it does not escape Him.”
- “العرم” is a barrier or a flood of red water that Allah sent upon a dam; it broke and formed a pit in the plain, raising the gardens on both sides and drying up the water. Both gardens dried up and the red water did not flow from the dam, but was rather Allah’s punishment that appeared wherever Allah willed. ‘Amr bin Shurahbil said “عرم” means “a dam” in the language of the people of Yemen; others said “عرم” means “stream.”
- “السابغات” means “coats of armor.” Mujahid said.
- “يجازى” means “punished.”
- “أعظكم بواحدة” means “I advise you to obey Allah.”
- “مثنى” means “in pairs of two.”
- “فرادى” means “single.”

- “التناوش” means “coming back from the Hereafter to the world (which is impossible).”
- “ما يشتهون” means “their worldly desires for wealth, children, and the adornments of the world.”
- “بأشباعهم” means “their fellow disbelievers.”
- Ibn Abbas (may Allah be pleased with them both) said “كالجواب” means “like a pit for collecting water; ‘jawbatuhu’ refers to a pond.”
- Imam Bukhari (may Allah have mercy on him) does not mean that “جواب” (jawab) and “جوبة” (joubah) have the same root, because “جوابي” (jawabi) is the plural of “جابية” (jabiya)—its middle letter is ب, while “جوبة” (joubah) has و as its middle letter.
- “خمت” means “the pilu tree.”
- “لأثل” means “the tamarisk tree.”
- “العرم” means “heavy rain.”

• حديث نمبر: 4800 حدثنا الحميدي، حدثنا سفيان، حدثنا عمرو، قال: سمعت عكرمة، يقول: سمعت ابا هريرة، يقول: "إن نبي الله صلى الله عليه وسلم قال: "إذا قضى الله الامر في السماء ضربت الملائكة باجنحتها خضعانا لقوله، كانه سلسلة على صفوان، فإذا فزع عن قلوبهم، قالوا: ماذا؟ قال: ربكم، قالوا: للذي قال الحق وهو العلي الكبير، فيسمعها مسترق السمع، ومسترق السمع هكذا بعضه فوق بعض، ووصف سفيان بكفه، فحرفها وبدد بين اصابعه، فيسمع الكلمة، فيلقياها إلى من تحته، ثم يلقياها الآخر إلى من تحته، حتى يلقياها على لسان الساحر او الكاهن، فربما ادرك الشهاب قبل ان يلقياها، وربما القاها قبل ان يدركه، فيكذب معها مائة كذبة، فيقال: اليس قد قال لنا يوم كذا وكذا وكذا، فيصدق بتلك

الكلمة التي سمع من السماء.

Here is the English translation of the provided narration from Sahih Bukhari (Book of Tafsir al-Qur'an, Hadith 4800):

Abdullah bin Zubair Humaydi narrated to us, he said Sufyan bin 'Uyaynah narrated to us, he said Amr bin Dinar narrated to us, he said:

I heard from 'Ikrimah, who narrated: I heard Abu Huraira (may Allah be pleased with him) say that the Messenger of Allah ﷺ said: When Allah decides a matter in the heavens, the angels hear His command and they humble themselves, fluttering their wings in submission. The command of Allah sounds to them like the clinking of a chain dragged over a smooth rock. When the fear is removed from their hearts, they ask one another: "What did your Lord say?" They reply: "He spoke the truth, and He is the Most High, the Most Great." Then the stealthy listeners among the devils overhear this conversation. The devils are layered one above another beneath the heavens—at this point, Sufyan (the narrator) demonstrated by turning his hand and spreading his fingers apart to show how the devils are stacked one over the other. One of the devils may catch a word and pass it down to the one below him. This continues until the word reaches the sorcerer or soothsayer. Sometimes, before the devils pass the word, a blazing fire overtakes them; other times, the word gets transmitted first, and then the burning ember strikes them. The magician or soothsayer then mixes that one true word with a hundred lies when telling the people. When a part of his prediction turns out true, people say: "Didn't so-and-so the fortuneteller tell us this on such-and-such day?"

Thus, because of that one word the devils heard in the heavens, people start believing the soothsayer's and magician's words as truth.

Explanation:

In this hadith, the Prophet Muhammad ﷺ explains that when Allah issues a command in the heavens (meaning He makes a decision regarding the affairs of creation), the angels humbly bow their wings before His command. The sound of this command is likened to the noise of a chain being dragged over a smooth stone. Allah's command reaches the angels, and after their hearts are settled from this awe, they ask, "What did your Lord say?" The chief angels (such as Jibreel and Mikaeel) respond, "He spoke the truth, and He is the Most High, the Most Great."

At this moment, some jinn and devils try to eavesdrop stealthily on these heavenly conversations. These "listeners" among the devils stack themselves on top of each other in an attempt to catch some information. Sometimes, a blazing shooting star (shihab) burns them before they can pass the message to their companion, and sometimes they manage to relay the message to earth. This information reaches a magician or fortune-teller, who then mixes that one truth with a hundred lies and presents it to people. People then mistakenly consider part of the fortune-teller's prediction true and say, "Did he not predict such-and-such day correctly?" But this is nothing more than a stolen piece of heavenly news.

Key Points Derived from the Hadith:

- **Allah's Elevation:** Allah is exalted in His essence, attributes, and authority, and He is established above the Throne.
- **Allah's Speech:** He speaks when and how He wills, without distortion or comparison.
- **Theft by Devils:** Devils attempt to steal information from the unseen in order to misguide humans.
- **Obedience of Angels:** The angels are fully submissive to Allah's commands.
- **Falsehood of Soothsayers:** The predictions made by astrologers and magicians are based on lies and should not be trusted.

- **Knowledge of the Unseen:** Gaining knowledge of the unseen through stars or other means is impossible; it is only possible by Allah's will, as stated in the Qur'an:
عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا * إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ (Al-Jinn: 26-27).

This hadith makes it clear that Allah's authority is absolute, and on the Day of Judgment, all power will belong to Him, as described in Surah An-Naba.

13. Final Authority of Allaah

Hadees :

((عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ شَرًّا أَمَسَكَ عَنْهُ بِدَنْبِهِ حَتَّىٰ يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ»))

English Translation:

Abu Huraira (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said:

“When Allah intends good for His servant, He hastens his punishment for him in this world. And when Allah intends evil for His servant, He withholds the punishment for his sins until He gives him complete punishment on the Day of Resurrection.”

Note:

You mentioned “Anas bin Malik” in the narration, but its primary narrator is Abu Huraira (may Allah be pleased with him), as stated in Sunan al-Tirmidhi. Al-Albani graded it as “Hasan Sahih” (sound and authentic).

Explanation and Commentary:

This hadith clearly shows that Allah's sovereignty and authority extend over everything.

- If Allah intends good for a servant, He causes the servant's sins to be punished in this world, so his account on the Day of Judgment will be lighter.
- If Allah intends evil for a servant, He withholds punishment for his sins in this world and gives him complete punishment on the Day of Resurrection.

This highlights Allah's supreme power, absolute wisdom, and ultimate control over all matters.

Allah is the true Owner and Ruler; He deals with His servants however He wills, with perfect justice and wisdom.

Important Points About Allah's Sovereignty and Ultimate Authority:

Here is the English translation of your provided text:

Allah alone is the true ruler and possessor of all authority.

"It is Allah alone who grants sovereignty to whomever He wills, and takes it away from whomever He wills."

No person or institution can challenge Allah's authority.

Allah's Book (the Qur'an) and the Sunnah of His Messenger ﷺ are the final standards for all matters of life.

Every person, whether a ruler or a common individual, is answerable before Allah and must comply with His commands.

Summary:

In this hadith, the Prophet Muhammad ﷺ has made clear Allah's absolute sovereignty, the wisdom of His decisions, and the greatness of His authority. Allah alone is the owner, ruler, and final authority over

everything. There is wisdom in all His decisions, and every person is accountable before Him.

Here is the English translation for your previous text about the seventh section (Tafsir by Hadith):

Seventh Section (Tafsir by Hadith):

Tafsir of the verse: "مَاءٌ تَجَّاجًا"

Allah says: "مَاءٌ تَجَّاجًا"

Mujahid, Qatadah, and Rabi' bin Anas stated that "تَجَّاجًا" is in accusative form, meaning "a lot of flowing" or "gushing forth."

- Thawri said: "Mutatabi"—meaning continuously flowing.
- Ibn Zayd said: "Kathir"—meaning "very much" or "plentiful."

In the light of hadith:

Regarding "Mustahadah" (a woman who experiences non-menstrual bleeding), it is narrated that the Messenger of Allah ﷺ said to her: "Shall I tell you to use 'kursuf' (cotton)?" That is, use cotton. She replied: "O Messenger of Allah, it is even greater than that; I gush forth ('athuj')."

- Here, the word "تَجَّ" means "to gush or flow continuously and abundantly."
- This hadith is mentioned in Abu Dawood, Tirmidhi, Ibn Majah, and Ahmad.
- Some hadith scholars consider its chain weak, but al-Albani graded it as authentic.

Tafsir of the verse: "يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا"

Bukhari, in his tafsir, narrates from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah ﷺ said:

"There will be forty between the two blowings of the trumpet."

The companions asked, "Forty days?" He replied, "I refrained."

The companions asked, "Forty months?" He replied, "I refrained."

The companions asked, "Forty years?" He replied, "I refrained."

Then he said: "Then Allah will send down water from the sky, and people will sprout forth just like vegetation grows. Every part of the human body will decay except one bone—'ajb al-dhanab' (the tailbone/end of the spine). From that, the human will be recreated."

Summary:

- "مَاءٌ تَجَاجًا" means water that flows in great abundance and continuously.
- In the hadith about "mustahadah," the word "تَج" is used with the meaning of continuous and plentiful flow.
- In the interpretation of "يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا" the Prophet Muhammad ﷺ said that the interval between the two trumpet blasts is unknown, but after that, Allah will send down water, and humans will grow from it.

3. يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

- **Explanation:**
This verse, which says "When the trumpet is blown, you will come forth in groups," refers to the Resurrection blast. At that time, Allah will command the trumpet to be blown, and all people will rise from their graves and come forth in groups.
- As Allah says elsewhere:
"On the Day We will call every people with their leader" (Surah Al-Isra: 71).
- Some of the early scholars interpreted "leader" (imam) as referring to their Prophet, while others said it means their book. That is, every nation will be called either with their Prophet or with their book.
- The Prophet Muhammad ﷺ said:
"On the Day of Judgment, a Prophet will come with one person, another Prophet will come with two, and some will come with none. Then all will come in groups; not all at once, but each nation will be with their Prophet."
- In this world, people's graves are in different places, but all graves will split open and people will proceed toward the Gathering with their Prophet.

4. إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا.

Explanation:

"Indeed, Hell is a place of ambush (مرصاد)."

Some commentators say that "مرصاد" means Hell is a prison for them, as narrated by Maqatil.

Others interpret "مرصاد" as a path or passageway, referencing the hadith where the Prophet Muhammad ﷺ said that a bridge will be laid over Hell, and people will cross over it in groups—some swiftly, some slowly. There will be hooks on that bridge that will catch people.

Some of the early scholars say "مرصاد" means that Hell is positioned as a passage for the disbelievers; whoever deserves it will be seized by it and fall into it.

Other commentators state that Hell itself is watching and waiting for them, asking: "Is there anyone else? Is there anyone else?"

Ibn Jarir (may Allah have mercy on him) says "مرصاد" means "waiting," watching those who pass by.

In summary, all these explanations are close in meaning.

Hell is prepared and present for the disbelievers. The Prophet ﷺ has seen it and those who are being punished in it, such as 'Amr bin Luhayy al-Khuza'i, who changed the religion of Abraham and was seen dragging his intestines, and the woman who imprisoned a cat until it died.

Hell Being Prepared and Its Waiting

Explanation: Hell is already prepared for the disbelievers; it exists now and is waiting for them.

As Allah says: "This is the Hell which has been prepared for the disbelievers" (Surah Al-Imran: 131).

The meaning of “prepared” is to make something specifically ready for someone, just as you might say: “I have prepared food for you,” or “I have arranged a gathering for you”—meaning it has been specially arranged with attention and effort.

Similarly, Hell has also been specifically prepared for the disbelievers, and it is waiting for them.

As Allah says:

"When it sees them from a distant place, they will hear its fury and roaring, and when they are thrown into its narrowest part, chained together, they will cry out for destruction." (Surah Al-Furqan: 12-13)

That is, they will exclaim: "Woe to us, woe to us!"

6. And some say that this refers to extreme cold. The punishment in Hell will be of two types: one is *Hameem* (blazing heat) and the other is *Zamhareer* (intense cold), as the Prophet Muhammad ﷺ said:

"Hell complained to its Lord: ‘O my Lord! One part of me is consuming another part.’ So Allah allowed it two breaths: one in the winter and one in the summer. This is the extreme cold and extreme heat that you experience in the world. Thus, people will be punished by severe cold and severe heat, in addition to *Hameem* (boiling water) and *Ghassaq* (pus-filled fluid)."

Ibn Kathir (may Allah have mercy on him) combined both meanings here.

- This was narrated by Bukhari in "Kitab Tafsir al-Qur'an," under the chapter "The Day when the Trumpet will be blown, and you will come forth in groups" (Surah An-Naba: 18), Hadith number (4935), and by Muslim in "Kitab al-Fitan wa Ashrat as-Sa'ah," under the chapter "What is between the two trumpet blasts," Hadith number (2955).
- Muslim also narrated it at the beginning of "Kitab al-Jannah wa Sifat Na'imiha wa Ahlaha," Hadith number (2822).

- Bukhari narrated it in "Kitab Bad' al-Khalq," under the chapter "Description of the Fire and that it is created," Hadith number (3260).
- Muslim narrated it in "Kitab al-Masajid wa Mawadi' al-Salat," under the chapter "Recommendation of postponing the Zhuhr prayer during intense heat for those who go to the congregation," Hadith number (617).

It is authentically reported from the Prophet ﷺ that he said: "In Paradise, there is no tree whose trunk is not of gold," and he said: "There is a tree in Paradise such that a swift horse could run beneath its shade for a hundred years and still not reach the end of its shade." Thus, the greatness, vastness, and splendour of Paradise cannot be estimated.

This was narrated by Tirmidhi in "Chapters on the Description of Paradise from the Messenger of Allah ﷺ," under the chapter "What has been reported concerning the description of the trees of Paradise" (4/671), Hadith number (2525), and Al-Albani declared it authentic.

- Bukhari narrated it in "Kitab al-Riqaq," chapter "Description of Paradise and Hell" (8/114), Hadith number (6552), and Muslim in "Kitab al-Jannah wa Sifat Na'imiha wa Ahlaha," chapter "Indeed, in Paradise there is a tree under whose shade a rider can travel for one hundred years" (4/2176), Hadith number (2828).
- The Prophet Muhammad ﷺ said: "None of you will enter Paradise because of your deeds alone." Bukhari narrated this in "Kitab al-Riqaq," chapter "Moderation and persistence in deeds" (8/98), Hadith number (6464).
- Jabir bin Abdullah (may Allah be pleased with both of them) narrated that the Prophet ﷺ said: "I have been permitted to tell you about one of the angels who carry the Throne. The distance from his earlobe to his shoulder is equal to a journey of seven hundred years." This is narrated by Abu Dawood in "Kitab al-Sunnah," chapter "On the Jahmiyyah" (4/232), Hadith number (4727).

- As proven in authentic hadith: "On that day, none will speak except the messengers." Bukhari narrated this in "Kitab al-Tawheed," chapter "Allah's statement: Faces will be bright, looking at their Lord" (Surah Al-Qiyamah: 23) (9/128), Hadith number (7437), and Muslim narrated it in "Kitab al-Iman," chapter "Knowing the way of seeing" (1/163), Hadith number (182).

From Al-Jami' Al-Kamil by Al-A'zami:

Its meaning is: وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

On the Day of Resurrection, when the disbeliever witnesses the punishment, he will feel regret and say: "If only I were dust," meaning— if only I had not been created or did not exist.

And it is said: He will say this when Allah judges between the animals of the world, until retribution is taken for the horned goat from the hornless one.

When justice is done between the animals, Allah will command: "Become dust!"

At that moment, the disbeliever will say: "If only I were dust."

"If only I were dust,"

Meaning: If only I were an animal and would eventually be turned into dust.

Abu Huraira (may Allah be pleased with him) narrated: Allah will gather all creatures—every beast, bird, and human. Then, He will command the animals, birds, and others: "Become dust!" At that moment, the disbeliever will say: يَا لَيْتَنِي كُنْتُ تُرَابًا ("If only I were dust!")

This narration is mentioned by Abdur Razzaq in his Tafsir (3/386) and Ibn Jarir Tabari in his Tafsir (24/55), both from Ma'mar, and Ja'far bin Burqan Jazari from Badeel bin Asim, from Abu Huraira, who reported it.

Similar wording is found in a well-known marfu' (elevated) hadith about "Sur," reported by Abu Huraira in Tabarani's "Al-Tuwalat" (36) and Bayhaqi's "Al-Ba'th wa al-Nushur" (669); the narrator Ismail bin Rafi' was a preacher in Medina but is very weak, and these words in the hadith are considered uncommon and abnormal.

Hafiz Ibn Kathir said: "Several Imams, such as Ahmad bin Hanbal, Abu Hatim al-Razi, 'Amr bin 'Ali al-Fallas, have declared this narration reproachable; some said: he is forsaken." (Tafsir Surah Al-An'am: 73)

Eighth and Ninth Section (Tafsir of the Companions/Tabi'in & Sound Opinion-based Tafsir):

Tafsir from the statements of the Companions and Followers (from five famous tafsirs) and alongside sound opinion-based tafsir (*Tafsir bil-ra'y al-mahmud*).

Note:

I have combined the eighth and ninth sections because I gathered statements from the Companions and Followers, and found some opinions based on sound and commendable reasoning.

- **8. Tafsir by statements of the Companions and Followers, taken from five well-known tafsirs.**
- **9. Sound opinion-based tafsir (Tafsir bil-ra'y al-mahmud).**

First section – Brief, summary tafsir by the statements of the Companions and Followers:

References have been made to Tafsir Hikmat Basheer, Tabari, Ibn Kathir, Baghawi, and Ibn Abi Hatim.

All statements from the Companions, Followers, and their students mentioned here are, according to the research of Shaikh Hikmat Basheer

(my esteemed teacher at Madinah University), authentic or ‘hasan’ (good).

Verse 1:

"What are they asking one another about? (1) About the Great News (2) in which they differ."

Mujahid: "The 'Great News' refers to the Qur'an."

Qatadah: "In which they differ" means that some believe in it, and others deny it. Everyone agrees about death because they have witnessed it, but there is disagreement about being raised again after death.

Verse 4:

"No! They will soon know. (4) Then again, no! They will soon know."

Further clarification in Surah At-Takathur:

"You were heedless because of your love for wealth and children (1) until you reached the graves (2). No! You will soon know (3). Then again, no! You will soon know (4). No! If you had certain knowledge (5), you would surely see Hell (6). Then you will see it with the certainty of sight."

This knowledge will become clear on the Day of Judgment, as the context highlights: "Indeed, the Day of Decision is an appointed time."

Verse 6:

"Have We not made the earth a resting place?"

- Qatadah: "Resting place" means a soft surface.

Verse 7:

"And the mountains as pegs?"

- Qatadah: "The mountains as pegs" means they firmly hold the earth so that it does not move along with you.

Verses 11–13:

"And made the day for seeking livelihood (11). And constructed above you seven strong heavens (12). And made a bright lamp (13)."

- Mujahid: "Made the day for seeking livelihood" means people seek Allah's bounty during the day.
- 'Ali bin Abi Talhah, from Ibn Abbas: "A bright lamp" refers to the brightening sun.

Verse 14:

"And We sent down, from the rainclouds, abundant water."

- 'Ali bin Abi Talhah, from Ibn Abbas: "Rainclouds" means clouds, and "abundant water" means plentiful, flowing water.

Verse 16:

"And dense gardens."

'Ali bin Abi Talhah, from Ibn Abbas: "Dense gardens" means gardens joined and connected together.

Verse 17:

"Indeed, the Day of Decision is a set time."

From Qatadah: "The Day of Decision is a set time" means it is the day of Allah's greatness, when He will judge the first and last according to their actions.

Verse 18:

"The day the Trumpet will be blown and you will come in groups."

Refer to Surah Al-An'am, verse 73, where Abdullah bin Amr is reported in a marfu' hadith that "the Trumpet" means the horn that will be blown.

Mujahid: "Groups" means different parties, communities, or assemblies.

Verse 21:

"Indeed, Hell is in ambush (21), a dwelling place for the transgressors."

Qatadah: "Hell is in ambush" means the path to Paradise passes through Hell.

Qatadah: "Dwelling place" means a refuge or a place of residence.

Verses 23–24:

"There they will remain for ages (23). They will taste no coolness or drink (24) except scalding water and pus-filled fluid."

Qatadah: "There they will remain for ages" means forever; whenever one period ends, another begins.

‘Ali bin Abi Talhah, from Ibn Abbas: "Pus-filled fluid" refers to severe cold.

From Qatadah: (وَعَسَاقًا): What flows from between the skin and flesh.

Qatadah said: "Ghassaq" is what flows from between one's skin and flesh.

Allah's statement: (جَزَاءٌ وَفَاقًا (26) إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا)

Ibn Abbas said: (jazā'an wifaqan): Punishment according to their deeds.

Mujahid said: (innahum kānū lā yarjūna ḥisāban): They did not care for nor fear accountability.

Allah's statement: (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا)

Sheikh Atiyyah Salim in his complete book "Adhwa' al-Bayan" said: This word ("Everything") is general for all things. Its support is found in Allah's statement: "Indeed, We have created all things with Qadar (preordainment)" and in "Qadar" is also the meaning of enumeration, and in the well-known Hadith of the Pen, and similarly: "And We have enumerated all things in a clear register" and in Surah Al-Jinn before that: "And He has encompassed whatever they have, and has enumerated all things in number."

Allah's statement: "إِنَّ لِلْمُتَّقِينَ مَفَازًا"

Ibn Abbas said: "For the righteous there is success" means garden and place of enjoyment.

Qatadah said: "For the righteous there is success" means salvation from Hell to Paradise.

Mujahid said: "They succeeded by being saved from the Fire."

Allah's statement: "وَكَوَاعِبُ أَثْرَابًا (۳۳) وَكَأْسًا دِهَاقًا"

Ibn Abbas said: "Kawa'ib" means round/firm breasts. "Atraban" means of equal age.

Qatadah said: "Atraban" means equal in age.

Ibn Abbas said: "Dihaqan" means filled.

Mujahid said: "Dihaqan" means brimming/full and ever filled.

Allah's statement: "لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا (۳۵) جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا"

Qatadah said: "No ill speech nor sin"—no useless talk nor sinful talk.

Qatadah said: "A reward in abundance"—very generous gift.

Allah's statement: "رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا"

Mujahid said: "No speech except from whom He permits."

Allah's statement: "يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ" وَقَالَ صَوَابًا"

Ibn Abbas said: "The Day the Spirit stands" refers to an angel greater than all the angels.

Qatadah said: "The Spirit" refers to human beings (children of Adam).

Ibn Abbas said: "Except one whom the Most Merciful allows and speaks correctly": except one given permission for testimony, saying "There is no god but Allah"; this is the greatest correct statement.

Mujahid said: "Correctly": spoken truth in the world and acted upon it.

Allah's statement: "ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا"

Qatadah said: "(Ma'aba)": A path.

Qatadah said: "(Whoever wills may take a path to his Lord)": Take the path to Allah through His obedience and seeking closeness to Him.

Allah's statement: " **إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا**

("Indeed, We have warned you of a near punishment—the Day when a person will see what his hands have sent forth, and the disbeliever will say, 'If only I were dust.'")

Hasan said: "(The Day a person will see what his hands have sent forth)": It refers to the believer who is intelligent and cautious.

Qatadah said: "(The Day a person will see what his hands have sent forth and the disbeliever will say, 'If only I were dust')": It refers to the unfortunate and powerless one, and no one will be able to prevent him from saying this, because he will see the evil of his deeds and will be under Allah's wrath. So that day, he will wish for death, even though in this world, there was nothing he disliked more than death.

Tenth Section - Authentic Points from Classical Arabic Tafsirs (Part Two: Detailed Tafsir)

Drawing from the classical tafsirs—Tafsir Tabari, Ibn Abi Hatim, Al-Baghawi, Tafsir Qurtubi, Ibn Kathir—and modern tafsirs such as Tafsir Al-Sa‘di, along with summarized points from Ibn Kathir’s "Al-Misbah Al-Munir" and other commentaries on Ibn Kathir (like the explanations of Sheikh Al-Rajihi, Sheikh Khalid Al-Sabt, Sheikh Muqbil’s referencing, and Hikmat Basheer’s research on Tafsir Ibn Kathir), and considering the research of Ibn Taymiyyah, Ibn Qayyim, and Ibn Al-Jawzi,

as well as guidance from Adhwa’ Al-Bayan, Fath Al-Qadeer by Shawkani, Tafsir Sheikh Nawab Siddique Hasan Khan, and Sheikh Ibn Uthaymeen—

these points have been presented in Urdu format, Alhamdulillah. Through this, we gain an understanding from both traditional and modern perspectives, InshaAllah.

Also, the brief summaries in Urdu from Tafsir Ahsanul Bayan, which are based on transmitted (ma’thoor) and sound opinion-based tafsirs (ra’y mahmud), have been included last, as they are highly useful.

‘Amma Yatasa’aloon’

Hafiz Ibn Kathir (may Allah have mercy on him) mentioned that the questions about the Day of Judgment are, in reality, a denial of its occurrence. They ask: Will dead bodies be resurrected? Allah says: "This is the Great News," which is one of the well-known interpretations of the verse’s meaning. These questions are about "the Great News" (the Day of Judgment), and the evidence is that the entire surah is centered on the themes of Resurrection, Gathering, Reward, and Reckoning.

Qatadah and Ibn Zayd say that "the Great News" refers to resurrection after death. Mujahid says, "It is the Qur'an." The first opinion is clearer because the verse mentions "that in which they differ."

Then Allah warns those who deny the Resurrection:

"Never! They will soon know. Again, never! They will soon know."

This is a strong threat and definite warning.

The word "Kalla" is used for rejection and condemnation. According to some commentators, it expresses rebuke and scolding: "No, it is not as they say, nor as they suppose, nor as they imagine. Never! They will soon know. Again, never! They will soon know." They will realize the promise Allah made to His enemies and how He deals with them, as Ibn Jarir (may Allah have mercy on him) said. Or, they will come to know the reality of the news which some denied and others doubted its occurrence. "Never! They will soon know" that it is true and inevitable.

عَمَّ يَتَسَاءَلُونَ (١) عَنِ النَّبَأِ الْعَظِيمِ

Allamah Shawkani says: Here, Allah mentions their mutual questioning—about what are they inquiring? Then He clarifies: "About the Great News". Allah first mentions the question in a way that draws attention and makes people ponder, then He clarifies that it is a matter of greatness and importance. It is as if He says: "What are they asking about? Shall I inform you about it?" Then He answers: "About the Great News." [Shawkani: 5/363]

Here, the relative clause is brought as a nominal sentence, not as "الذي" "يختلفون فيه" or similar wording; so with a nominal sentence, the continuity, intensity, and permanence of their disagreement is expressed. It shows that the matter is deeply rooted and consistent among them. [Ibn Ashur: 30/11]

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا (٦) وَالْجِبَالَ أَوْتَادًا (٧) وَخَلَقْنَاكُمْ أَزْوَاجًا (٨) وَجَعَلْنَا نُومَكُمْ سُبَاتًا (٩)
وَجَعَلْنَا اللَّيْلَ لِبَاسًا (١٠) وَجَعَلْنَا النَّهَارَ مَعَاشًا (١١) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢) وَجَعَلْنَا
سِرَاجًا وَهَاجًا (١٣) وَأَنْزَلْنَا مِنْ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

Allah mentions these creations as evidence, to establish proof against the disbelievers regarding denial of the Resurrection; it is as if He says: Whoever has the power to create such great things also has the power to bring the dead back to life. [Ibn Juzayy: 1/2541]

Relevance:

After this, Allah speaks of His great signs of power, stating that He is capable of creating marvelous and wondrous things. This is proof that He is fully capable of bringing about the Resurrection and everything else. He says:

Allah says: "Have We not made the earth a resting place?" meaning: He has made it smooth, usable, peaceful, and stable for His creation. All these details reinforce the idea that what is meant here is the Day of Resurrection and reckoning. Allah mentions the signs of Resurrection and proofs of His power, saying: "Indeed, the Day of Decision is a fixed time." The mention of these signs strengthens the fact that the central theme is indeed the Resurrection.

Then Allah says: "And We created you in pairs," meaning male and female so that they may enjoy each other and progeny may be produced, as He says:

"And among His signs is that He created for you from yourselves mates that you may find rest with them, and He placed between you affection and mercy" (Surah Ar-Rum: 21).

And His statement "And We made your sleep for rest" means to halt movement so the body may be rested from the effort and struggles of the day for sustenance. Similar verses were mentioned earlier in Surah Al-Furqan.

Allah's words: "And the mountains as pegs" means that they are like pegs holding something firmly in place, like nails. They stabilize the earth so it does not shake or move.

Allah's statement: "And We created you in pairs"—meaning males and females enjoy each other and continue progeny, as previously explained.

"And among His signs is that He created for you from yourselves mates, that you may find rest with them"—the apparent meaning here, in the context of gratitude, is that the word "pairs" here refers to male and female. However, in other contexts, it can mean types, as:

"Gather the wrongdoers and their companions, and their idols" (Surah As-Saffat: 22).

Here, it means those who are alike and of the same kind. But in this context, the apparent sense is male and female. Ibn Jarir interpreted it more generally—male, female, tall, short, beautiful, and not beautiful, dividing it into two types. However, the first tafsir is the most apparent, and Allah knows best.

"And We made your sleep for rest"

—that is, comfort and a break from your actions, which, if continued constantly, would harm your body. So Allah designated night and sleep for people so that movement may cease and they may have beneficial comfort. [As-Sa‘di: 906]

"And We made your sleep for rest."

This means that ongoing movement is interrupted so the body can rest from its continuous effort and work. The word "subat" here refers to comfort, and the original word "سُبَات" has several meanings, among which is "to be cut off."

In this context, it means "to be cut off," resulting in physical relaxation. People rest from their labor, work, and activities.

Guiding Point:

There is no doubt that staying awake late at night affects a person, which can be seen in their appearance and face. It is harmful and should only be done when necessary. However, as life has changed today, this is undoubtedly an issue that needs attention, remedy, and reconsideration.

3. Ibn Kathir (may Allah have mercy on him) says here: "This is fixed with an appointed time, neither increasing nor decreasing, and none knows its exact time except Allah."

"And We made the day a time for seeking livelihood"—this means that it has been made bright and illuminated so people can easily move about for work, business, and other activities.

That is, a time for earning sustenance—where you live, commute, and seek the necessities of life. Here it is explained that Allah made it bright and illuminated so people could more easily pursue their livelihoods. Otherwise, this is not the actual meaning of "livelihood." But how did He make it a time for seeking sustenance? He made it bright and illuminated so people could pursue their needs. And He made these bodies, as mentioned earlier, in such a way.

These bodies, as previously mentioned, have been created with this arrangement. During the daytime, they are ready for movement, activity, and work, but only when they have had their share of rest. This refreshes their energy so they can work again anew. However, if this arrangement is changed, the day turns into a source of exhaustion, weakness, and decreased energy and activity. The natural disposition upon which Allah created humans is described here.

Allah's statement, "And We built above you seven strong (heavens)" refers to the seven heavens, vast in expanse, high in position, perfect in construction, accurately placed, and adorned with fixed and moving stars. Thus, He says:

"And We made a shining lamp"—meaning the radiant sun which illuminates the whole world, its brightness shining on all inhabitants of the earth.

"And We made a shining lamp"—this sun is like a lamp that lights up the world. The word "shining" here indicates that its light is for all the inhabitants of the earth. According to Muqatil, "shining" includes both light and heat. In this sense, the sun is like a bright lamp: it shines, gives off warmth, and illuminates the universe we observe.

Ibn Jarir (may Allah have mercy on him) interprets "siraj" (lamp) as "burning and radiant." These meanings are closely related and not contradictory; it is a bright lamp.

About Allah's statement, "And We sent down from the rain clouds abundant water," 'Ali bin Abi Talhah, from Ibn Abbas (may Allah be pleased with them), narrates that "from the rain clouds" means from clouds. This interpretation is also confirmed by Ikrimah, Abu Al-'Aliyah, Dhahhak, Hasan Al-Basri, Rabi' bin Anas, and Thawri, and Ibn Jarir has preferred this view as well.

Al-Farra' says: "It refers to those clouds that are near to raining but have not yet rained," just as a woman is called "mu'sirat" when her menstruation is near but has not started. This interpretation matches the verse in Surah Ar-Rum (48): "It is Allah who sends the winds, which raise the clouds, then He brings them together, then He spreads them in the sky as He wills, and makes them into fragments, and you see the rain emerge from among them," meaning from within the clouds.

So, Allah's statement "from the rain clouds" means simply "clouds." Some commentators, like Al-Farra', have limited it specifically to clouds that have not yet rained—that is, clouds filled with water but rain hasn't begun. According to Al-Farra', this matches the opinions of Rabi' bin Anas, Sufyan Thawri, and Abu Al-'Aliyah, who were among the righteous predecessors.

Here, Allah says: "And We sent down from the clouds abundant water," referring to clouds, and Ibn Jarir also preferred this explanation—meaning, generally, clouds.

Ibn Kathir initially said: "The apparent meaning of 'the rain clouds' (al-mu'sirat) in this verse is clouds, as Allah says: 'It is Allah who sends the winds...'"

What he mentioned here is not contradictory; he just selected the interpretation that means "cloud," which Ibn Kathir prefers.

Regarding Allah's statement "abundant water," Mujahid, Qatadah, and Rabi' bin Anas said it means "very plentiful and continuously flowing." Thawri said it means "flowing constantly." Ibn Zayd said it means "flowing in abundance."

Thus, in this verse, "abundant water from the clouds" means clouds themselves, and "abundant" refers to water that is plentiful, continuous, and copious.

Allah's statement:

"So that We may produce with it grain, vegetation, and dense gardens" means that from this abundant, good, beneficial, and blessed water, grain is created that is stored for humans and animals.

It is not necessary to limit "grain" only to what humans eat, because some grains are also used for animals. For example, barley, which was once consumed by humans and used to make bread, is now often animal feed. So, "grain" is beneficial for both humans and animals.

"So that We may produce thereby grain and vegetation"—Similarly, "vegetation" refers to all green plants eaten fresh. Ibn Jarir says this means pasture grass, herbs, and crops eaten by animals. Here, "vegetation" is not limited to just this; it refers to anything that grows other than grain and is eaten by both humans and livestock.

"Nabata" means "fresh, eatable greenery."

"And gardens"—that is, gardens with various fruits and vegetables, with different colors, flavors, and scents, even if they are in the same plot of land. That is why Allah says: "gardens thick with foliage (jannat alfafa)."

Ibn Abbas (may Allah be pleased with him) and other commentators say that "jannat alfafa" (hada'iq ghulba) means "gathered together." This is similar to Allah's statement:

"And in the earth are neighboring plots, gardens of vines, crops, and date palms—some growing from single roots and some from separate—

watered with the same water, yet We make some better in fruit than others. Surely in that are signs for people who understand." (Surah Ar-Ra'd: 4).

Here, Ibn Abbas's explanation of "ghulba" as "gathered together" means when branches become entangled, the trees seem close and joined together, pointing to proximity and clustering.

"jannat alfafa" means gardens with a multitude of trees, dense branches, and intertwining, displaying closeness and being grouped together.

Relevance:

Then, after mentioning signs of His power regarding the resurrection of bodies, Allah speaks of the Day of Decision (the Day of Resurrection). The One who sends down rain and causes plants to grow can also resurrect the dead. We see this phenomenon daily with our own eyes—rain falls, vegetation grows; the land was barren before, no greenery, yet suddenly plants appear. The One who brought forth this greenery can also bring the dead back to life.

"Indeed, the Day of Decision is a set time. On the day the Trumpet will be blown, you will come forth in groups. And the sky will be opened, and it will become gateways. And the mountains will be set in motion, and they will become a mirage. Indeed, Hell is an ambush. A dwelling place for the transgressors. They will remain there for lengthy periods. They will not taste any coolness nor any drink, except scalding water and pus. This is a recompense exact to their deeds. Verily, they did not expect any reckoning. And they rejected Our signs. And We have enumerated everything in a record. So taste! We will increase you only in punishment." (Surah An-Naba: 17–30)

Allah is telling us the Day of Decision (i.e., the Day of Judgment) is at a fixed, appointed time. It cannot be decreased or increased, and its actual timing is known only to Allah, as stated: "And We do not postpone it except for a fixed term" (Surah Hud: 104).

Allah says: Indeed, the Day of Decision is that day in which judgment will be made among the slaves. Allah will decide between their disagreements, between oppressor and victim, between believers and groups of disbelievers and those who denied the Messenger. Thus, it is the Day of Decision ("al-fasl").

It is also stated that this Day is an appointed time for those who deny resurrection (ba‘th), as Ibn Jarir said: This Day is fixed for their reckoning, recompense, and punishment.

"Indeed, the Day of Decision"

Ibn Uthaymeen said: It means the Day of Judgment, and it is called "the Day of Decision" because on that day Allah will settle the disputes and differences among His servants, judging between those of truth and those of falsehood.

Jahannam (Hell) is one of the names of the Fire... It is named so because of its darkness and depth—it is extremely dark and terrifying... and it is a lurking place for the rebellious; Allah, the Exalted, has already prepared it for them, and it exists now.

Whoever reflects on the stern warnings for the inhabitants of Hell found in the Quran and Sunnah, as some of the righteous predecessors said: I am amazed—how can the one fleeing from Hell ever sleep, and how can the seeker of Paradise sleep either?

The punishment with which Allah has threatened us is near; there is only death separating a person from it, and one never knows when he will die.

Surah An-Naba contains lessons, wisdoms, and signs from Allah, the Exalted, that bring certainty and faith. We pray that Allah enables us and you to benefit from His Book. (Tafsir Ibn Uthaymeen)

On the Day the Trumpet is blown, you will come forth in groups. Mujahid (may Allah have mercy on him) said: in groups. Ibn Jarir (may Allah have mercy on him) said: every nation will come with its Prophet,

as Allah the Exalted says: "On the Day We will call every people with their leader" (Surah Al-Isra: 71).

In Sahih Bukhari, it is narrated from Abu Huraira (may Allah be pleased with him) that the Prophet ﷺ said: "Between the two trumpet blasts, there will be forty (periods)." The companions asked: Forty days? He replied: "I do not know." They asked: Forty months? He said: "I do not know." They asked: Forty years? He said: "I do not know." Then he said: Then Allah will send down rain from the sky and people will grow just like vegetation grows. In the human body there is a bone (‘ajb al-dhanab, the tailbone) that will not decay, and from it, on the Day of Resurrection, the human body will be recreated.

"On that Day the Trumpet will be blown"—the Trumpet is a horn into which an angel will blow. There are said to be two blasts: one is the Blast of Swoon (Sa‘q), as mentioned in the Quran: "And the Trumpet will be blown and all who are in the heavens and all who are in the earth will swoon away except whom Allah wills" (Surah Az-Zumar: 68), in which all creation will die. The second blast is the Blast of Resurrection (Ba‘th), where people will be raised again.

Some scholars also hold the opinion of three blasts, which are: the Blast of Terror (Faza‘), the Blast of Swoon (Sa‘q/death), and the Blast of Resurrection (Ba‘th/being brought back to life).

Here, what is meant is that the blast of the Trumpet referred to is the blast of resurrection (ba‘th), and everyone agrees that with this blast, all will come out of their graves and will come forward in groups, as Allah said: "We will call every nation with their leader" (Surah Al-Isra: 71). "Leader" (imam) may refer to their prophet, their scripture, or any other leader. As the Prophet ﷺ said: "A prophet will come and with him will be one man, with others there will be two, and with some there will be none."

"And the sky will be opened and will become gates"—this refers to pathways and splits being created, so that the angels may descend. The

Qur'an mentions the rending and splitting of the sky in several places, such as: "When the sky is split open" (Surah Ar-Rahman: 37).

These "gates" will actually be cracks and fissures that occur in the sky due to the terrors of that Day. After that, it is said: "And the mountains will be set in motion and will become a mirage"—meaning Allah will move the mountains; they may appear fixed, but will actually pass away swiftly, and eventually become like a mirage—neither high nor low, everything leveled.

The Qur'an describes different states of mountains, detailing their stages of destruction on the Day of Judgment:

1. The mountains will be lifted and shattered:
In Surah Al-Haqqah (69:14), it is said: "And the earth and the mountains will be lifted up and crushed with a single blow."
Explanation: This refers to the initial stage of Judgment Day, when the strong and firm mountains will be uplifted from their places and pulverized with a single blow.
2. The mountains will scatter like wool:
In Surah Al-Qari'ah (101:5), it is stated: "And the mountains will become like fluffed wool."
Explanation: This stage points to the complete dissolution of the mountains. Just as wool is light and scattered, the mountains will lose their structure, becoming weightless and dispersed.
3. The mountains will crumble and become dust:
In Surah Al-Waqi'ah (56:5–6), it is mentioned: "And the mountains will be shattered, becoming dust, then they will become scattered particles."
Explanation: This is the final stage, when the mountains have been completely ground down into dust, appearing as tiny particles floating in the air.

Conclusion and Message:

These verses manifest Allah's absolute power. Mountains, which

symbolize strength and stability in this world, will be destroyed with a single command on the Day of Judgment. This image draws human attention to the reality that everything in the world is perishable, and only Allah's Being will remain. The purpose of these verses is to instill belief in the Day of the Hereafter and encourage its preparation.

This "dust" is similar to the tiny particles we see floating in the air when sunlight shines into a room—minuscule and weightless. These particles are so delicate that they cannot be caught by hand, illustrating how insignificant and trivial the mountains will become.

The mountains will be ground into dust and carried away by winds. As stated in another verse: "And you see the mountains, thinking them solid, but they will pass by as clouds" (Surah An-Naml: 88). They will vanish completely, leaving not a single trace, and finally become like a mirage—an illusion without any true existence. This could mean the mountains will appear as a mirage to the viewer, or that they will be entirely gone, just as a mirage is actually nothing.

Thus, these are the states of mountains described by Allah in His Book.

Interpretation of Surah An-Naba's verse “كَانَتْ مِرْصَادًا”:

- "Indeed, Hell is a lookout/ambush"
Meaning: No one will enter Paradise until he has passed by Hell; if he possesses the permit for salvation, he will be saved—otherwise, he will be stopped there. [Ibn Kathir: 4/464]

Scholars have provided various explanations for this phrase:

Place of confinement (Ambush of Hell):

According to Muqatil, "It is a watchpost" means the place where disbelievers will be detained.

This interpretation presents Hell as a place already prepared and waiting for the disbelievers.

Path or Crossing:

Some commentators point to this as referring to the pathway of Hell. The Prophet ﷺ said: "A bridge (Sirat) will be laid over Hell, and people will pass over it in groups." (Sahih Bukhari)
On this bridge, there will be hooks (kalalib) that will snatch people and throw them into Hell. Some of the righteous predecessors (Salaf) said "mirsaadan" describes this crossing, where the disbelievers will be apprehended.

Quranic Reference:

Allah says: "And every one of you will come to it; this is with your Lord a determined decree" (Surah Maryam: 71).
According to this verse, every human must pass by Hell, and its keepers (guards of Hell) are waiting for the arrival of the disbelievers.

Interpretation of "It is a watchpost" in Surah An-Naba:

Some scholars say it means Hell itself is eagerly awaiting the disbelievers, lying in ambush for them—just as a guard watches those who pass by. It repeatedly asks: "Is there anyone else? Is there anyone else?"

Ibn Jarir (may Allah have mercy on him) interprets "mirsaadan" as a "place of surveillance," where Hell watches over and lies in wait for those passing by.

The summary of all these interpretations is: "Indeed, Hell is lying in wait." It is prepared for the disbelievers, already existing and created. The Prophet ﷺ saw it and saw some of those punished within it. He saw 'Amr bin Luhayy Al-Khuza'i—the first to change the religion of Ibrahim and the originator of freeing animals in the names of idols—dragging his intestines in Hell. He also saw a woman being punished for imprisoning a cat.

This Hell is already prepared for those disbelievers. It exists now and is waiting, lying in ambush. As Allah says: "Indeed, Hell is lying in wait." It waits for them as they pass by; hooks will snatch those whom Allah

has decreed to enter it. Likewise, the keepers of Hell watch over those who are brought there and those already within.

Thus, Hell lies in wait for the disbelievers, as Allah says: "Prepared for the disbelievers." (Surah Aal Imran: 131).

Tafsir of the verse “They will remain therein for ages” (Surah An-Naba: 23):

This means these people will stay in Hell for "ages," where "ahqaban" (ages) is the plural of "huqb," representing a period of time. The righteous predecessors (Salaf) differed on the specific length of a "huqb," but such details are not significant. On examining the books of tafsir, it can be said this points to endless, limitless periods of time, regardless of the original duration of a "huqb." Or, it may refer to the duration for specific types of punishment, such as boiling water (hamim) and pus (ghassaq). After enduring punishment for such periods, they will be given other types of punishment, as Allah says: "And other (torments) of similar kinds in pairs" (Surah Sad: 58).

Eternity of Hell:

It is absolutely not the case that Hell will cease to exist. According to the consensus of Ahl al-Sunnah, Hell will remain forever and will never perish. Just as the Throne (‘Arsh) and the Footstool (Kursi)—creations of Allah—will never be annihilated, and the blessings of Paradise such as Houris and youth will remain forever, so too will Hell be eternal. Both Paradise and Hell will always exist. The idea that Hell will end is mistaken and contradicts the proofs for its eternity.

Tafsir of Surah Hud (11:107):

Allah says: "They will abide therein as long as the heavens and the earth endure, except as your Lord wills."

Here, the exception ("except") is only to confirm Allah’s absolute will—not to imply any actual possibility of Hell ending. This is similar to what occurs in Surah Al-Fath (27:48): "You will surely enter Masjid al-Haram, if Allah wills, secure, shaving your heads and cutting your hair." The entry was certain, but the Prophet ﷺ mentioned Allah’s will out of

humility. Likewise, the exception in Surah Hud highlights Allah's total sovereignty, not any doubt about the eternity of Hell.

From Tafsir al-Qurtubi regarding "They will remain therein for ages": It means they will be everlasting in Hell for as long as the ages (ahqaban) persist, and these never end; as soon as one age finishes, another follows.

Tafsir of the verse "Except scalding water and pus" (Surah An-Naba: 25):

Hamiman (scalding water):

According to Abu Al-'Aliyah and Rabi' bin Anas, this is an exception from "coolness" (bard); that is, there will be no coolness in Hell—only extremely hot, boiling water.

According to Ibn Kathir, it is water that has reached the utmost degree of heat and boiling.

Ghassaqan (pus-filled matter):

According to Abu Al-'Aliyah, it is an exception from "drink" (sharaab); in Hell, the only thing to drink will be this filthy, foul matter.

Ibn Kathir explains that this refers to the extremely foul-smelling and cold discharge in Hell—collected from the pus, sweat, tears, and wounds of the people of Hell. Its coldness and stench will be unbearable.

Unique Feature of Ibn Kathir's Tafsir:

Ibn Kathir (may Allah have mercy on him) has combined both of the interpretations from the Salaf (Abu Al-'Aliyah, Rabi' bin Anas):

- *Hamiman* (boiling water) represents the extreme of heat.
- *Ghassaqan* encompasses both the aspects of coldness and filth.

This interpretive harmony is a hallmark of Ibn Kathir's methodology, where he unites different views in light of the Qur'an and Sunnah.

Some scholars say that *ghassaq* is the filthy discharge from the bodies of Hell's inhabitants, such as pus and other fluids that flow from their

bodies. Other scholars consider it to be extremely cold material. Thus, Hell's torment is of two types:

- **Burning heat** (*al-ihraq*), which "hamim" (boiling water) represents.
- **Severe cold** (*az-zamhareer*), as the Prophet ﷺ said: "Hell complained to its Lord: 'Parts of me are eating each other.' So Allah granted it two breaths: one in winter and one in summer. The extreme heat you feel is from its heat, and the extreme cold you feel is from its cold (*zamhareer*)." (Sahih Muslim)
This proves that the inhabitants of Hell will be tormented by both scorching heat and freezing cold.

Ibn Kathir, in his tafsir, has embraced both meanings for "Except scalding water and pus". Ibn Jarir explained that the original meaning of "ghassaq" is "anything that flows or drips." Therefore, *ghassaq* refers to the foul material that drips from the wounds, burning flesh, eyes, nose, and pores of Hell's residents. It exudes from their sexual organs, skin, and pores, and is unbearably cold as well as extremely offensive.

Thus, Allah described it as "Except scalding water and ghassaq (pus)," where *hamim* is scalding hot water, and *ghassaq* is the extremely cold discharge like pus, sweat, and tears. Abu Al-'Aliyah clarified the distinction: "Hamim" is the exception to "coolness (bard)," and "ghassaq" is the exception to "drink (sharab)." Rabi' bin Anas likewise confirmed this tafsir.

The word *ghassaq* is also connected to "ghasaq al-layl" (the cold darkness of the night), which denotes extreme cold. Similarly, "ghasaq al-jarh" refers to the pus and fluids leaking from wounds. Thus, "Except scalding water and ghassaq" combines meanings of unbearable heat and freezing cold.

"A fitting recompense"—this punishment matches their corrupt deeds exactly, for recompense is given in measure to actions. Their

punishment is the logical outcome of their states and deeds. May Allah, by His grace and mercy, protect us.

"Indeed, they did not expect a reckoning."

This means they did not believe in any place where they would be repaid for their deeds or subjected to judgment. The interpretation of "they did not expect a reckoning" also includes that they did not fear it. Although "rajaa" literally means hope for something desirable, how does it come to mean fear here? Some scholars explain that when "rajaa" is used in the negative, it indicates fear. Thus, "they did not expect a reckoning" means "they did not fear the reckoning." This is the view of scholars like Mujahid and Qatadah. Other scholars, like Al-Farra' and Al-Zajjaj, relate "rajaa" to false hope, which fits with the fear of disappointment.

As for "A fitting recompense," it means their punishment matched exactly the corrupt actions they committed in the world. This opinion is supported by scholars like Mujahid, Qatadah, and others.

The verse is then repeated: "Indeed, they did not expect a reckoning," emphasizing that they never considered the possibility of reward or punishment for their actions. Next, "And they repudiated Our signs" refers to their rejection of the proofs and signs sent by Allah through His messengers, and their continued obstinacy. The word "kidhaban" (repudiation) expresses their repeated denial, being in the form of a verbal noun (masdar).

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي كِتَابٍ﴾

"And We have enumerated everything in a record"

Whether it is small or large—"We have counted it in a record" means We have written it in the Preserved Tablet (al-Lawh al-Mahfuz).

Therefore, criminals should not fear that they will be punished for any crime they did not commit, nor should they assume their deeds will be lost or that even a particle will go unaccounted. [As-Sa'di: 907]

Regarding the verse "And We have enumerated everything in a record"—it means that Allah is aware of all the deeds of His servants and has preserved them. He will reward the deeds—good with good, and evil with evil. Some scholars interpret "kitabān" (a record) as a noun, meaning "We have counted everything as a comprehensive record." In this case, it becomes the verbal noun (masdar) of "We have counted it," while others consider it a "state" (haal), signifying that everything is already written and decreed.

Some scholars say this verse refers to the Preserved Tablet (al-Lawh al-Mahfuz), where Allah has written every detail, including the actions of the people of Hell and their punishment. Ibn Jarir leans towards this view and says that the verse points to everything's recording in detail, precisely and quantitatively. Other commentators interpret "kitabān" as the record kept by angels, as mentioned in other verses.

"He does not utter a word except that with him is an observer ready (to record it)" (Surah Qaf: 18).

"But surely, Our messengers record whatever they plot" (Surah Az-Zukhruf: 80).

"Indeed, We were recording what you used to do" (Surah Al-Jathiyah: 29).

Another interpretation, in accordance with the context of reckoning and account, is that Allah warns of reward and punishment by stating that all deeds are preserved. Every small and large action is recorded. Indeed, Allah has written everything in the Preserved Tablet, including the deeds of the servants and their due reward or punishment. The angels also record these deeds, ensuring that every action will be accounted for.

Practical Reflection:

This verse serves as a reminder to believers to hold themselves accountable. Every word and action is being recorded by the angels—not for the individual's benefit, but against them. On the Day of Judgment, these records will be handed over and weighed on the scales.

Instead of wasting time in idle talk or sin, one should focus on praising and remembering Allah, and dedicate time to beneficial deeds.

Whenever the thought of looking at or doing something forbidden arises, remember that everything is being recorded by Allah and the angels. These are the burdens a person will carry on their back on the Day of Judgment, and will receive recompense or punishment for them.

A believer who is aware of this reality will incline toward piety, vigilance, and self-accountability—reducing sins and increasing good deeds. As Allah says: "And you do not do any deed, nor recite any portion of the Qur'an, nor do you do any action, but We are witnesses over you when you are immersed therein" (Surah Yunus: 61). Knowing that Allah and the angels are witnessing and recording every moment, if someone intends to disobey Allah, where can they hide? If one acts with the intention to please people rather than Allah, what will be their outcome?

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

"So taste! We will not increase you except in punishment."

Abdullah bin 'Amr (may Allah be pleased with him) said: There is no verse revealed to the dwellers of Hell harsher than "So taste! We will not increase you except in punishment", meaning they will continually remain in increasing torment [al-Tabari: 24/169].

"So taste! We will not increase you except in punishment"

At every moment, their punishment will grow—this is considered the most severe verse regarding the torment of Hell's inhabitants. May Allah protect us from it (Tafsir Sa'di).

Allah says: "Now taste! We will not increase you except in punishment"—this address is for the people of Hell, declaring their torment will only intensify. As Abdullah bin 'Amr stated: "There is no verse harsher for the people of Hell than: 'Now taste! We will not

increase you except in punishment' (Surah Sad: 58).
They will be in ever-increasing punishment with no end.

Allah describes the honor and eternal felicity prepared for the righteous: "Indeed, for the righteous is achievement" (Surah An-Naba: 31). Ibn Abbas and al-Dhahhak interpreted "mafaz" (achievement) as a "place of rest and comfort," while Mujahid and Qatadah understood it as "success—they escaped Hell." Ibn Abbas's explanation is most evident, because the following verse mentions "gardens and grapevines" (Surah An-Naba: 32).

"Gardens" denote orchards full of date palms and other trees.

In Allah's statement, "Indeed, for the righteous is achievement," Ibn Abbas and al-Dhahhak explained "mafaz" as a "place of comfort"—but linguistically, "mafaz" is derived from the root "faz" (to achieve success), meaning attaining one's goal and escaping something dreadful. For example, "faza fulan" ("so-and-so succeeded") means he achieved his objective and escaped harm. Likewise, "al-falah" (success) signifies attaining what is desired and escaping what is feared.

Thus, *mafaz* means attaining one's goal and salvation from what is dreaded, as Abu Ja'far Ibn Jarir said. In its essence, it may also signify the place of success, i.e., Paradise. Allah, in the next verse, describes its bounties: "gardens and grapevines" (Surah An-Naba: 32). Here, gardens and grapevines explain "achievement." This is why Ibn Abbas and al-Dhahhak explained it as a "place of rest and comfort."

"Indeed, for the righteous is achievement. Gardens and grapevines" indicates that gardens and grapevines represent what success substitutes, and this substitution can be understood as part of the achievement, or it emphasizes the abundance of Paradise's blessings. However, it is clear that Paradise is not limited to just gardens and grapevines; it also includes rivers, palaces, companions, youthful servants, and countless blessings known only to Allah. If we take this substitution comprehensively, it is a form of amplification highlighting the greatness of the gardens and grapevines.

Ibn Jarir (may Allah have mercy on him) explained: It is as if Allah said, "Indeed, the righteous will attain success," meaning they will achieve what they desire—gardens and grapevines—serving as a sign of their deserved reward and salvation from fearful things.

Gardens and grapevines:

Ibn Kathir (may Allah have mercy on him) interpreted "gardens and grapevines" as gardens filled with date palms and other trees. However, not every garden is called a "hadiqah" (enclosed garden). "Hadiqah" specifically refers to a garden surrounded by walls. The Arabic word "hadiqah" comes from "ihdaq" (enclosure), because it is surrounded, making it distinctive from a general garden.

Grapevines are especially mentioned because grapes are among the finest, most beneficial, and beautiful of fruits and trees. But the blessings of Paradise are far beyond anything seen, heard, or imagined by anyone. As Allah says elsewhere: "Whenever they are provided with fruit therefrom, they will say, 'This is what we were provided with before,' and it will be given to them in resemblance" (Surah Al-Baqarah: 25). Some scholars say this means the fruits will resemble each other, while others say they resemble worldly fruits in appearance but differ in size, taste, and true nature. For example, they may recognize pomegranates or grapes, but the fruits of Paradise will be very different from those in this world.

Gardens and grapevines are just some of the delights prepared for the inhabitants of Paradise. The Qur'an does not repeat Paradise's details meaninglessly; rather, in each context, Allah highlights specific aspects suited to the topic—such as "layered bananas" (at-talah al-mandud), "flowing water" (al-ma' al-maskub), and "fruits never ending, unseasonal and unrestricted" (Surah Al-Waqi'ah: 31–33). In Paradise, there are no seasonal limits or restrictions; its blessings are eternal and unrestricted. As Allah says: "[And therein is whatever the souls desire and that which delights the eyes, and you will abide therein eternally]" (Surah Az-Zukhruf: 71). And another verse: "For them therein is fruit,

and for them is whatever they request" (Surah Ya-Sin: 57). Whatever they want will be given instantly without limit.

Thus, gardens and grapevines are part of the countless blessings prepared for the righteous in Paradise.

"[And companions of equal age, with full, swelling breasts]" (Surah An-Naba: 33).

This refers to the Houris (Hoor al-‘Ain) of Paradise, described as "kawa‘ib" (maidens with prominent, firm breasts). Ibn Abbas, Mujahid, and other commentators explained "kawa‘ib" as "nawahid" (maidens with prominent, firm breasts)—meaning their chests are full and firm, not sagging, as they are virgins, delicate, and of equal age. Ibn Jarir also said "kawa‘ib" refers to breasts which are full and round, as if shaped like a ball; Arabs commonly used the word "ka‘b" (round prominence or bone) metaphorically in their poetry and praise. This feature was considered a mark of beauty among both Arabs and non-Arabs.

Al-Dhahhak interpreted "kawa‘ib" as "‘adhara" (virgins), though this is implied rather than literal meaning. However, the primary meaning of "kawa‘ib" is prominently full and rounded breasts—which is what is meant here. And Allah knows best.

"Atraban" (of equal age) means that they are all of the same or comparable age, in the prime of youth—not old, not wrinkled, nor in any state that would diminish their beauty or allure. Their equal age is part of their perfection, since a large difference in age can sometimes decrease attraction. In worldly life, women often fear aging, especially as they approach their thirties, because society tends to believe that youth and beauty diminish with time. But in Paradise, these companions will remain forever in the freshness of youth.

Ibn Qayyim (may Allah have mercy on him) said:

In explaining the verse "Indeed, for the righteous is achievement: Gardens and grapevines, and companions of equal age with full, swelling breasts" (Surah An-Naba: 31–33), he states that "kawa‘ib" is

the plural of "ka‘b," which refers to a virgin whose breasts are fully rounded. Qatadah, Mujahid, and other commentators, including al-Kalbi, explained that their breasts are round and full, like pomegranates—not hanging or loose. The root meaning of the word relates to roundness and prominence, highlighting the perfection of their appearance.

Allah’s Statement: "And a cup, full to the brim" (wa ka’san dihaqan, Surah An-Naba: 34):

Ibn Abbas said: It is plentiful and drunk in succession; Ikrimah said: pure and clear; Mujahid, Hasan, Qatadah, and Ibn Zayd said: "dihaqan" means full and overflowing.

These are among the many types of blessings: gardens and green meadows, the most lush and vibrant, the most beautiful views, companions of perfect beauty and equal age, and goblets—clear, abundant, and continuously served. Here, Allah described the goblet as "dihaqan" (full to the brim).

Some scholars say: It is only called a "ka’s" (goblet/cup) when it actually contains a drink; others specify that it is only called a goblet when it contains wine. It is said: The people of the goblet should encourage each other towards goodness and forbid evil among themselves.

Among the Arabs, "ka’s" (goblet) was generally used for wine; thus, some of the early generations interpreted it as referring specifically to wine.

"Dihaqan"—Mujahid, Hasan, Qatadah, and Ibn Zayd said it means full and overflowing. Ibn Abbas said: abundant and drunk in succession.

It is also narrated from Ikrimah and Zayd bin Aslam that it means pure and clear, though this is not a literal meaning of "dihaqan," but perhaps it refers to the common qualities known for the wine of Paradise.

Otherwise, the meaning of "dihaqan" is: in succession and abundant—these are its two attributes.

And Allah's statement: "They will hear therein neither ill speech nor denial" (Surah An-Naba: 35)—as He said: "Therein, they will hear no vain talk nor any sinful speech" (Surah At-Tur: 23)—that is, there will be no idle or sinful talk, for it is the Abode of Peace—everything is safe and free from defect.

The pronoun in "They will hear therein no ill speech" (la yasma'una fiha laghwan) likely refers to Paradise, though some say it refers to the wine. In this world, gatherings involving wine are filled with vain talk, cursing, and nonsense; reason is lost. Some people of earlier times—even as noted by Muhammad al-Ameen al-Shanqeeti—would prohibit wine for themselves due to such effects. He writes, under the verse from Surah al-Ma'idah "Indeed, wine and gambling...", about a man who, under the influence of wine, used his own urine for ablution, then said: "All praise is due to Allah, who made prayer a light and water pure."

Another man, intoxicated, fell to the ground. When his family questioned him, he replied: "I tired myself all night trying to catch the moon, so I fell asleep on the ground." Upon regaining his senses, he realized his state.

Such are the effects of wine.

Even today, some people abandon wine after their wives see them vomiting after drinking, licking up their own filth. When they regain their senses, they repent from drinking.

So Allah's statement that in Paradise there will be no vain or false speech means: some say this refers to wine gatherings, but the most correct view is that in Paradise, there will be no vain speech of any kind—whether in the context of drinking or otherwise. Paradise is free from "laghw" (idle, false, or vain speech). Here, Allah mentions it in the context of blessings, showing that vain speech is a type of torment, and a person should avoid gatherings of idle talk.

"Laghw" refers to every false or meaningless word; in Paradise only pure speech will be heard. Anyone seeking tranquility and blessings in this world should safeguard their own gatherings and make sure they serve a real need; if they become too lengthy or numerous, idle talk is likely, and Satan will enter. Avoiding false, idle, and vain speech is necessary.

Most people bring harm upon themselves when they go to places of idle talk ("laghw")—just to find out what people are saying, or out of curiosity—and end up troubled and distressed. Such places, especially those where people criticize religion, faith, and religious people, are like a stinking corpse that a person keeps turning over.

"And no denial" (wala kidhaban, Surah An-Naba: 35)—that is, no one will call another a liar; as Ibn Jarir said, in Paradise there will be only truth, beauty, perfection, delight, joy, and comfort—everything will be pure.

And Allah says: "A reward from your Lord, a gift, sufficient" (jaza'an min rabbika 'atan hisaban, Surah An-Naba: 36)—these blessings are given by Allah as a reward for deeds, through His grace, generosity, and mercy; "hisaban" means enough, complete, abundant, and wide. The Arabs say: "He gave me so much, I was satisfied" and "Hasbiyallah" ("Allah is sufficient for me").

Ibn Kathir mentioned the scholarly views on "hisaban": These blessings are from Allah in return for deeds, but in reality, they are primarily due to Allah's grace and mercy—no deed alone is enough for entry into Paradise; ultimately, it is Allah's mercy and favor.

"Ata'an hisaban" means enough, complete, abundant, plentiful; and according to Ibn Qutaybah—"ata'an hisaban" means "very much." Ibn Jarir says "hisaban" means "accountable;" Allah has given them so much they are satisfied, as in: "Allah is pleased with them and they are pleased with Him" (Surah Al-Ma'idah: 119).

About the verse "They will not hear therein any idle talk or falsehood" (Surah An-Naba: 35):

This verse is similar in meaning to Surah At-Tur (52:23): "They will not hear vain speech nor any sinful talk."

In Paradise, there will be no idle or harmful speech, nor any false or baseless words. Paradise is "Dar al-Salaam" (the Abode of Peace), where everything is free from defect and imperfection; only pure and pleasant speech is heard there.

Tafsir of Surah An-Naba (78:37–38):

The verse "Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess no ability to speak to Him" connects to the previous verse "Reward from your Lord" (Surah An-Naba: 36), indicating that this reward and recompense are manifestations of Allah's Lordship. This verse emphasizes that no one can speak to Allah without His permission, as stated in Surah Al-Baqarah (255): "Who is it that can intercede with Him except by His permission?" and in Surah Hud (105): "On the Day it comes, no soul will speak except by His permission."

Ibn Jarir and Ibn Kathir agreed that "They possess no ability to speak to Him" means no one can initiate speech or intercession without Allah's leave. This ruling applies to intercession, questions, or any kind of speech.

Tafsir of Surah An-Naba (78:38):

The verse "The Day that the Spirit and the angels will stand in rows; they will not speak except one whom the Most Merciful permits and he will say what is correct"—the "Spirit" is interpreted as Jibril (Gabriel), as stated by Sha'bi, Sa'id ibn Jubayr, and al-Dahhak. As in another verse: "The trustworthy Spirit brought it down upon your heart so that you may be among the warners" (Surah Ash-Shu'ara: 193–194). Other scholars, such as Muqatil bin Hayyan, state that the "Spirit" refers to Allah's most honored and nearest angel, bearer of revelation.

Regardless of the interpretation, mentioning Jibril among the angels here highlights his high status. "Standing in rows" shows the immense greatness of the Day of Judgment, when these mighty angels—who never sin or disobey—will be quiet and stand in humility. If even such great and powerful beings cannot speak without Allah's permission, then what can sinful humans do?

The Prophet ﷺ said: "I have been permitted to describe one of the angels who bear the Throne: the distance between his earlobe and his shoulder is seven hundred years' travel." Yet, even such angels will not speak that Day except with Allah's permission, and only truthfully.

Tafsir of Surah An-Naba (78:39):

The verse "That is the True Day; so whoever wills, let him take a return to his Lord"—the "True Day" means the Day of Judgment is inevitable and definite. Allah invites people to adopt a path of repentance and return to Him. Ibn Kathir explained this verse gathers two meanings: "Wasilah and ma'ab"—where "ma'ab" means to return to Allah, as to a refuge, and "wasilah" as the path that leads to Allah.

Tafsir of Surah An-Naba (78:40):

Verse: "Indeed, We have warned you of a near punishment, the Day when a man will observe what his hands have sent forth, and the disbeliever will say, 'Oh, would that I were dust!'"

Regarding "a near punishment", Qatadah interpreted it as a worldly punishment, while Muqatil said it referred to the Battle of Badr.

However, Ibn Kathir interpreted it as the Day of Judgment, because in Islamic teaching, the Day of Judgment is considered near: "Surely, what is coming is near."

Conclusion of the Tafsir for Surah An-Naba (78:40):

On that Day, every person will see the deeds he has done—good or bad. Allah says: "And the record will be placed, and you will see the criminals fearful of what is within it" (Surah Al-Kahf: 49). As for the disbeliever, he will wish he had never existed, saying: "Oh, would that I

were dust!". This wish arises when he witnesses Allah's judgment upon the animals, and sees that Allah commands the animals to become dust. Watching this, the disbeliever will wish for the same fate, preferring annihilation over eternal punishment.

This vivid image invites serious contemplation on the outcome of disbelief and sin, so that a person can prepare and understand the inevitable reality of the Hereafter.

Shaykh Ibn 'Uthaymeen commented:

"That is the True Day" means the day we told you about is the real day; "true" is the opposite of "false," meaning it is a confirmed day in which justice will prevail—it is the day when neither wealth nor children will be of benefit, except to one who comes to Allah with a pure heart.

"So whoever wills may take a return to his Lord" means: Whoever wishes can act in a way that he returns to Allah and seeks Him, i.e., by performing righteous deeds as per Allah's pleasure.

This statement is further clarified by another verse: "For whoever among you wills to take the straight path. And you will not will except that Allah, Lord of the worlds, wills" (Surah At-Takwir: 28-29).

This means that, although we have choice in our actions and desires, ultimately it all returns to Allah's will: "You will not will except that Allah wills."

Allah mentioned this so that a person does not rely solely on himself or his own desires, but understands all is connected to Allah's will—so one seeks guidance from Allah, who gives it to whomever He wishes and is pleased with.

A person should not claim, "I am free; I do as I wish and act as I want." Rather, as we say, matters are as they are—but you are tethered to the will of Allah Almighty.

{إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا}

"Indeed, We have warned you of a near punishment" means that Allah has warned us of a punishment that is impending—the Day of Judgment.

The Day of Judgment is near, even if the world remains for millions of years; it is still close. Allah says: "On the Day they see it, it will be as if they had not remained except an afternoon or a morning thereof" (Surah An-Nazi‘at: 46).

So this punishment, which Allah has warned us about, is near; the barrier between a person and the Day of Judgment is only death, and no one knows when he will die.

"A person may wake up in the morning and not reach the evening, or reach the evening and not see the morning; therefore, we should be serious about our deeds and make use of the opportunity before it slips away."

(Tafsir Ibn ‘Uthaymeen)

End of the Tafsir of Surah An-Naba.

Summarized points from *Fath al-Qadeer* and *Ahsanul Bayan*:

1. When the Messenger of Allah (peace be upon him) was granted the robe of prophethood, and he conveyed the message of monotheism, the Hereafter, and recited the Qur’an, the disbelievers and polytheists would ask each other: Is the resurrection really possible, as this man claims? Or is this Qur’an truly revealed from Allah, as Muhammad (peace be upon him) says? Through questioning, Allah first highlighted their attitude, then Himself provided the answers.

2. Some have explained that every nation will come to the plain of gathering with its messenger. This will be at the second blowing of the trumpet, when all people will rise from their graves. Allah will send down rain from the sky, by which mankind will grow forth like crops. All of a person's body will decay except the last part of the backbone (tailbone); from it, all creatures will be reassembled on the Day of Resurrection. (Sahih Bukhari)
3. That is, pathways will be opened for the angels to descend, and they will come down to earth.
4. The sand which, from a distance, appears to be water—the mountains too will become like something that only appears from afar.
5. The punishment is in accordance with the deeds they performed in this world.
6. This refers to the Preserved Tablet (al-Lawh al-Mahfuz), or the record kept by the angels. The first meaning is more correct.
7. *Kawa'ib* is the plural of *ka'ibah*, which is derived from *ka'b* (ankle, or something prominent); their breasts will have a similar prominence, signifying their beauty. *Atrāb* means companions of equal age.
8. Its greatness, awe, and majesty will be such that initially no one will dare speak; thus, without His permission, no one will be able to utter a word for intercession.
9. When the disbeliever witnesses the horrific punishment, he will wish for annihilation. Some say Allah will judge between animals with fairness—even if a horned goat wronged a hornless one, its right will be fulfilled. After this judgement is done, Allah will command the animals to become dust. At that moment, even the disbelievers will wish they were animals and could become dust (Tafsir Ibn Kathir).

Part Eleventh - Lessons Derived from the Surah

Lessons Derived from the Surah:

At the end of every surah, we discuss the practical takeaways—over 4,000 in total—that help us apply the Qur'an's teachings in our daily lives. These lessons are gathered from the book "Ahdaf wa Asbaaq al-Qur'an" by Arshad Bashir Umari Madani.

Through these eleven sections, this series aims to help us form a meaningful connection with the Qur'an, blending traditional knowledge with fresh insights. The purpose of this journey is to inspire, educate, and draw us closer to Allah. Let's begin.

Main Themes:

- Proof of resurrection after death (verses 1–5)
- Mention of Allah's power and blessings in the universe (verses 6–16)
- Description of the establishment of the Day of Judgment, its conditions, the fate of the rebellious in Hell, and the reasons for this (verses 17–30)
- Mention of the reward for the righteous in Paradise (verses 31–36)
- Warnings to the disbelievers through the horrors of the Day of Judgment (verses 37–40)

Some Key Lessons:

- Allah is capable of resurrection after death; arguments supporting this are provided.
- Belief in the Hereafter is a pillar of faith—without it, faith is incomplete. Allah has concealed the exact time of the Day of Judgment for profound wisdom, but has shown some of its signs so Muslims stay prepared.

- In every era, Satan deceives humans easily regarding the Hereafter.
- The concept of reincarnation reduces the status of God, as it portrays the deity as merely an observer and not one who administers justice, while in Islam it is "jazā'an wifāqan"—full and complete justice is given to all (Malik Yawm al-Din).
- The disbelievers and polytheists mocked the Day of Resurrection through mutual questioning, but when it actually occurs, they will realize how great and dreadful it really is.
- "Alam naj'al al-arda mihāda"—the surah mentions proofs of Allah's power, reminding us that He is not limited by the earth or the heavens, and the One who created all these things is the same One telling us about the Day of Judgment, yet people deny His message!
- The Day of Judgment is the day of true decision, when it will be determined who is fortunate and who is wretched. The timing is fixed, but only Allah knows it.
- "Lābithīna fīhā ahqāban"—The polytheists and disbelievers will remain in Hell forever; they will not get food that relieves hunger, but things that increase their torment.
- "Inna lil-muttaqīna mafāzan"—Believers are given glad tidings of Paradise and its eternal delights after temporary trials and failures in this world.
- The coming of the Day of Judgment is certain and inevitable.
- On that Day, only the one whom Allah allows will be able to intercede, and intercession will be for only whom Allah permits.

Verses and Hadees

Verse

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّاغِينَ مَابًا ﴿٢٢﴾ لَا يَثِينَنَّ فِيهَا أَحْقَابًا ﴿٢٣﴾
 لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾
 إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ

أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ النبا

Translation: Surely, Hell is lying in wait (21), a place of return for the transgressors (22). There they will remain for ages (23). They will not taste any coolness or drink in it (24) except boiling water and pus (25)—an appropriate recompense (26). Indeed, they did not expect a reckoning (27), and they denied Our signs repeatedly (28). And We have enumerated everything in a record (29). So taste! We will not increase you except in punishment (30).

Hadith:

((إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ ، عَلَى أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ ، يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ بِالْقُمْقِمِ)) (صحیح البخاری: 6562)

Translation: Abdullah bin Raja', Isra'il, Abu Ishaq, and Nu'man bin Bashir (may Allah be pleased with him) narrated: I heard the Messenger of Allah (ﷺ) say, "The person who will have the lightest punishment in Hell on the Day of Judgment will be the one who will have two embers placed under the arches of his feet; because of them his brain will boil just as a cauldron boils" (Sahih Bukhari: 6562).

Verse 2

﴿٣٥﴾ جَزَاءٌ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا
﴿٣٦﴾ النبا

"They will not hear there any vain talk nor any falsehood. They will receive a reward from your Lord (for their righteous deeds) which will be an adequate and ample reward."

Eleventh Section – General Information

Comprehensive information on various topics and titles of the Surah, including refutation of Israiliyat opposing Islam, invalid and unauthenticated narrations, and refutation of deviant beliefs, theories, and doubts—whether linguistic, Islamic thematic, or based on modern research—especially those chains of narration which Ibn Kathir has judged as weak in Surah An-Naba.

Examples of weak and refuted narrations:

1. From Abu Umamah, from the Prophet ﷺ:

Arabic text:

شهر، الشهر ثلاثون يوماً، والسنة اثنا عشر شهراً، والسنة ثلاثمائة فالحقب ألف [وستان يوماً، كل يوم منها ألف سنة مما تعدون، فالحقب ثلاثون ألف سنة]

Translation: "**Haqub is a thousand months, a month is thirty days, a year is twelve months, a year is three hundred and sixty days, each day in your reckoning is a thousand years. Thus, a haqub is thirty million years.**"

- This narration is very denounced.
- Both narrators al-Qasim and Ja'far bin al-Zubair are considered unreliable.
- (Surah An-Naba: 23)

2. From al-Hasan, who asked Abu Barzah al-Aslami:

Arabic text:

سمعتُ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قرأ: {فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا} فقال: "هلك القوم بمعاصيهم الله عز وجل"

Translation: "**I heard the Messenger of Allah (ﷺ) recite: {So taste! We will not increase you except in punishment}, and**

then he said: The people were destroyed due to their defiance against Allah the Mighty and Majestic."

- Jisr bin Furqad is a weak narrator.
- (Surah An-Naba: 30)

From Ibn Mas‘ud regarding 'al-Ruh':

Arabic text:

الروح: في السماء الرابعة هو أعظم من السموات ومن الجبال ومن الملائكة، يسبح كل يوم اثني عشر ألف تسبيحة، يخلق الله من كل تسبيحة ملكاً

- This saying is very strange/odd.
- (Surah An-Naba: 38)
- "Translation: 'The Ruh (Spirit) is on the fourth heaven; he is greater than the heavens, mountains, and the angels. Every day, he recites twelve thousand glorifications (tasbihat), and with each glorification Allah creates an angel.'"

4 - From Abdullah bin Abbas: I heard the Messenger of Allah (ﷺ) say...

إن لله ملكا لو قيل له: التقم السماوات السبع والأرضين بلقمة واحدة، لفعل، تسبيحه: سبحانك حيث كنت

- This narration is also very strange, and its authenticity as a statement of the Prophet is questionable; it may be a saying attributed to Ibn Abbas, and perhaps part of the Israiliyat.
- (Surah An-Naba: 38)

Translation: "Allah has an angel who, if told to swallow the seven heavens and the seven earths in a single gulp, would do so; his glorification (tasbih) is: 'Glory be to You wherever You are.'"

Article 1: The Best Method of Presenting Tawheed, Prophethood, and the Afterlife to Modern Minds

1. Begin with Universal Questions:

We Start with questions that every human relates to:

- "Who created the universe?"
- "What is the purpose of life?"
- "What happens after death?"

These questions connect with the natural curiosity of the audience.

2. Explain Tawheed (Oneness of Allah):

Core Message:

v Tawheed emphasizes the existence of a single, unique, and all-powerful Creator. Stress the shift from Tawheed al-Rububiyyah (Oneness of Lordship) to Tawheed al-Uluhiyyah (Oneness of Worship).

Presentation Points:

v Use scientific analogies:

- Highlight the order and precision in the universe (such as the fine-tuning of physical constants).
- Discuss the emergence of complex systems from seemingly random events.

Rational Arguments:

v Clarify how a Creator unites the diversity of life and natural laws.

- Use understandable examples:
- Compare Tawheed to a unified leadership system (single leader) versus the confusion of multiple leaderships.

3. Discuss Prophethood (Nubuwwah):

Core Message:

- Prophets are the chosen messengers of Allah, guiding humanity to moral and spiritual perfection.

Presentation Points:

Historical Context:

Align the messages of Prophets Ibrahim, Musa, and Isa (peace be upon them) with the message of Prophet Muhammad ﷺ.

- The status of the Prophet as a role model:

Here is the English translation and summary of your structured method for presenting Islamic beliefs (Prophethood, the Afterlife) to modern minds:

Highlight the Moral, Social, and Leadership Qualities of the Prophet (ﷺ):

- Emphasize the ethical, social, and leadership attributes of the Prophet.
- **Practical Impact:**
 - Demonstrate how Prophetic guidance addressed social problems (such as justice, ending racism, empowering women).

4. Clarify the Afterlife (Hereafter):

- **Core Message:**
 - Belief in the afterlife gives life meaning and instills accountability.
- **Presentation Points:**
 - **Moral Accountability:**
 - Explain how belief in reward and punishment assures justice for the oppressed.
 - **Connection with Human Experience:**
 - Link this belief to the human longing for immortality and justice.

5. Consider Modern Sensibilities:

- Avoid jargon: Use simple and understandable language.

- Highlight inclusivity: Show that these principles aren't just for Muslims, but represent universal truths.
- Relevance to contemporary issues:
 - Clarify how Tawheed, Prophethood, and the Afterlife offer solutions to modern crises (such as environmental ethics, social justice, mental health).

6. Use Interactive Methods:

- Visual aids: Bring concepts to life with infographics, videos, or slides.
- Q&A sessions: Allow the audience to express doubts and receive reasoned answers.
- Personal stories: Share real-life examples of transformation through these beliefs.

7. End with Practical Application:

- For Tawheed: Promote remembrance of Allah in daily life.
- For Prophethood: Encourage emulation of prophetic character and conduct.
- For the Afterlife: Foster hope and accountability in one's actions.

Article 2:

Modern thinkers often look for logical and scientific foundations to understand religious beliefs. Below is a method of presenting *Tawheed* (Oneness and Divinity of God), *Risalah* (Prophethood), and *Aakhirah* (Afterlife) with scientific arguments and examples.

1. Tawheed (Oneness of God)

Scientific Evidence:

1. **Fine-Tuning of the Universe:**

The universe operates on precise physical constants (like the gravitational constant, the speed of light). The random existence of these constants is highly improbable, pointing toward intelligent design. Stephen Hawking remarked: "The laws of science contain many fundamental numbers... if these values were even slightly different, life in the universe would be impossible."

2. **Big Bang Theory:**

The Big Bang points to a beginning of the universe, matching the Qur'anic verse: "Do not those who disbelieve see that the heavens and the earth were joined together, then We separated them..." (21:30). This indicates the existence of a Creator.

3. **DNA as Information:**

DNA holds intricate information. According to information science, meaningful information always comes from an intelligent source. The Qur'an highlights this precision: "He created everything and determined it with precision..." (25:2).

4. **Unity in Natural Laws:**

Despite the diversity in the universe, it operates under unified physical laws. This unity points to a single authority, in line with the concept of Tawheed.

5. **Human Consciousness:**

The emergence of consciousness and self-awareness cannot be fully explained by material factors alone, indicating a divine source, as the Qur'an says: "He fashioned him and breathed into him of His spirit..." (32:9). Humanity is Allah's finest creation.

Example:

The complex balance in Earth's ecosystems reflects divine planning. For instance, the exact conditions required for water to exist in liquid form indicate purposeful design.

2. Prophethood (Nubuwwah)

Scientific Evidence:

1. **Accuracy of Prophecies:**

Prophets, such as Muhammad ﷺ, made predictions that align with modern discoveries. For example, the Qur'an describes the development of the embryo: "Then We made the drop into a clinging clot, and We made the clot into a lump of flesh..." (23:14).

2. **Universality of Moral Values:**

The Prophet's ﷺ ethical teachings are consistent with studies in human psychology and sociology, including justice, compassion, and social harmony.

3. **Uniformity of Message:**

The message of monotheism is central to all prophets, indicating a divine origin. The Qur'an states: "[And We certainly sent into every nation a messenger, saying, 'Worship Allah and avoid false gods...']" (16:36).

4. **Historical Impact:**

Prophets, especially Muhammad ﷺ, brought profound and long-lasting changes to Arabia and beyond, showing divine guidance.

5. **Qur'anic Miracle:**

The linguistic and rhetorical uniqueness of the Qur'an has astonished scholars. Modern computational analysis finds its patterns distinct from human literature.

Example:

The Prophet's ﷺ social reforms—like prohibiting the killing of infant girls and affirming women's rights—align with the modern framework of human rights.

3. The Afterlife (Akhirah)

Scientific Evidence:

1. **Thermodynamics and Entropy:**

The second law of thermodynamics states that systems move

toward disorder over time. This matches the Qur'anic concept of resurrection after the end of the world (75:6-12).

2. Cosmic Cycles:

Astronomical evidence suggests that the universe will go through certain end events. The Qur'an mentions cosmic destruction: "When the sky bursts apart..." (84:1).

3. Near-Death Experiences (NDEs):

Research into NDEs describes people experiencing out-of-body sensations and heightened awareness, supporting spiritual aspects.

4. Conservation of Energy:

This principle states that energy cannot be created or destroyed—suggesting the ongoing existence of the soul.

5. Moral Accountability:

Societies thrive on systems of justice. The concept of ultimate accountability resonates with human nature, as the Qur'an says: "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (99:7-8).

Example:

People recording NDEs mention seeing light, tunnels, and judgment, corresponding with Islamic texts' descriptions of the afterlife.

Conclusion:

By connecting Tawheed, Prophethood, and the Afterlife with scientific reasoning and observed facts, modern audiences can better appreciate the significance of these Islamic concepts. The Qur'an regularly invites reflection: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding..." (3:190).

This approach not only strengthens faith but also promotes intellectual engagement with Islam.

Article 3:

What Does Modern Science Say About the End of the Universe and the Death of the Sun?

Thermodynamics is the branch of physics that studies heat, work, temperature, and the relationships between energy changes. It provides a broad framework for understanding how energy transfers or changes forms. There are four basic laws:

1. **Zeroth Law of Thermodynamics:**

If two systems are each in thermal equilibrium with a third system, they are in thermal equilibrium with each other. This principle helps define temperature.

(Source: Encyclopaedia Britannica)

2. **First Law of Thermodynamics:**

Energy can neither be created nor destroyed, only transformed from one form to another. This is called the law of conservation of energy.

(Source: Encyclopaedia Britannica)

3. **Second Law of Thermodynamics:**

In any natural thermodynamic process, the total entropy (disorder) of a system and its surroundings always increases. This law explains why energy changes cannot be 100% efficient.

(Source: Encyclopaedia Britannica)

4. **Third Law of Thermodynamics:**

As the temperature of a system approaches absolute zero (-273.15°C), the entropy of a perfect crystal approaches its minimum value. It is impossible to reach absolute zero.

(Source: Encyclopaedia Britannica)

Thermodynamics has wide applications in engineering, chemistry, biology, and environmental science. It plays a crucial role in designing engines and refrigerators, and in understanding biological processes.

End of the Universe (Heat Death):

According to the second law, in an isolated system, entropy increases over time. If the universe is considered an isolated system, it will eventually approach "heat death," where energy is distributed evenly and no thermodynamic processes will be possible. In this state, all stars will have exhausted their fuel; life and organized structures will cease to exist.

(Source: Wikipedia)

Death of the Sun:

The sun is currently in its main sequence phase, fusing hydrogen into helium. When hydrogen runs out, the sun will begin fusing helium into carbon and oxygen and become a Red Giant. Eventually, it will shed its outer layers, leaving behind a dense White Dwarf star where nuclear fusion halts.

(Source: Popular Science)

Note: Helium itself does not "run out" but is transformed into heavier elements.

Summary:

Thermodynamics provides a framework to understand the universe's and stars' (such as the sun) eventual fate. The concept of heat death describes a state where energy is uniformly distributed and useful work is no longer possible. The sun's evolution also progresses through nuclear fusion phases until it becomes a white dwarf.

Sleep – Islamic and Scientific Perspective

Qur'anic Reference: "And We made your sleep a means of rest"

(from Surah An-Naba)

1. Importance of Sleep

Research:

"Islamic Perspective on Sleep"

Ahmad S. Bahamman

University Sleep Disorders Center, Dept. of Medicine, King Saud
University, Riyadh, Saudi Arabia
Submitted: March 26, 2011
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Modern Science:

- v Lack of sleep negatively affects concentration, memory, mood, and quality of life.
- v Recent data shows sleep deprivation impacts hormones and metabolic functions.

Islamic Perspective:

Islam emphasizes obtaining adequate sleep for health.

- Hadith: The Prophet ﷺ said, "If any of you feels sleepy while praying, let him sleep until the sleep goes away." (Sahih Bukhari: 210)
- Hadith: The Prophet ﷺ told Abdullah bin 'Amr who worshipped all night, "Pray and sleep at night, as your body has a right over you." (Sahih Bukhari: 1874)
- Hadith: When a rope was hung in the mosque for Zaynab to hold when she tired in worship, the Prophet ﷺ said: "Remove it. Worship as long as you feel energetic, and sleep when you tire." (Sahih Bukhari: 1099)
- Hadith: Aisha (RA) reported that a woman worshipped all night, and the Prophet ﷺ said: "Do as much good as you have the strength for, for Allah does not tire from rewarding you unless you tire yourself." (Musnad Ahmad: 25244)

2. Etiquette of Sleep

According to the Sunnah of the Prophet ﷺ:

- **Sleep Early and Wake Up Early:**

- The Prophet ﷺ discouraged engaging in activities after the ‘Isha prayer (about 1.5–2 hours after sunset):
"After ‘Isha prayer, do not sleep nor engage in idle talk."
(Sahih Bukhari: 574)
- Waking for Fajr prayer (about an hour before sunrise) is essential. The Prophet ﷺ did not sleep after Fajr.
- **Other Sunnah Etiquettes of Sleep:**
 - Sleep on the right side facing the Qiblah.
 - Perform ablution (wudu) and recite a supplication before sleeping.
 - Shake out the bed before lying down to remove insects.
 - These etiquettes benefit both spiritual and physical health, supported by modern science.
- The Prophet ﷺ also taught his companions that work done early in the morning was blessed by Allah.

Ablution and Supplication before Sleeping:

In Sahih Muslim (2710), a companion reported that the Prophet ﷺ said: "Whenever you go to sleep, perform ablution as for prayer and lie down on your right side." He also encouraged late-night prayer (tahajjud).

Shaking the Bed before Sleeping:

The Prophet ﷺ said:

"If any of you intends to sleep, let him grab the edge of his sheet and shake out his bed and then mention Allah’s name." (Sahih Muslim: 271)

Sleeping Position:

Islamic culture encourages certain sleep positions based on the Sunnah and guidance of the Prophet ﷺ. Most Muslims sleep on their right side, especially at the beginning of sleep. The Prophet ﷺ said:

"Whenever you go to sleep, perform ablution as for prayer and lie down on your right side." (Sahih Muslim 2710)

Describing how the Prophet ﷺ slept:

"When the Prophet ﷺ intended to sleep, he would place his right hand under his cheek." (Sahih Muslim 2713)

Modern medical studies show that sleeping on the right side benefits the heart. One study comparing three sleep positions (on the back, left side, and right side) found that those who sleep on their right side have better heart health. It improves heart performance and reduces the risk of arrhythmia (irregular heartbeat).

Muslims dislike sleeping on the stomach, and Islamic books prohibit this position even for children.

The Prophet ﷺ said to a man lying on his stomach:

"Allah and His Messenger dislike this position." (Sunan al-Tirmidhi 2768)

Modern studies reveal that babies sleeping on their stomachs have a sevenfold higher risk of sudden death. Subsequently, "Back to Sleep" campaigns were launched in the UK (1991) and USA (1994).

Turning Off Lights Before Sleep:

The Prophet ﷺ said:

"When you go to sleep, turn off the lamps, shut the doors, and cover your water and food containers." (Sahih Bukhari 5301)

This links to modern science, which advises sleeping in darkness to avoid disruptions in the body's circadian rhythm (biological clock).

Yawning:

Yawning is discouraged, especially in public. If you must yawn, cover your mouth with your hand. The Prophet ﷺ said:

"Yawning is from Satan; if you feel the urge to yawn, try to restrain it. If you yawn, Satan laughs at you." (Sahih Bukhari 3115)

Qailulah (Midday Nap):

- A short midday nap (qailulah) is a cross-cultural practice, and modern scientists believe it benefits people of all ages.
- Qailulah is deeply rooted in Muslim culture and, for some Muslims, is considered a religious Sunnah. The Prophet ﷺ said: "Take a short midday nap, for the devils do not nap." (Sahih al-Jami': al-Albani 1647)
- Another hadith in Sahih Bukhari says: "We used to pray Friday prayer with the Prophet ﷺ and then take a nap in the afternoon." (Sahih Bukhari 5923)
- Studies show that a midday nap enhances alertness, cognitive function, and memory.
- Even a 10-minute nap can boost performance and alertness for 2.5–4 hours.
- A recent study tracked 23,681 healthy Greek adults for six years. Those who napped at least half an hour, three times a week, had a 37% reduced risk of death from heart disease.

Circadian Rhythm (Body Clock):

The Qur'an repeatedly presents "day" and "night" as signs of the Creator. The change between night and day is mentioned 37 times in the Qur'an, and Muslims are encouraged to reflect on it. For example: "And it is He who made the night and the day follow each other for whoever desires to remember or be grateful." (Surah Al-Furqan:62)

The Qur'an always mentions "night" before "day":

"And We have appointed the night and the day..."

(The translation here is not complete, as the full verse was not provided, but indeed "night" is generally mentioned first in the Qur'an.)

"And We made the night and the day two signs; then We made the sign of the night dark and the sign of the day bright..." (Surah Bani Isra'il:12)

The Qur'an makes clear that humans are creatures who need both daylight and darkness:

"And it is He who made the night a covering for you, and sleep for rest, and made the day a time to get up and earn livelihood." (Surah Al-Furqan:47)

The Qur'an terms the daily cycle of light and darkness as Allah's mercy: "Say, 'Have you considered: if Allah should make the night continuous for you until the Day of Resurrection, what god besides Allah could bring you light?... Say, 'Have you considered: if Allah should make the day continuous for you until the Day of Resurrection, what god besides Allah could bring you a night in which you may rest?... And out of His mercy He made for you the night and the day that you may rest therein and seek from His bounty—and perhaps you will be grateful.'" (Surah Al-Qasas:71-73)

Muslims are required to offer five obligatory prayers daily. The first prayer (Fajr) is about one hour before sunrise, so Muslims must get up early every day. The last prayer (Isha) is about 1.5–2 hours after sunset.

- Summer nights are shorter and Fajr arrives earlier, so Muslims get less nightly sleep in summer. Science has not fully studied the physiological impacts, but current evidence shows that sleeping and waking times can be influenced by seasonal factors.
- Honma and colleagues conducted research on 10 healthy men in Japan and found that wake-up time in summer occurs 60 minutes earlier than in winter, and bedtime is also earlier in summer. This makes total sleep time slightly longer in winter. They also reported that the circadian peak for core body temperature and melatonin hormone shifts with the seasons, with a delay of about 2 hours in winter.

- Another study tracked 9 men in the Antarctic zone for 15 months. In winter, the circadian peak for melatonin was delayed by 4.1 hours compared to summer. Additionally, for two out of three participants, the peak for rectal temperature showed a delay of about 2 hours in winter. However, this study found no difference in total sleep time between summer and winter. Seasonal changes in circadian rhythm are generally caused by changes in light intensity and the timing of sunrise/sunset.
- **The Importance of Sleep Between 9:30 PM and 1–3 AM:**
- **Before Sleeping:**
(Reciting prayers before sleep, cleaning the mouth and body, sweeping the bed and pillow, using dim light and fragrance, and understanding the four stages of sleep.)
- **Why is early sleep important?**
- **Medical Review:**
By Dr. Alex Dimitriu
Author: Eric Suni
- **Melatonin, known as the 'sleep hormone', is an essential part of the body's sleep-wake cycle. Its production increases in darkness, promoting healthy sleep and regulating our circadian rhythm.**
- **What is Melatonin?**
Melatonin is a natural hormone released by the pineal gland in the brain. Darkness signals this gland to produce melatonin, while light suppresses the process. This hormone controls the circadian rhythm and aligns our sleep-wake cycle with day and night, making it easier to fall asleep and experience restorative rest.
(Source: [Sleep Foundation](#))
- It is important to note that "darkness" triggers melatonin release from the pineal gland, while "light" inhibits this process.
(Source: [NCBI article](#))

The 4 Stages of Sleep:

1. The Three Stages of NREM Sleep:

- **Stage 1:**
Light sleep, eyes are closed and a person can be easily awakened.
- **Stage 2:**
Heart rate and breathing slow down, body temperature drops.
- **Stage 3:**
Deep sleep, during which the body repairs itself and growth processes accelerate.

2. REM Sleep:

This is the stage when dreams occur. Brain activity increases, but muscles remain relaxed.

These stages are repeated throughout the night and are essential for healthy sleep.

There are two basic types of sleep:

1. Non-Rapid Eye Movement sleep (NREM), also called "quiet sleep."
2. Rapid Eye Movement sleep (REM), also called "active sleep" or "paradoxical sleep."

What is the experience of getting an Electroencephalogram (EEG)?

When entering sleep, you are still relatively awake and alert.

The brain produces beta waves, which are short and fast.

As the brain relaxes and slows down, it begins producing slow waves called alpha waves. At this time, when you are not fully asleep, you may experience strange and vivid sensations (hypnagogic hallucinations).

Common examples include feeling like you are falling or hearing someone call your name.

Another common event during this phase is a "myoclonic jerk." If you have ever suddenly jerked awake for no apparent reason, that is a myoclonic jerk. These jerks may seem strange but are very common.

Previously, experts divided sleep into five stages, but now stage three and four are merged—leaving three NREM stages and one REM stage.

NREM Stage 1:

This is the first stage of sleep and is relatively light. It is considered the transition between wakefulness and sleep.

During this stage, the brain produces theta waves, which are very slow brain waves. This period is very brief (~5–10 minutes). If a person is awakened during this stage, they may say they were not really sleeping.

NREM Stage 2:

This is the second stage and lasts about 20 minutes.

During this stage:

- You are less aware of your surroundings.
- Body temperature drops.
- Breathing and heart rate become regular.

The brain produces quick, rhythmic brain waves called sleep spindles. Body temperature falls and heart rate slows. According to the American Sleep Foundation, people spend about 50% of their total sleep in this stage.

NREM Stage 3:

During this stage:

- Muscles become relaxed.

- Blood pressure and breathing rate decrease.
- Deep sleep occurs.

This stage was previously divided into stages three and four. Slow, deep brain waves (delta waves) begin, so it is also called "delta sleep." People are less responsive and are unaffected by surrounding noise or movement. This stage acts as a transition between light sleep and very deep sleep.

Older studies indicate that bed-wetting often happens in this deep sleep stage, although newer evidence suggests it can occur in other stages as well. Sleepwalking also typically occurs in this deep sleep stage.

REM Sleep:

During this stage:

- The brain becomes extremely active.
- The body is in a relaxed, motionless state.
- Dreaming occurs.
- Eyes move rapidly.

Most dreams occur in this fourth stage—REM sleep. REM sleep is identified by rapid eye movement, faster breathing, and increased brain activity. According to the American Sleep Foundation, people spend about 20% of their total sleep in this stage.

REM sleep is also called "paradoxical sleep" because, despite the high activity in the brain and other body systems, voluntary muscles become inactive. Dreams are a result of this increased brain activity, although the muscles don't move.

(Source: <https://www.verywellhealth.com/the-four-stages-of-sleep-2795920>)

Correct and Incorrect Sleep Patterns:

1. Best Time to Fall Asleep:

Melatonin phase (9 PM to midnight):

Falling asleep during this period is better because the melatonin hormone is produced in higher quantities, promoting deep and restorative sleep.

2. Unsuitable Time to Fall Asleep:

Midnight to 3 AM:

Starting sleep at this time is not ideal, as it disrupts normal sleep patterns, which impacts sleep quality and may cause fatigue upon waking.

3. Importance of Tahajjud (Late-night prayer) in this world and the Hereafter:

Night/Tahajjud prayer | A Scientific Analysis

Tahajjud means to wake from sleep and pray in the final part of the night. It's not just a prayer, but an exercise in sacrificing restful sleep to stand before the Creator. A person who regularly prays Tahajjud becomes resilient against any difficulty.

Meaning of Tahajjud Prayer:

Tahajjud is a voluntary prayer performed in the last third of the night. "Tahajjud" means "to abandon sleep." It is considered the most rewarding of all voluntary prayers. Prayers during Tahajjud are accepted, as the person is very close to Allah at this time.

Scientific Analysis of Tahajjud Prayer:

In 1990, Scientific American published a research paper based on studies at the University of Barcelona. Electrodes were used to measure the electrical activity of animals' and humans' brains during sleep using EEG (Electroencephalogram), which records brain activity through small electrodes placed on the scalp. Brain cells are always active,

communicating through electrical signals that appear as waves in EEG recordings. The study aimed to analyze memory patterns after sleep.

Another study published in the International Journal of Advances in Medical Sciences aimed to investigate the physical and mental health effects of Tahajjud prayer. This research consolidated previous data to clarify the connection between night prayer and stress.

Findings:

Studies indicate memory improves after sleep. Praying in the last part of the night is the best time to seek forgiveness. It is easier to remember one's sins and repent sincerely.

Studies also show that the body's stress response changes before and after Tahajjud prayer, with reduced stress after prayer. The body's equilibrium is maintained by hormones that also regulate immunity. The hormone cortisol reflects stress, anxiety, and depression. Tahajjud prayer creates a positive self-image, which balances hormones. Prostrating at night ensures the brain receives oxygen-rich blood. This stabilizes the release of ACTH hormone from the hypothalamus. Stable ACTH maintains alpha and beta receptors along with reducing cortisol levels, building a stronger immune system.

Tahajjud prayer noticeably affects the body's stress response, boosts memory, encourages positive emotions, and improves physical health. Similar research shows that night prayer can also stabilize high blood pressure.

Meeting the Creator in this tranquil time strengthens spiritual connection, improving mental, physical, and spiritual well-being. May Allah grant us the ability to offer Tahajjud regularly.

(Source: <https://subjecteducator.com/tahajjud/>)

Three Research Assignments on Surah An-Naba for Children and Youth

Language and Scientific Perspective Focus:

Assignment 1: Linguistic Analysis of Surah An-Naba

Objective: Examine the linguistic style, structure, and themes of Surah An-Naba.

Steps:

1. Word Analysis:

- Identify and list 10 key Arabic words from Surah An-Naba.
- Translate them into English and another language (e.g., Urdu or Roman Urdu).
- Discuss their roots and how their meanings contribute to understanding the Surah.

2. Topic Identification:

- Write a summary outlining the main themes of Surah An-Naba.

Explain how the Qur'an uses interrogative (questioning) style to engage and attract the listener.

3. Narrative techniques:

- Find examples of repetition and references to natural resources.
- Describe how these techniques impact understanding and emotional connection.

Assignment 2: Scientific Concepts in Surah An-Naba

Objective: Explore scientific ideas found in Surah An-Naba.

Steps:

1. Earth and Mountains:

- Study the verse: "And the mountains as pegs?" (78:7).
- Research how mountains stabilize the Earth's crust (plate tectonics).
- Write a short paragraph comparing Qur'anic interpretation and scientific findings.

2. Sleep as Rest:

- Study the verse: "And We made your sleep a means of rest" (78:9).
- Research the physical and mental health benefits of sleep.
- Create a poster highlighting the importance of sleep.

Assignment 3: Reflection and Practical Understanding

Objective: Reflect on the lessons of the surah and apply them to daily life.

Steps:

1. Moral Lessons:

- Identify key moral messages in Surah An-Naba (such as accountability, the Day of Judgment).
- Write a reflection journal on how these teachings can impact everyday actions.

2. Discussion Activity:

- Discuss the relevance of the surah with family or friends.
- Write a report summarizing main points from the discussion.

These assignments are designed to foster understanding through critical thinking, creativity, and research.

Assignment 4: Exploring Nutritional Elements in Surah An-Naba

Objective: Help children and youth identify important nutrients (carbohydrates, proteins, vitamins and minerals, fats, and water)

mentioned in Surah An-Naba and their relationship with human nutrition.

Steps:

1. Identify Nutrients in the Surah:

- Read Surah An-Naba carefully and find verses that mention food elements or related natural processes. Use the following guide:

1. Carbohydrates:

- Mention of grains and vegetables (Verse 15: "So that We may bring forth grains and vegetables").
- Research how grains like wheat, rice, and corn are rich in carbohydrates and provide energy.

2. Proteins:

- Mention of vegetables and their role in producing legumes, beans, and nuts (Verse 15).
- Research how these plants are high in protein, which is essential for growth and repair.

3. Vitamins and Minerals:

Reference to gardens and lush orchards (Verse 16: "And dense gardens").

Research how gardens supply fruits and vegetables, which are rich in vitamins (like vitamin C) and minerals (like iron and calcium).

4. Fats:

Mention of vegetables and grains, and their seeds/plants' role in oil production.

Research how healthy fats are essential for brain function and overall health.

5. Water:

Reference to rainfall (Verse 14: "And We sent down from clouds pouring water").

Explain the importance of water for crop growth and hydration in humans.

2. Research and Writing

For each nutrient:

Write a short paragraph explaining how the Surah refers to each nutritional element.

Reference the verse and explain its importance for human health.

3. Creative Activity

Option A: Create a diagram illustrating the connection between rain, vegetation, and nutrients (e.g., a flowchart starting with rain, leading to grains, fruits, and their nutrients).

Option B: Make a collage or poster showing foods containing these five nutrients, with pictures of corresponding foods and relevant verses.

4. Presentation

Prepare a brief 2–3 minute presentation explaining what you learned about the relationship between Surah An-Naba and key nutrients.

Share with your family or class how the Qur'an is connected to both spiritual and physical health.

This assignment links Qur'anic study with science and health education, encouraging children and youth to appreciate divine wisdom in creation.

Surah An-Naba (Qur'an, Surah number 78) sheds light on various natural phenomena and cosmic realities, which are of interest to both believers and scientists. Here is an explanation of some topics and terms from this Surah:

1. Earth as Humanity's Primary Dwelling

- "The map of the earth": The Qur'an describes the earth as spread out like a carpet (wal-ardi mihada), indicating its suitability as a habitat for humans. Its features include the presence of water and oxygen, stable climate, protective magnetic field, and proximity to the sun, which maintains moderate temperature.
- **Not Mars or Jupiter:** Mars lacks a suitable atmosphere and liquid water, while Jupiter is a gas giant—unsuitable for human life.

2. The Sun and Moon: Sources of Light and Reflected Light

- **Sunlight:** In the Qur'an, the sun is called a lamp (siraj), a source of energy and light, produced by nuclear fusion. Scientifically, the sun emits electromagnetic radiation essential for life on Earth.
- **Moonlight:** The moon is called muneer, which means it reflects sunlight, exactly as modern science describes.

3. Seven Heavens

- The Qur'an repeatedly refers to the seven heavens (sab'a samawat); science discusses the earth's atmospheric layers, which are seven, though these differ from the Qur'anic seven heavens.
- **Note:** Science has not yet provided clear information about the seven heavens, proving that the Qur'an is far ahead, Alhamdulillah.
- Science describes atmospheric layers, but they are different from the seven heavens, as anyone can easily pass through these layers.

The meaning of the seven heavens must be understood in light of Qur'an and Sunnah.

- Atmospheric layers provide various benefits (e.g.):
 - Earth's atmospheric layers: Troposphere, Stratosphere, Mesosphere, Thermosphere, Exosphere, Ionosphere, and Magnetosphere.

4. Cosmic System and Human Life

- Surah An-Naba invites reflection on subtleties of natural phenomena, such as the cycling of day and night, the firmness of the earth, and the roles of celestial bodies. These align with scientific observations:
 - The tilt of the earth's axis causes seasons.
 - Gravitational relations between the sun, moon, and earth control ocean tides and maintain stability.
- **Qur'anic Verses and Scientific Reflections:**
- The Qur'an is not a scientific book, but its details often coincide with scientific discoveries, inviting humans to reflect on the signs of the universe and the wisdom of their Creator.







