

Surah Ghashiyah [88] - The Ultimate Covering.

- Miracle Dream Tafseer - Nouman Ali Khan

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Introduction:

The previous surah [al A'la (87)] depicted 2 types of people heading for hellfire, and 2 types of people heading for Paradise.

Surah al A'la ended with a criticism of those who preferred the worldly life over the hereafter - that will cause them a lot of loss on the Day of Judgment.

These are the people who are being discussed in this surah. However, Allah is talking to His Messenger about them (due to the **Ka** - [singular **You**] at the end of words).

In surah al A'la - the disbelievers were being spoke to in 2nd person (*bal Ta'thuroon al hayat ad-dunya* - No, but **You** give preference to the worldly life). Allah spoke to these disbelievers in 2nd person because they aren't as stubborn as those who have firmly intended to remain on their disbelief till death. [to the stubborn disbelievers/kuffar - Allah never speaks to them directly.]

Now Allah's Messenger is being spoken to in 2nd person in this surah.

Ayah 1:

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

Hal ataka hadeethu alghashiyah/t

Has the news of the overwhelming/overcovering event come to you (O Muhammad)?

It is as if Allah has turned away from the disbelievers, and is now turning to His Messenger and talking to him.

hal ataaka -

ataa = to **come / arrive**. Used for something easier and lighter than Jaa'a. (*Hadeeth ul ghashiyah* - the News of the Day of Judgment *coming* is light)

Jaa'a - also to **Come and Arrive**. But it is used for something **heavy and big**. (jaa'atis-saakhah, taama etc. - the Day of Ressurrection - when these calamities come - will be heavy.)

Surahs Taha and nazi'at - hal *ataaka* hadeethu moosa.
Surah Saad - hal *ataka* tabawu
Dhariyat - hal *ataka* da'eefu ibraheem
Burooj - hal *ataaka* hadeethul junood, fir'awna wa thamood.

hal ataaka hadeethul ghashiyah? - *has the news of the overcovering reached you?*

Why is it in a question form?

Allah is turning away from those who disbelieved, even after they have heard the message of the previous surah (al A'la). Yet they still prefer the worldly life over the next? Even when this reminder [of Judgment Day] was in the *Suhuf* (scrolls) of Abraham and Moses? (see end of surah al A'la).

(The Quraysh tied their legacy to Prophet Ibraheem/Abraham through their blood lineage, and the Christians and Jews tie their legacy starting from Moses.) So *why do you people prefer the worldly life over the hereafter - when this is in your own legacies* that you claim to honour and follow?

Now turning to His best and most righteous slave, He asks; have you not heard of the great overwhelming over covering calamity?

Allah is **warning the disbelievers through speaking to His Messenger about the horror of that Day**. And even if they don't want to benefit from the warning, atleast the one who wants to know has been informed. The others are at loss for not listening, but **you (O Muhammad) are honored enough to know the reality**.

Allah has started the surah about **a Calamity of the next life as a warning to those who have preferred this life over the next life which is approaching nearer**.

hadeeth -

1 - An **event that has newly occurred** (*haditha/hudooth*)

2 - **something old but brought and presented as if it is totally new to you**. I.e. Judgment Day has continuously been mentioned, but in each surah it is described in a new way (as if it is a new event which you never knew of before) = hadeeth.

ghashiyah - (*ghashya/yaghsha/ ghishawatun* [infinitive form].)

= that **which covers entirely**.

The **Day which covers and overwhelms the entire Earth - the Day of Judgment**. When the sky and everything in it will stop working, and everything on Earth will also be in chaos. An **Overwhelming Day**.

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا - (*no, but you prefer the life of this world*) [al-A'la 87:16]

People are busy shopping, eating, surfing the internet. Suddenly, they're dead. And the Overwhelming calamity has begun. All their worldly thoughts have vanished - this **Day of Judgment overwhelms everyone and everything**.

Didn't the news come to you? *Hal ataaka hadeeth..?*

It's a rhetorical question. The news has already come **about this Day**. So Allah is implying; But **I will tell you about it in a new way** (so you get more understanding about the Greatness of that Day).

This is also done *to get the attention of the listener*. (i.e. Did you listen to what I said? Did you?!) Although Allah is talking to His Messenger, He is infact putting a warning across to those who do not obey the Messenger.

- 1 - So Allah is **scolding the disbelievers**.
- 2 - He is **showing His support to His Messenger**.

فقد أخرج ابن أبي حاتم بسنده عن عمرو بن ميمون قال: مر النبي - عليه الصلاة والسلام - على امرأة تقرأ: {هل أتاك حديث الغاشية} [الغاشية: 1] فقال - عليه الصلاة والسلام - يستمع ويقول: (نعم قد جاءني).

Hal ataaka hadeethul ghashiyah.. Allah's Messenger walked past a woman who was reciting "*hal ataaka hadeeth ul ghashiyah - has the news of the overcovering [Day] reached you?* so he said;*Na'am qad JAA'ANI - "Yes it has come [Jaa'ani] to me".* he replied.)

[he used the word *Jaa'a* because its news was heavy upon him]

Ayah 2:

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ
Wujoohun yawma-idhin khashiAAa

(Some) faces on that day shall be in extreme fear,

wujooh= faces - plural of wajh (face).

it is supposed to be Al wujooh in normal arabic sentence structure. But it isn't.

so *wujooh* by itself implies; **Some faces**.

wujoohuN (*tanween - Noon at end*) implies it will be **Many faces**.

Multitudes of faces will be in **extreme fear**.

This means that many faces will be in extreme fear. But there will be some which aren't in extreme fear. (we will see this in tafseer Ghashiyah [88:] ayah 8)

yawma idhin - on that **Day**.

This should really be placed at the end of the sentence.

Wujoohun khashi'atun yawma idhin. (**faces fearing that day**) - this is how the Arab would speak in classical arabic.

So why is **yawma idhin** placed in the middle instead?

Due to **Taqdeem** for *Ikhtisaas* (specificness) =

ESPECIALLY on that **Day**, **faces** will be **khashi'ah**.

khashi'ah خَاشِعَةً - (with the *'ayn*) = to be **extremely afraid of something** so much, that your **muscles become numb**. You **become weak in your bones**. As if you're **paralyzed**.

This is the attribute a believer must strive for in his Salah/namaz when he is standing in front of Allah.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ. لَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Successful are the believers. those who in their prayers are Khashi'oon/humble/fearful. [Surah al Mu'minun 23:1-2]

khashyah in previous surah. *Yakhsha* = to be afraid of something greater than yourself. So *khashi'ah* is greater than *khashyah*.

Faces on that Day will be overwhelmed with extreme fear (so their limbs and bones feel numb).

This *Khashi'ah* will be shown on Different Parts of the Body for the Disbeliever:

Eyes:

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

With their eyes lowered in fear and humility [*khashi'ah*], humiliation covering them (all over)! That is the Day which they were promised!

[Ma'arij 70:44]

The Tongue:

..And [on that Day] all voices will be **fearful** for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their footsteps. [Taha 20:108]

Faces:

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - [Some] faces (*wujooh*), that Day, will be humbled, [Ghashiyah 88:2]

The Believers will only have fear of Allah in their Heart:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Has the time not come for those who have believed that their **hearts** should become

humbly/fearfully/submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

[Hadeed 57:16]

'Khushoo' on any part of the body is a sign of humiliation for the disbeliever. Whereas the believers on this Day will have khushoo' of Allah in their hearts - a sign of humility to Allah but not humiliation.

The disbelievers have been overwhelmed by **'khushoo'** [extreme fear].

But the disbelievers will also fear with their hearts, but not in the way believers do:

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ - *quloobun yawma idhin wajifah* - (Some) hearts that Day will shake with fear and anxiety. [Nazi'at 79:8]

wajaf - the Arabs would slap (*wajf*) their horse and it would get startled/scared.

So **the fear Allah described the disbelievers heart with is the fear animals have** (an insult to the disbeliever).

Since this person fears the calamities on this Day, just like the animals.

In the previous surah A'la:

سَيَذَكَّرُ مَنْ يَخْشَى - *yakhshaa* - he will only benefit who **fears**. (a lesser fear) [al [A'la 87:10](#)]

But the **'khushoo'** described in this surah [Ghashiyah] is more severe because the Judgment Day is being described specifically.

Ayah 3:

عَامِلَةٌ نَاصِبَةٌ

AAamilatun nasiba

Labouring (hard in the worldly life by worshipping others besides Allah), **exhausted** (in the Hereafter with humility and disgrace).

'**aml** - work/exhaustion

nasiba - exhausted.

On the Day of Judgment, there is ongoing work; People trying to hide (كَأَنَّ لَا وَزَرَ) *kal-laa la wazar* - **By no means!** (There will be) **No place of safety!** - [al Qiyamah 75:11]. Having to stand up for a long time, having to answer alot of questions etc.

Abdullah ibn Abbas: - they did not do the works demanded of them of Islam in this life, but instead they tired themselves out by doing other works. So they will return in this exhausted state.

Once Umar bin al Khattab saw an old Christian monk worshipping for such a long time. Umar said '*aamilatun naasibah* (working tirelessly). And he began to weep.

This monk had dedicated his life to worship, but to other than Allah. So this monk had exhausted himself, but how could he get his reward from Allah if he didn't do it for His sake?

'**aamila** - can include; false worship, always being a slave of earning money, exhausting yourself in worthless activities which are not spent for pleasing Allah.

The person who does all this soon dies. Thinking they will get eternal rest. But little do they know, they will again be ressurected - they will be exhausted, and what they have coming ahead of them is much worse, even more exhausting - the Fire. Why weren't they grateful for Allah's blessings on them?

Naasiba- [*nasb*] to be pegged (inside the ground). To be prominent. Wobbly (so tired you can't

stand straight.)

Someone who has spent his entire life working and exhausting himself will come on this Day, not to be rewarded, but to face the consequences of his ungratefulness to Allah.

Ayah 4:

تَصَلِّي نَارًا حَامِيَةً

Tasla naran hamiya

They will [enter to] burn in an intensely hot Fire.

taslaa - throwing themselves

al Aloosi: They will be completely surrounded by fire, *the greatest humiliation* - because they will throw themselves into the fire.

The **T** as a prefix [*Taslaa*] = feminine, because wujooh (faces) is a broken plural/jam'a takseer.

So the **Ta** prefix implies that the wujooh/faces - will throw themselves into the fire.

What do you naturally do against fire? You guard your faces. These people will throw their own selves, face first, into the fire!

Naarun - Fire

haamiyah- (*himayah* - literally means to prevent something from harming you). Some form of protecting fire.

The desert sun (*hamat ash-shams*) - the sun became scorching hot.

So it could be a scorching fire, but it would also prevent something. What would it prevent? It would prevent your skin from burning off. Because when skin has gone, you can't feel the burning.

It prevents you from resting, having breaks, from your skin burning off - so the pain lasts.

Ayah 5:

تَسْقَى مِنْ عَيْنِ آيَةٍ
Tusqa min AAaynin aniya

made to drink from a boiling spring.

Faces are being described: Emotions, expressions, dignity, anger, arrogance, fear, humility. All these are seen from the face. Not from any other body part.

These same faces that consumed the *haram* (forbidden) - they will;

tUska - sikayah - literally to give in the mouth. The mouth is opened and liquid is poured through. This word can be used for animals and humans.

tAska (a different *Qir'aa'ah* [recital] reading) = they themselves would go to drink the water out of extreme thirst.

- they went into this scorching fire. They need relief. So they need water.

Ayn - used for beautiful and good things:

- A Water spring gushing out with water is beautiful.

- The eye - sheds a tear (moist).
- Anything that looks good - the arab would call it Ayn.
- The arabs would call horses - *ayn* in their poetry.
- Even al hoor ul '*Ayn* [the women of Paradise] are called that because they are beautiful to look at.

The word '*ayn* usually has a very positive meaning, so you would think that there is something good now for them to drink from. But Allah describes the '*ayn* with the word;

Aaniyah- *ana/ya'ni* - **al Aan** (meaning '**Now**') - *ism fa'il* [active participle] version of Ana - **of the time to have come** (meaning '**Now**').

In this context - When you have put **water on heat and the time it's about to reach boiling point - that is called *Aan-iyah***. They will drink from that.

So this spring only gushes out when the heat has reached its peak, just before boiling point. And they are made to open their mouth and drink it like animals [*tuSka*].

In surah Dukhan [44:46] - *Ghalyun* [كَغَالِي الْحَمِيمِ] is mentioned. This is **when water comes out and froths up**. Allah describes them drinking the water, and after that it comes out of their bodies like froth.

al Ghashiyah [the Covering] - two things have Covered them up in this surah;

- 1- their faces covered in fire
- 2- covered in boiling water.

O Allah, protect us from the fire.

Ayah 6:

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ

Laysa lahum taAAamun illa min dareeAA

For them there will be no food except from a poisonous, thorny plant

laysa lahum ta'amun - they have no food for them.

laysa - to not have. usually refers to the immediate present tense. But this is used to show Allah's extreme anger at those who prefer this life over the hereafter, that its as if they are already there. They are being asked to **imagine themselves being already there** (this might remove themselves from being attracted to this life in preference to the life to come).

lahum (for them) - taqdeem - placed earlier in the sentence structure to signify *Especially*.

It is **especially for those people** - that **they will not be any food for them at all**. Signifying there will be food for others (signifying a mercy for the believers - that they will have food).

il-laa min ddaree' - except from ddaree'

ddaree' **ضَرِيحٍ** - raw sea weed (on the shore) - even animals don't like to eat this.

Or Ddaree' is also, a **thorny plant** in the Arab lands called *Shibrik* - it has very sharp long thorns, **poisonous, itchy, causes animals to bleed - so they avoid going near it**. The last thing the animal would want to do is eat from it, except the Camel (this is important as we see the upcoming parts of the Surah). The camel has thick lips so it can eat from this, and it can even survive independently in the desert compared to other cattle. But even a poor man can own a camel and travel with it in the desert, and he will not have to provide it with food (the camel will eat from shrubs, the shibrik plant etc.)

3 foods in hellfire;

Zaqqoom زَقُّومٍ [see al [Waqi'ah 56:52](#)] - a fruit shaped like devil heads. If a drop of it was to be thrown on the Earth - it would destroy all life forms.

Ghisleen - infection, pus from wounds.

Daree' (most scholars say daree' is the comprehensive term that consists of zaqqoom and ghisleen).

But Allah didn't say they would eat ddaree'. He said they will eat *Min ddaree'* - From **ddaree'**.

This indicates that they will go around looking for food, and **their stomachs force them to look around for food. Then they find this plant, and have to go into it - they are being poked with thorns, bleeding etc.** to find the food. Whereas animals in this life wouldn't even approach such a plant!

The previous surah ended with a soft tone. (you prefer the life of this world, but the hereafter is better for you and longer lasting - al [A'la 87: 16-17](#)). But if these people aren't benefitting from soft and caring advice - then they need to be shouted to and threatened for their own benefit.

So if these aayaat make the disbeliever think on the punishment to come, and make him correct his ways - then even that is a mercy from Allah. The knowledge of punishments to come is actually a mercy from Allah.

So **next time the disbeliever eats his food, he's going to think - I've got nothing to eat except Ddaree'** (because it is mentioned in the present tense).

Some polytheists did not even have a bit of fear due to such hardness of their hearts. So they said;

Oh ddaree'? That's not so bad, our camels can eat it (tusminnu) - our camels get fat and healthy with it.

Allah responded;

Ayah 7:

لَا يَسْمِنُ وَلَا يَغْنِي مِنَ جُوعٍ

La yusminu wala yughnee min jooAA

(Which will) **neither** nourish nor **satisfy** hunger

la yusminu - it **does not** add to their fat.
I.e. It has **no nutrition**.

wa la yughnee min joo' - it will **not** relieve them from feeling the need **to feed themselves**. So they **will keep eating and eating these thorns without feeling full**.

Food should really; taste and give nutrition, it should remove your hunger. None of these are being fulfilled in hell for these people.

When you eat and you don't like your food, you feel sick. These people **keep eating, feeling sick, keep eating thorns which probably tear their insides, and none of that gives them any nutrition or a feeling of being full or satisfied**.

Ayah 8:

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ

wujoohun yawma idhin Na'imah.

[Other] **faces**, that Day, will show pleasure.

yama idhin - it is on that Day, **faces** [*wujoohun*] will be in **Na'imah** = softness/ease/relaxation.

The believers were facing hardship by the disbelievers in this life. So especially on this Day - faces (of the believers) will be in Na'imah.

Na'imah = happiness, no stress, relaxation, no signs of exhaustion on their faces.

Since **yawma idhin** is *taqdeem* (placed earlier in the sentence structure) - it implies that *specifically on this Day they are in Na'imah*. So before this - in the worldly life - they were *struggling really hard and gave their lives for Allah's pleasure*.

So you have a contrast of the people exhausting themselves in 2 opposite directions - some people tiring themselves by striving for this temporary world, and others striving and struggling in Allah's cause.

The difference is; On this final Day - the disbelievers will be dirt faced - even more exhausted, and the righteous believers will be bright faced, in ease, joy and excitement.

When you're exhausted - you can't do anymore work. But the disbelievers will have to go through a lot of hard toil forever after their Resurrection.

When you're fresh - you can do more work. But the believers don't need to do anymore work now. They're just going through ease and will experience more ease to come - in Paradise.

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ. ضَاحِكَةٌ مُّسْتَبْشِرَةٌ - *wujoohun yawma idhin musfirah, dahikatan, mustabshirah* - (Many) faces on that day shall be bright, Laughing, rejoicing at good news (of Paradise). (Abasa 80:38-39)

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ. إِلَىٰ رَبِّهَا نَاظِرَةٌ - Some faces, that Day, will beam (in brightness and beauty);- Looking at their Lord [Allah] (Qiyamah 75: 22-23)

Na'im (literally) = a face you make when you are given a gift.

Ayah 9:

لَسَعِيهَا رَاضِيَةٌ

LisaAAyiha radiya

Glad with **their endeavour** (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism).

Li = for.

sa'ee - fast paced walk. When you have a deadline and you are quickly trying to complete your work.

When you are really concerned about finishing a task.

These people put their efforts and energy in to gain this happiness. Their efforts might include any effort which is done for the pleasure of Allah, such as your prayers, such as helping the weak and oppressed, purifying themselves, efforts to stay away from the haram [forbidden], to spread this religion and defend it. Due to all these efforts, they will be pleased and satisfied (Riddaa) on this Day.

al Aloosi - when these faces see the reward on this Day for what they had done, they will wish they had done everything in this life for such a great reward.

And the reality is that they had to force themselves to do work for the hereafter, and struggle against themselves. But on this Day - they will realise the worth of such efforts.

The one who cleansed himself has attained true success.

Why is **Li**(for) *sa'eeha raaddiya* said and not **Bi** (with) *sa'eeha raaddiya*? When *Bi* is supposed to be the norms in such a sentence structure?

Bi *sa'eeha raaddiya* = With its pacing (efforts) it is satisfied.

Li*sa'eeha raaddiya* = **For** its pacing (efforts) it is satisfied.

So **Li** is used for;

- 1 - **When the believer sees his reward, he will be happy** for doing them good deeds.
- 2 - **For the opportunity for having been given the chance to work for Allah's sake - they will be happy.**

Because **Allah honored them for being His obedient slaves.**

When the Muslims are being humiliated, when giving da'wah, the disbelievers laugh at them and are relaxed. So Allah is telling the believers that **even though they belittle you - you are the ones who are honored**, and **on that Day will have a great reward**.

Ayah 10:

فِي جَنَّةٍ عَالِيَةٍ

Fee jannatin AAaliyah

In **highgardens**,

Why are high places so good? **Humans want to have a high viewpoint** from which they can see everything below them. The higher up you are - the better the view.

The garden ontop of a hill - the most beautiful part.

The **people of hell would be thrown down**, and the **people of Paradise will be in high gardens**.

Just like the disbelievers were being punished in fire, then fed harmful food, then forced to drink boiling water.. *Torture upon torture upon torture*.

The believers on the other hand will have *pleasure upon pleasure, upon pleasure*.

When you're buying a property - you buy the highest one. Since it is lesser at risk of being damaged by floods etc. And in the property markets - **the highest properties usually have a higher value due to the good views you can see of the scenery around you**.

High gardens are also a Ghashiyah - a Great covering of beautiful scenery with different foods and drinks, and different pleasures.

Ayah 11:

لَا تَسْمَعُ فِيهَا لَآغِيَةً

La tasmaAAu feeha laghiya

Wherein they will hear no unsuitable speech.

T as a prefix = 2nd person. **You** (O Muhammad) will not hear (*Tasma'u*) in it useless talk.

So whose the first one guaranteed Jannah? Allah's Messenger. Allah has told him that he will not hear any useless talk there.

Laghiyah = speech which is worthless, obnoxious, useless. Speech which humans might say without thinking about what they're thinking. Nonsense speech.

You (O Muhammad) will not hear any nonsense, lewd or vulgar speech there.

Allah's Messenger would hear the disbelievers insult him and say useless speech, lewd and vulgar words against him and the message. He will not hear any of that there.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا - No Laghw (dirty, false, evil talk) shall they hear therein, nor lying; [Naba' 78:35]

No bad talk in Jannah. Since evil and bad speech always hurts someone, even if you are in the best of places.

How many people live in beautiful houses but their marriage life is bad, so they say bad words to each other, and the wife and children are crying? Or the children are grown up and they shout at their parents? They have sad lives even though they live in beautiful houses.

So a gift in Paradise is that you hear no bad speech.

You want to move to a neighbourhood where there is peace, calmness, no bad swearing neighbours.

O Allah, please give us a home in that neighbourhood. ameen.

Ayah 12:

فِيهَا عَيْنٌ جَارِيَةٌ

Feeha AAaynunjariya

Within it is a flowing spring.

fee haa - in there (in the gardens of Paradise)

aynun jaariyah - a spring jaariyah.

ayn - water springs.

jaariyah - flowing.

(*taJreey* also comes from this root word - flowing [rivers].)

So you are on a high garden, with water springs flowing. = This means **you are on top of a waterfall!**

Compare this to the people scorched in flames, they are being forced to drink boiling water.

The people of Paradise/Jannah are living on high gardens, with beautiful scenery, on top of a spring waterfall with alot of cool water flowing - always.

The most expensive hotels in the world today have swimming pools, water fountains and simulated waterfalls to make the scene seem exciting and alive. People are fascinated by them all over the world and everyone wants one.

The Qur'an was revealed over 1000 years ago, and still - people have interests and incline to the same things.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ - Should He not know, - He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them). [Mulk 67:14]

Water flowing = fresh water.

So Allah always mentions water flowing in Jannah, except in one ayah in the Qur'an;

مِثْلَ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقِينَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

Is the description of Paradise, which the righteous are promised, **wherein are rivers of water unaltered**, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

[Surah Muhammad 47:15]

Allah didn't mention *Jaariya* - flowing. Why? Because flowing water implied fresh clean water. But when flowing isn't mentioned, Allah tells us that the water won't go stale.

Ayah 13:

فِيهَا سُرُرٌ مَرْفُوعَةٌ

Feeha sururun marfooAAa

Within it are couches raised high

fee ha - in that are

sururun - sareer in modern arabic is a bed. But in ancient Arabic - sareer is a couch.

In Arabic culture, people have always sat on the floor. This is due to a partial nomad lifestyle where people are always on the move - travelling. So carrying a Couch is going to be hard to travel with.

But those who were very wealthy and lived in forts and didn't have to always travel - they had high Beds/Couches designed for themselves. This **Bed implied stability**, that you're not going to move out of your home, and that you're well established in the place you are located at.

In Jannah, Allah is offering us stability. He is giving us a stay there forever without fear of loss. Unlike the furniture of this world which will go out of fashion and spoil after a while.

Marfoo'ah (*ism maf'ool* - objective noun = someone did it for you) - [couch] that which has been **elevated**. I.e. Someone has custom made your sofa/couch/bed for you.

Allah engaged in designing your houses for you in Jannah, and what is within them.

Al Aloosi: So the sitter can sit back and see everything he owns.

The garden you live in is high, with an amazing view, with a higher seat to see that view, of everything that you own, the results of your efforts of working hard in this life.

In this life, when you beautify your house - you spend so long on keeping it clean and tidy - that you can't enjoy it. This isn't the case in Jannah. Everything is done for you.

Ayah 14:

وَإِكْوَابٌ مَوْضُوعَةٌ

Wa *akwabun mawdooAAa*

And drinking-cups ready placed,

akwaabun- *koowb* or *kawb* is a **cup** in arabic that is big, it **does not have a handle**, it is thin/slender from the middle neck and wide from the top. So it's **similar to champagne glasses nowadays**. These glasses would have a history of **holding exotic drinks**.

They have already been placed. In other words - your dining table has already been set for you.

mawddoo'ah (from *Wadd'* = to place down) - lowered. A servant lowers the glass and puts it down in front of you.

tudda' (verb form) could be mentioned to mean the glass will be placed down once. But **mawddoo'ah** implies that when you drink from it, another drink is placed. And when you drink from that, another is placed.. **Continuously** they are placed for you to drink from.

This even happens in expensive restaurants today, except it all gets charged at the end, and you have to pay an expensive bill. Whereas everything in Jannah is free because of your efforts to please Allah, so He rewards you with an endless reward.

Ayah 15:

وَنَمَارِقٍ مَّصْفُوفَةٌ

Wa *namaariqu massffoofa*

And cushions set in rows,

Namariq - small pillow (according to Lisab al 'Arab dictionary).

So that small pillow you might put on your high couch/bed to feel even more comfortable.

Masfoofah - rows upon rows upon rows of pillows. A lot of pillows.

Everywhere you look, you're finding relaxation.

Ayah 16:

وَزَرَائِي مَبْثُوثَةً

Wa zaraabiyyu mabthootha

And rich carpets (all) spread out.

zaraabiyyu- expensive, elegant rugs.

Al Farra' says: - expensive rugs made of delicate fibres [i.e. velvet etc.].

Even nowadays - exotic rugs are an expensive market which people - who have mansions - buy for their living rooms.

mabthoothah - spread as far as the eye can see. Cushions and rugs, as far as you can see in your big living room.

Allah is giving people what people look for even till this Day and throughout human history;

A high garden, with a spring waterfall, a nice home, with expensive glasses of the best drinks, and relaxation of the best beds, cushions and carpets. Everything you've ever wanted.

Passage 2:

Now the subject turns:

Ayah 17:

أَفَلَا يَنْظُرُونَ إِلَىٰ آلِ إِبْرٰهٖمَ كَيْفَ خُلِقَتْ
Afalaa yandhuroonaila al-ibili kayfa khuliqat

Then do they not look at the camels - how they are created?

The disbelievers would laugh and say that the camels can eat thorns, so they will be able to in hell too.

So Allah says;

Aren't they looking carefully at the camel, how We have created it?

ibl = camel.

Jamal is also camel.

Some Arabic teachers joke and say that *if you don't know what a word in arabic means, it probably means camel*. Due to so much words being used to describe a camel in the Arabic language.

The most general word for camel = ibl.

kayfal khuliqat - *how it was created* (passive form). Allah doesn't even expect them to praise Him for His creation of it due to their continuous stubborn rejection.

But Why is the camel being referred to?

1 - They themselves started **their questioning** of the camel, i.e. *'If he can eat thorns, we can too.'*

2 - In the life of the desert - they depended on the camel for their **survival**.

3 - It's **an incredible creature**, and out of the domesticated animals, the camel is the biggest, and even a child can control it. Even though a camel can easily crush a human being, yet alone a child. This child can lead a whole pack of camels just by leading the first one behind him.

The camel is a very high ride, the camel is well **designed with having minimal water for days on end**, and it **can feed itself off shrubs alone which other animals cannot survive off**. It is **loyal** to the human being, and even when tired - it continues to do its work. Along with this, it **has incredible seating** which can be comfortable to sit on top of. It **has milk, when there is no liquid available elsewhere**. It can **store its own food** (through storage of fat in its hump). Its **meat benefits you**. When it becomes old and dies - **its skin benefits** because it can be used for clothing.

Do they not look at the camels, how they were created?

Hadeeth ;

عن مكحول رحمه الله قال: قال رسول الله صلى الله عليه وسلم: المومنون هينون ليينون كالجمال الأنف إن قيد انقاد، وإن أُنِيخَ على صخرةٍ استناخ. (رواه الترمذي

Makhul (RH) narrates that the Prophet (sal Allah alayhi wasalam) said: **The believers are gentle and soft like the obedient camel. If he is driven, obeys and if he is ordered to sit on a rock, he sits thereon.** (Tirmidhi: 5086)

al mu'minoon hayinoona layinoon (true believers are easy going, lenient).

kal jamal-il aanif. (like a camel who has been marked in the nose i.e. It has been domesticated)

in keeda an kaada. (if it is made to stand, it stands) Wa idha uneeqha sakhratin sanaakha.(and when it is told to sit on a scorching bolder, it sits.)

You have to learn from this massive creature. He is so huge and powerful, but when his master (the humans) tells him to sit down, he sits - even if he has been told to sit on harsh rocks.

This is how the believer should be with Allah, he **obeys Allah** even though Allah has given him the power to do many things. But when he is told to do something, he submits - **even if there is pain involved.**

Didn't they look to this camel, how it was created?

Allah has shown you His favours through that camel, He has shown you **obedience to the Master** through such a camel. He has shown us **the miracle of His design** through that camel. There are so many ways we can learn and reflect from the camel, **how it was created for us.**

Ayah 18:

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

wa ila-as-smaa'i kayfa rufi'at

and **towards** the sky, **how** it was raised?

Now you are on your camel and seeing its miracle, look *at the sky and how high it is* (and how it reminds you that it will be torn through on Judgment Day.)

Ayah 19:

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ

Wa-ila al jibali kayfa nusibat

And **at the mountains**, **how** they are **rooted and fixed firm?**

jibaa- the mountains.

When you look at the sky. You keep looking around, and the next lowest thing you see is mountains.

Nusib - **pegged** into the ground. Also means to be **outward, elevated and apparent.**

This word has a double meaning of being pegged in, as well as being outward due to the mountains being in and out of the ground.

nasibah - also means **wobbly and wavering**. It is firm now, but it will wobble on the Day of Judgment.

Ayah 20:

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

Wa-ila al-ardi kayfa sutihat

And at the earth - how it is spread out?

Ardd اَرْض - Earth

sutihat - flattened and made vast. *Sataha* - To flatten something out and smoothen it.

The whole purpose of the surah was to remind people of the Ghashiyah [Ultimate covering]. **Sat-h** is used for the **sealing of a house** (by its roof).

The earth is made like a roof. Why? Because one day, **the Earth will be a roof for all of us - in our graves**.

Ayah 21:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ

Fa dhakkir innama anta mudhakkir

So remind, [O Muhammad]; you are only a reminder.

The reminder benefits people when they see a miracle, through which they might become Muslim.

Abu Sufyan became Muslim after being warned for many years.

The magicians of Pharaoh became Muslims only after hearing the message many times, but only when they saw the miracle of Moses's stick - the snake eating up the magical ropes of the magicians.

muddhakir - you are nothing more than a deliverer of reminder. (summarising the career of Allah's Messenger).

Reminding people of;

- The **past** [nations who were destroyed, saved etc]
- The **future** [Judgment Day]
- Of their **inner conscience**
- Of the **consequences of their actions** [Hellfire, Paradise] etc.

Ayah 22:

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Lasta AAalayhim bimusaytir

You are not a dictator over them.

lasTa - You are not

alayhim- upon them

bi musayttir- someone placed in charge of someone else, so he monitors all that he does and records all his activities.

Allah's Messenger - you can't force them to go to Jannah (paradise).

Allah's Messenger is worried about his people - that he wants good for them. But Allah is telling him - you can't force them to believe.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

We know of best what they say; and you (O Muhammad SAW) are not a tyrant over them (to force them to Belief). But warn by the Quran, him who fears My Threat.

[al Qaf 50:45]

They have to find it in themselves to believe by asking Allah to guide them.

This is a beautiful proof that there is no forceful compulsion in religion.

فَذَكَرْ إِنْ نَفَعَتِ الذِّكْرَىٰ

So remind, if the reminder should benefit;

[al A'la 87:9]

Ayah 23:

إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ

il-laa man tawal-la wa kafar

Except the one who turns away and disbelieves

il-laa (except) can also take place of Laakinna (no, but..)

as far as the one who turned away and disbelieved. You (O Muhammad) will have power and authority over them.

And this did happen in Fath al Makkah / Opening of Makkah when Allah's Messenger had power over the Quraysh and others who had disbelieved.

So what did he do when he had power over them?

He said; لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ - *La tathreeba alaykum ul yawm* - (there is no harm coming to you today). [What Prophet Yusuf said to his brothers in Surah [Yusuf 12:92](#)]

Or it can mean in the general sense:

il-laa man - except the one

tawal-la wa kaf-far - the one who turns away and disbelieved..

Ayah 24:

فَيَعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

Fa yuAAazibuhu Allahu al AAazaab al-akbar

Then Allah will punish him with the **greatest punishment**.

Fa = Then (due to their turning away and disbelief)

Then - Allah will torture him the greatest punishment.

So you don't need to remind him anymore. Your duty is completed of conveying the message, he has turned away and disbelieved. So Allah will punish him for his ungratefulness.

adhaab/azaab - *adhab* - when a person leaves eating due to severe dehydration. A person who dies a slow death due to dehydration. A **torturous punishment**.

adhaab **al akbar** - the **greatest** punishment for the one who turned away from the reminder and denied it (*kaf-far*).

فَلَا صَدَّقَ وَلَا صَلَّىٰ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ (al Qiyamah 75: 31-32) - he did not give charity or pray, but he lied against the message and turned away.

الَّذِي يَصَلَّىٰ النَّارَ الْكُبْرَىٰ (al A'la 87:12) - *yaslaa naaran kubra* - they will be thrown in the greatest fire

Allah is telling the evil of turning away from the reminder.

Ayah 25:

إِنَّا إِلَيْنَا يَأْتُهُمْ

Inna ilayna iyabahum

it is only - no doubt - to Us they will (finally) return.

rujoo' - return. I.e. You (*rujoo'*) return to your home continuously.

ilyaab - the final return.

ilayNa - to us.

Ayah 26:

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

Thumma inna AAalayna hisabahum

Then indeed, upon Us is the taking of their accounting.

thuma - then/thereafter - there is no doubt [*inna*], their complete accounting/auditing is..

alayna - upon us. (Allah has taken it upon Himself to;

Hisaabahum - do their accounting.