

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allâh, we praise Him, and seek His help and forgiveness. We seek refuge in Allâh, Most High, from the evils of our own selves and from our wicked deeds. Whoever Allâh guides cannot be misguided. I testify that there is no true God worthy of being worshipped except Allâh, alone, without partner or associate. I further testify that Muhammad is His true slave and Messenger (ﷺ).<sup>[1]</sup>

May Allâh's Salâh and Salâm be also granted to the Prophet's pure family, and to all of his noble companions.

**"O you believe! Fear Allâh [by doing all that He ordered and abstaining from all that He forbade] as He should be feared [Obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islâm (as Muslims with complete submission to Allâh)." [Soorat Aal 'Imrân, 3:102]**

**"O mankind! Be dutiful to you Rabb (Allâh),<sup>[2]</sup> Who created you from a single person (Adam) and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, Allâh is ever an All-Watcher over you." [Soorat an-Nisaa', 4:1]**

**"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger has indeed achieved a great success." [Soorat al-Ahzâb, 33:70-71]**

It proceeds then: That the most truthful speech is that of Allâh's Book (the Qur'ân) and that the best of guidance is that of Muhammad (ﷺ). The worst of evils are innovation (foreign to the true teachings of Islâm). Every innovated matter (in religion) is a *Bid'ah*; every *Bid'ah* is a *Dalâlah* (misguidance), and every *Dalâlah* is in the Fire of Hell.

The Qur'ân is the Word of Allâh. The *Tafseer* (Exegesis) of the meaning of the Noble *Aayat* (verses) of the Qur'ân is critical to the understanding of Islâm as a whole. The Qur'ân is explained by the Qur'ân itself<sup>[3]</sup> and by the *Sunnah*<sup>[4]</sup> of the Prophet (ﷺ). The *Salaf*<sup>[5]</sup> not only transmitted the

explanation of the Qur'ân, but laid down the foundations for *Ijtihâd*<sup>[6]</sup> and thus their way is the best and most reliable way of *Tafseer*. Philosophical and scholastic opinions dealing with the Word of Allâh produce confusion, alterations in the meaning of the texts and thus lead astray. The Muslim is called to follow the path of those who gained Allâh's Pleasure. They are the *Salaf*, may Allâh make us follow their path in all matters of Islâm.

Considering the above, I have decided to bring closer the *Salaf's* Tafseer in separate publications starting with the *Tafseer* of Part Thirty of the Noble Qur'ân. This is the first issue and it deals with the *Tafseer* of ***Soorat an-Naba'***. I hope that this approach will be simple enough so that it will, in shâ' Allâh, benefit a broad sector of the Muslim *Ummah* (Nation). I ask Allâh to accept this effort and make it beneficial for all those who read it and (or) distribute it.

### The Tafseer of Soorat an-Naba'<sup>[7]</sup>

#### **1. "What are they asking (one another)?"**

#### **2. " About the Great News."**

The disbelievers question the occurrence of the Day of Reckoning. Allâh (*subhaanahu wa ta'aala*<sup>[8]</sup>) describes this Day as the one that brings Great News. Ibn Katheer (The eminent scholar of *Tafseer*) said that most likely this News refers to the resurrection after death, based upon the fact that Allâh (*subhaanahu wa ta'aala*) says about it in the next *aayah* (verse):

#### **3. "About which they are in disagreement."**

Mankind are divided into believers and disbelievers regarding the occurrence of this Day. Allâh (*subhaanahu wa ta'aala*) warns those who deny it, saying:

#### **4. "Nay, they will come to know!"**

#### **5. "Nay, again, they will come to know!"**

An emphasized and a confirmed warning for those who deny this Day that they will certainly come to know that the Day of Resurrection is true. Allâh shows His abilities to produce the Signs of this Day and He tells

about its magnitude in the following verses so that the people contemplate and realize that Allâh, Who is able to bring about these Signs, is All-Able to bring life to the dead as well as resurrection. Allâh (*subhaanahu wa ta'aala*) tells mankind about many aspects of His Ability and Power to create what He wishes. For those who underestimate Allâh and His Greatness, there is a reminder, and for those who believe, there is an affirmation:

**6. "Have We <sup>[9]</sup> not made the earth as a bed?"**

Made it suitable and stable for mankind so that they benefit from it.

**7. "And the mountains as pegs?"**

To provide cohesiveness and stability to the earth. Modern scientific discoveries found that these pegs are driven into the ground like pegs used to anchor a tent.

**8. "And We have created you in pairs."**

Males and females, tall and short, good and bad etc. Males and females lawfully enjoy each other (through marriage) and have children. This enjoyment is physical as well as emotional. it provides mercy and morally abiding friendship. Allâh (*subhaanahu wa ta'aala*) says in another *aayah* in the Qur'ân (what means):

**"And among His signs is this, that He created for you wives from among yourselves that you may find repose in them and He has put between them affection and mercy. Verily, in that are indeed Signs for a people who reflect." [Soorat ar-Room, 30:21]**

**9. "And have made your sleep as a thing for rest."**

Sleep discontinues the motion at the end of the day. A resting time for human efforts seeking sustenance. This is just one other Mercy of Allâh.

**10. "And have made the night as a covering (through its darkness)."**

The darkness covers you just as your garment covers your body. The "covering" night produces a quiet environment to reside in and to become still.

**11. "And have made the day for livelihood."**

Allâh produced shining light in it (from the Sun) so that people can manage their affairs and function to produce their livelihood which He has already ordained for each individual in appropriate measures. In another *aayah*, Allâh says (what means):

**"It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful." [Soorat al-Qasas, 28:73]**

Who, other than the Creator of Day and Night can balance their respective course of time?

**"Say (O Muhammad ﷺ): Tell me! If Allâh made night continuous for you till the Day of Resurrection, who is a god besides Allâh who could bring you light? Will you not then hear?" [Soorat al-Qasas, 28:71]**

**"Say (O Muhammad ﷺ): Tell me! If Allâh made day continuous for you till the Day of Resurrection who is a god besides Allâh who could bring you night wherein you rest? Will you then not see?" [Soorat al-Qasas, 28:72]**

**12. "And We have built above you seven strong (heavens)."**

Seven, wide, high, firmly constructed, beautifully constructed, beautifully built without supporting columns. Beautified with stars, planets, the sun and the moon. The sun as a shining lamp:

**13. "And have made (therein) a Shining Lamp."**

The "Lamp" illuminates the whole universe to provide light as well as heat allowing growth, energy, etc.

**14. "And We have sent down from the rainy clouds abundant water."**

Allâh beautifully explains in another *aayah*: **"Allâh is He Who sends the winds, so they raise clouds and spread them along the sky as He**

wills, and then breaks them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo! They rejoice!" [Soorat ar-Room, 30:48].

The benefits of water are remarkable:

**15. "That We may produce therewith corn and vegetations."**

Eaten by man and animals and used in various useful means.

**16. "And gardens of thick growth."**

With different fruits, fragrance, tastes, smells produced in one single piece of land! This is similar to another *aayah* where Allâh (*subhaanahu wa ta'aala*) says (what means):

**And in the earth are neighboring tracts and gardens of vines, and fields sown with corn, and palm trees, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily in these things are *ayat* (signs, proofs, evidences, lessons) for the people who understand." [Soorat ar-Ra'd, 13:4]**

All of the above Favours of Allâh are so vivid. How could the disbelievers make use of all of these bounties and yet deny the Resurrection? Then comes the realities: O! man don't forget that there is an appointed term for everything:

**17. "Verily the Day of Decision is a fixed time"**

This time does not increase nor decrease nor it is to be postponed, and no one knows its specific occurrence except Allâh (*subhaanahu wa ta'aala*). He says about it:

**18. "The Day when the Trumpet will be blown, and you shall come forth in crowds (groups)."**

Each *Ummah* (nation) will come with its respective Imams, as Allâh (*subhaanahu wa ta'aala*) says in another *aayah* in the Qur'ân (what means):

**"(And remember) the Day when We shall call together all human beings with their (respective) Imams (their prophets, or their Holy Books like the Qur'ân, the Torah, the Gospel, or their Records of good and bad deeds, etc.)" [Soorat al-Israa', 17:71]**

Imam Al-Bukhari related that Abu Hurayrah (may Allaah be pleased with him) said that the Prophet (ﷺ) said: "Between the two sounds of the trumpet there will be Forty." Somebody asked Abu Hurayrah, "Forty days?" But he refused to reply. Then he asked, "Forty Months?" He refused to reply. Abu Hurayrah added "Then (after this period) Allâh 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."<sup>[10]</sup>

**19. "And the heaven shall be opened, and it will become as gates."**

Allowing the passage of descending angels.

**20. "And the mountains shall be moved away from their places and they will be as if they were a mirage."**

This is similar to the saying of Allâh (*subhaanahu wa ta'aala*) in another *aayah* of the Qur'ân (meaning):

**"And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who Perfected all things, verily! He is All-Acquainted with what you do." [Soorat an-Naml, 27:88]**

**"And they ask you concerning the mountains, say: My *Rabb* (Allaah) will blast them and scatter them as particles of dust..." [Soorat Ta-Ha, 20:105]**

**And the day We shall cause the mountains to pass away (like clouds of dust)! and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind." [Soorat al-Kahf, 18:47]**

People think when they see the mountains that it mounts to something, yet it is nothing, and it will completely vanish without any remains.

**21. "Truly Hell is a place of ambush,"**

**22. "A dwelling place for at-Tagh'een:"**

*At-Taagheen*: Those who transgress the boundary limits set by Allâh like the *Kufar* (disbelievers), *Mushriks* (worshipping other than Allâh), hypocrites, sinners, criminals, etc.

**23. "They will abide therein Ahqaba."**

*Ahqaba* (pl. *Huqqb*; i.e. for ages): One after the other forever as related by Qutadah, Al-Hassan al-Basri and other prominent scholars of the *Salaf*. Most of them mentioned that each *Huqqb* is eighty (80) years.

**24. "Nothing cool shall they taste therein, nor any drink."**

No cooling their hearts shall they find in Hell, nor a good drink to quit their thirst. That is why Allâh (*subhaanahu wa ta'aala*) says:

**25. "Except boiling water, and dirty wound discharges (i.e. pus, etc.)."**

The dark fluid is a festering water from the sweat, tears and wounds of the people of Hell.

**26. "An exact recompense (according to their evil crimes)."**

Allâh is All-Just. His punishment is All-Just. They will be punished because:

**27. "For verily, they used not to look for a reckoning."**

They did not believe that everything will return to Allâh and, therefore, they did not prepare for this Day.

**28. "But they belied our aayât completely."**

The proofs, evidences, verses, lessons, signs, revelations together with the guidance shown to them by Allâh's Messengers, were faced with rejection and denial.

**29. "And all things We have recorded in a BOOK."**

Allâh (*subhaanahu wa ta'aala*) had known all the deeds of His slaves and had written them all in a Book long before mankind was created. He decreed reward and punishment. There is no sin graver than Shirk (setting up rivals with Allâh in worship). Those who commit Shirk have an ill opinion about Allâh. Justly, they shall receive an eternal punishment and that is Hell.

**30. "So taste you (the results of your evil actions): No increase shall We give you except in Torment."**

It will be said to the people of Hell: taste what you are suffering. We shall not grant you an increase except similar torment and so it shall progressively multiply. It is related that Abdullâh Ibn 'Umar, may Allâh be pleased with him, said: "Allâh did not bring down on the people of fire an *Aayah* more severe than this *aayah*." He said they will be forever in a state of progressive increase in torment, and Allâh is All-Just.



## What About Those Who Fear Allâh and Accept the Message of Tawheed?

Allâh (*subhaanahu wa ta'aala*) describes in the following *aayat* some of their conditions:

**31. "Verily for the Mut-taqeen there will be success (Paradise)."**

The Mut-taqeen are those pious and righteous persons who fear Allâh, worship none except Him (*subhaanahu wa ta'aala*) and do righteous deeds. They will end up in:

**32. "Gardens and vineyards."**

**33. And young full-breasted (mature) maidens of equal age."**

There are young virgin women of the same age whose breasts are always firm (steady on their chests) and will not get loose as the breasts of women of this life.

**34. "And a full cup (of wine)."**

‘Ikrama (a great scholar of Tafseer) said that the wine of Paradise is clear. The resemblance to the wine is only in name. It does not cause any loss of consciousness or stomach pain, and its taste and smell are good, unlike the wine of this life. In another *aayah* in the Qur'ân, Allâh (*subhaanahu wa ta'aala*) says (what means):

**"Round them will be passed a cup of pure wine; White, delicious to the drinkers, Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) form that, nor will they suffer intoxication therefrom." [Soorat as-Saffât, 37:45-47]**

There are rivers of this kind of wine in Paradise:

**"Rivers of wine delicious to those who drink."  
[Soorat Muhammad, 47:15]**

The wine of this world is prohibited because of its known evil effects on the individuals as well as the society. The Prophet (ﷺ) said: "*He who drinks wine in this world would be deprived of it in the Hereafter, unless he repents.*"<sup>[11]</sup>

**35. "No Falsehood shall they hear therein, nor lying."**

It is the place of peace, nothing in it is deficient. As Allâh (*subhaanahu wa ta'aala*) says in the another *aayah* (what means):

**"No vain speaking will they hear therein, nor any sinful speech (like backbiting, etc.), but only the saying of Salâm! Salâm! (greeting with peace)." [Soorat al-Wâqi'ah, 56:25-26]**

All of these Favours are from Allâh:

**36. "A Reward from your Rabb, a Sufficient Gift."**

**37. "(From) the Rabb of the Heavens and the Earth, and whatsoever is in between them, the Most Beneficent. None can dare to speak with Him (on the Day of Resurrection, except with His leave)."**

Allâh (*subhaanahu wa ta'aala*) tells us about His Greatness and Majesty and that He is the *Rabb* of the Heavens and the Earth and all that is between them. That He is the Most Beneficent whose Mercy encompasses everything. No one has the right or power to argue with Allâh about anything. He is above all creation. He may permit those who plead in truth and righteousness but only after His permission is granted as He (*subhaanahu wa ta'aala*) says (what means):

**"Who is He that can intercede with Him except with His permission?" [Soorat al-Baqarah, 2:255]**

**38. "The Day that the *Ruh* and the angels will stand forth in rows none shall speak except him whom the Beneficent (Allâh) allows and he will speak what is right."**

Ibn Katheer, May Allâh's Mercy be upon him, mentioned seven sayings about the meaning of the *Ruh* (Spirit): a) Jibreel, b) Special servants of Allâh other than the angels, c) The souls of the children of Adam standing forth in ranks, d) Special creation of Allâh having the

form of the children of Adam yet they are not angels nor humans but they eat and drink, e) A special great angel, f) The children of Adam and g) The Qur'ân.

Ibn Katheer, supports the opinion that the Spirit may be the children of Adam. Shaykh Muhammad Ameen ash-Shanqiti (may Allâh's Mercy be upon him) in his famous book of *Tafseer*, known as *Adwâ' ul Bayân* <sup>[12]</sup> said that the evidence from the Qur'ân indicates that "the Spirit is the Special Angel Jibreel." He cites as reference, the *aayah* about the descending of the angels in the Night of *al-Qadar* (Decree) in the month of Ramadân. Allâh (*subhaanahu wa ta'aala*) says (what means):

**Therein descend the angels and the *Ruh* (Jibreel) by Allâh's Permission with all decrees." [Soorat al-Qadr, 97:4]**

The *Ruh*, in the above *aayah*, is Ma'toufah i.e. grammatically in conjunction with "the angels," thus indicating that the *Ruh* is the special angel Jibreel, and Allâh knows best. Many other scholars of *Tafseer* support the conclusion that the *Ruh* in the above *aayah* is Jibreel. Others limit the *Ruh* to a Great Special Angel. <sup>[13]</sup> Ibn Jareer at-Tabari in his *Tafseer* known as *Tafseer at-Tabari* <sup>[14]</sup> said that, "...There is no information that specifies that any particular one of these (meanings mentioned above) is the one which is meant in the *aayah*, and that there is no supportive evidence (i.e. for any particular meaning). Ignorance about this matter is not, therefore, harmful." And Allâh knows best.

On the Day of Resurrection, only those whom Allâh permits to speak or intercede will do so. They will speak the truth which is the witnessing of the Tawheed of Allâh (*subhaanahu wa ta'aala*): There is no true God who deserves to be worshipped except Allâh (*subhaanahu wa ta'aala*).

**38. "That is the True Day (they denied): so whoever wills, let him take a return to his Rabb."**

A pure and straight return to Allâh (*subhaanahu wa ta'aala*) by obeying Him in this worldly life.

**39. "Verily! We have warned you of near Torment, the Day when man will see that (the deeds) which his hands have sent forth and the disbeliever will say: 'Woe to me! Would that I were dust!'"**

Allâh (*subhaanahu wa ta'aala*) says in other *aayah* (what means):

**"And they will find all that they did, placed before them, and your Rabb treats no one with injustice." [Soorat al-Kahf, 18:49]**

**"On that Day man will be informed what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)." [Soorat al-Qiyâmah, 75:13]**

On that Day, the disbeliever wishes that he was mere dust in this worldly life and that he was not even created. This is when he sees the torment that Allâh had prepared for him and when he examines his deeds written and recorded by the angels. It is explained also that he wishes to be a mere dust when Allâh (*subhaanahu wa ta'aala*) judges between the animal creation. There when Allâh (*subhaanahu wa ta'aala*) will make judgment for the hornless sheep against the horned sheep. After which He (*subhaanahu wa ta'aala*) will order the animals to be dust and they will change to dust. When this happens, the disbeliever wishes he were dust (i.e. he were an animal)!

The meaning of this latter explanation was related in a *hadeeth* (narration) by the Prophet (ﷺ): "***The claimants would get their claims on the Day of Resurrection so much so that the hornless sheep would get its claim from the horned sheep.***"<sup>[15]</sup>

## Summary

This *soorah*, the Great News, affirms the Day of Reckoning and provides a beautiful as well as a terrifying illustration for what happens on that Day. These are facts and signs from Allâh for those who contemplate. May Allâh guide us to re-examine our stand in this life in relation to His decrees and aim to comply with His command.

Ameen.

Advice: Read the *soorah* with family members, a friend, and give it to others. May Allaah reward me and you with all good. May Allaah reward sister *Umm Ahmad Al-Kanadiyyah* Khairan for her excellent editing.

The one in need of the Mercy of Allâh, *Saleh As-Saleh*

## Footnotes

1. (ﷺ) *Salla Allāhu 'Aleihi Wasallam*: The Salāh and Salām of Allāh be upon His Prophet Muhammad. The Salāh of Allāh upon Prophet Muhammad (ﷺ) is His praise of the Prophet before the angels who are near to (but below) Allāh, the Most High, Who arose above His 'Arsh (Throne) which is above the seven skies. The angels also praise him (ﷺ). The *Salām* is Allāh's safeguarding of the Prophet (ﷺ) from deficiencies and any kind of evil. When the Muslims says *Salla Allāhu 'Aleihi Wasallam*, he invokes Allāh to grant Praise and Security to the Prophet Muhammad (ﷺ). See Ibnul Qayyim's *Jallā'ul Afhām Fee Fadlis-Salāti-wa-Salām 'Alā Muhammadin Kairil 'Anām*, p.128. Published by Dār Ibn Katheer, Damascus, and Maktabat Dār At-Turāth, Al-Madeenah, 1408HJ/1988.

2. *Rabb*: Allāh is *ar-Rabb*: He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and the Commandment, The Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides and Sustains all that exists.

3. Some *ayat* (verse) in some *soorahs* (Chapters) are clearly understood in light of other verse in other parts of the Qur'ān.

4. *Sunnah*: includes the sayings, explanations, rulings, recommendations, advice, approvals, actions and teachings of the Prophet Muhammad (ﷺ) pertaining to all matters of Islām. The Sunnah is an Inspiration from Allāh as He stated in the Qur'ān (what means):

**"Nor does he (Muhammad) speak of (his own) desire. It is only an Inspiration that is inspired."** [Soorat an-Najm, 53:3-4].

5. Comprises the companions of the Prophet (ﷺ) and those who follow their path in understanding Islām up to the Day of Resurrection.

6. *Ijtihād*: Deducing the meaning of certain texts (or rulings) where there is no clear proof from the Qur'ān and (or) the Sunnah. The essentials of this Islāmīc science is still based, however, on relevant texts of the Qur'ān and (or) Sunnah.

7. Say it is the Qur'ān that Allāh (*subhaanahu wa 'ta'aala*) sent down to Muhammad (ﷺ) which calls mankind to the believe in the Oneness and Uniqueness of Allāh (Tawheed) and informs about death and Resurrection. The disbelievers disputed about Muhammad (ﷺ) and the Message that was Revealed to Him. They questioned: What is he reciting? From where did he bring this Qur'ān? Some said it is magic, others said it is poetry and some considered it stories of the past! They asked each other many questions, including questions about the Day of Reckoning! Allāh Revealed: "What are they asking (one another)!" - THE GREAT NEWS.

8. *Subhanahu wa ta'aala*: The One free of all imperfection, the Most High..

9. One may notice that sometimes Allāh refers to Himself by We or Us. This is not an indication of different "personalities" or "forms" of Allāh as it is the case in the Trinity concept of the Catholic Church. Allāh (God) is One. The use of We and Us is always associated with verses referring to Allāh's Greatness in His Lordship e.g. Creation, Power, Might, etc... This is very common in the Arabic Language. a king issues orders or statements by saying "We" or "Us." The power and might of any king is imperfect. Allāh Glorification of Himself is Perfect because He is Perfect. In His address to mankind by calling them to direct their worship to Him, Allāh always refers to Himself by I, Me and Myself. All of this is well

understood in Arabic and also in other Semitic languages. Even in English, there is the "Royal We and Us" as we hear it from statements by members of the Royal Family in England and elsewhere. To Allâh, however, belongs the Best Examples, Names, Attributes, and Actions.

10. Saheeh al-Bukhari (English-Arabic) V.6, Hadeeth #457, P.429, Published by Dar al-Arabia, Beirut, Lebanon.

11. Collected by Imam Muslim in his book known as Saheeh Muslim (English Translation by A.H. Siddiqui), V.3, Hadeeth #4969. See also # 4967.

12. *Adwâ'ul Bayân* (Arabic Text), V.9, P.16, published by Maktabat Ibn Taymeeyah - Cairo.

13. This has been related to the great *Sahaabi* (companion of the Prophet (ﷺ)) Ibn Abbass as in the *Tafseer of al-Baghawi* (Arabic), V.8, P.317, published by Dâr Tayybah-Riyadh, KSA.

14. *Tafseer at-Tabari*, 30/23.

15. Saheeh Muslim, V.4, Hadeeth # 6252, P.1366.