

MIFTAAH SEMINAR

DIVINE MERCY



Mufti Abdul Wahab Waheed

SESSION 2

Verse 33

يَمْغَشِّرُ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنٍ

“Oh groups of jinn and human beings, if you are able to pass beyond the boundaries of the heavens and the earth, then pass, you will not pass except with authority”

- This verse refers to jinn attempting to eavesdrop on Allah’s conversations with the angels. When they approach, angels throw a flame (a shooting star) at them.
- The word *إِلَّا بِسُلْطَنٍ* “except with authority” means that only by Allah’s permission, as granted to some prophets like Prophet Muhammed ﷺ during Isra and Mi’raj, Idris AS, and Isa AS.
- The second opinion of this verse is that humanity and jinn on the Day of Judgement will be cornered with nowhere to escape.
- They will try to flee but will be engulfed by fire and trapped with iron-like barriers (وَنَحَابٍ).
 - Ibn Kathir narrates this as applying to disbelievers among humans and jinn.
- This verse connects to verses 7&8 as this is discussing Allah setting boundaries and maintaining balance, which cannot be transgressed without His will.

Verse 35

يُرْسَلُ عَلَيْكُمَا شَوْاِظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

"A flame of fire and molten metal will be set upon you, and you will not be able to defend yourselves"

- شَوْاِظٌ is a smokeless flame or fireball that will strike and drive them back.
- وَنُحَاسٌ has two possible meanings:
 - **Smoke:** Causing heat, blurring vision, and disorienting them.
 - **Molten metal:** Intensity hot metals, branding them with fire, which is linked to Surah Tawbah where Allah SWT explains

يَوْمَ يُخَمِّنُ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَنُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ

"The Day 'will come' when their treasure will be heated up in the Fire of Hell, and their foreheads, sides, and backs branded with it. 'It will be said to them,' 'This is the treasure you hoarded for yourselves. Now taste what you hoarded!'" (Surah At-Tawbah 9:35).

- Ibn Abbas RA explains that شَوْاِظٌ is a flame, whereas نُحَاسٌ is burning iron bars.
- Another view of شَوْاِظٌ is a smaller, smokeless flame and نُحَاسٌ is an intense flame with molten metal capable of burning iron.
- This verse explains that this occurs during Yawm al-Hashr (The Day of Gathering) يوم الحشر on the Day of Judgement.

Verse 37

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

"When the sky splits, it will appear like a red rose, like molten oil"

- This verse means that the sky will split and turn red, resembling molten dye or oil, symbolizing the fire of Jahannam.
- Mujahid (student of Ibn Abbas) explains that this splitting occurs before the Day of Judgement. The redness reflects the breaking apart of the sun and other creations.
 - On the Day of Judgement, people will look up and see Jahannam being dragged by angles above them, covering the

- sky in a red flame.
- Ibn Abbas RA explains that Jahannam, as a creation of Allah, will roar and pull people into it. Just as some will enter Jannah without reckoning, others will enter Jahannam without reckoning.
 - Another explanation is mentioned in surah Fajr where the angels will surround people in rows, and then Jahannam will be brought above them. وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (Surah Fajr 89:22).
- The Stages of the Day of Judgement:
 - Scholars describe multiple stages, though wording differs slightly:
 - **يوم الحشر** – Gathering of all beings.
 - **العرض** – Presentation before Allah.
 - **الصراط** – Crossing the bridge.
 - **الحساب والميزان** – Accounting and weighing of deeds.
 - **الكوثر** – Final stage for the believers.

Verse 39

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

“On the day, no human nor jinn will be asked about their sins”

- The reason that human and jinn will not be asked about their sins is linked to the following verse يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأُقْدَامِ “The criminals will be recognized by their marks, and they will be seized by their forelocks and feet.”
 - Their faces will expose them, no need for questioning.
- In some verses, Allah mentions people being asked about their life and deeds, this refers to different stages of Judgement Day.
- When the questioning is mentioned, it is not for clarification or forgiveness, but rather for rebuke and exposure.
- The people destined for Jahannam will not be given the chance for defense or forgiveness, their sins will be evident without questioning.

Verse 41

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنُّوَصِي وَالْأَقْدَامِ

"The criminals will be recognized by their marks, and they will be seized by their forelocks and feet"

- بِسِيمَاهُمْ could mean:
 - The believers will have **light**, disbelievers will have **darkness**.
 - Their **demeanor and presence** will reveal who belongs to Jannah or Jahannam.
 - According to Ibn Umar RA the sinners will be **stamped** as people of Jahannam.
 - Their **body parts used in sin** will testify against them.
 - They will be recognized by their **groups/leaders**, as mentioned in Surah Israa *يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَّتِهِمْ* "each people will be called with their imam" (Surah Israa 17:71).
- وَالْأَقْدَامِ means that they will be seized by their **forelocks** (frontal lobe, which is a symbol of their intellect where they justified disobedience) as well as by their **feet** (which carried them to sins).
- At this stage, no questioning will occur, the judgement is final. Their guilt will be clear, and they will be dragged instantly.

Verse 43

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

"This is the Hell which the criminals used to deny"

- The disbelievers had **ilm al-yaqeen**, but they demanded **ayn al-yaqeen**.
- Since they rejected without seeing, Allah now shows them: *"This is Jahannam."*
- Their outcome: they denied the reality of Jahannam until it was made visible to them.

Verse 44

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

"They will move between it (Jahannam) and scalding hot water"

- The people of Jahannam will go back and forth between the blazing fire and **billling water**.
- Ibn Abbas RA explains that they will see water from a distance, hoping for relief, but when they drink it, it will burn through their insides, melting everything within.
- The word حَمِيمٍ ءَانٍ means:
 - حَمِيمٍ: it is a boiling water; also used in the Quran to mean "close friend," but here it is the opposite: what they through would help destroys them.
 - ءَانٍ: it means "right now" meaning the water will **always remain at peak boiling point**, never cooling down.
- They will keep going back and forth, hoping each time for relief, but only finding torment.
- Allah SWT says in Surah Qar'iah نَارٌ حَامِيَةٌ: just as the fire is scorching, so too is the water (Surah Qar'iah 101:11).

Verse 46

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ

"Whoever fears the standing before his Lord will have two gardens"

- Allah SWT never mentions Jahannam in the Quran without also mentioning Jannah. Their is a balance of fear (خوف) and hope (رجاء).
- Imam al-Ghazali explains the word خوف itself is mercy, because the outcome is Jannah.
- Iman with خوف and رجاء means:
 - In sin, fear is a sign of faith.
 - In good deeds, hope is a sign of faith.
 - Hasan al-Basri explains that أصحاب اليمين feels fear in sin and hope in good deeds. And السابقون feel fear even in good deeds.

- **مَقَامَ رَبِّهِ** means:
 - *First opinion*: Every prayer: Abu Bakr RA would stop at this verse, Ali RA would change demeanor at wudu/adhan.
 - *Second opinion*: Refers to the Day of Judgement itself where living life mindful of standing before Allah.
- The outcome is that whoever fears Allah here will not face fear on the Day of Judgement.
- **جَنَّاتٍ** means:
 - Two levels of Jannah for أصحاب اليمين and السابقون.
 - Multiple types of Jannah.
 - Symbolic of the surah's duality pattern.
 - One Jannah for humans and one for jinn.

Verse 48

ذَوَاتَا أَفْنَانٍ

"Trees with long branches"

- When the people of Jannah enter, the **first sight** will be greenery.
- The trees symbolize **blessings**, also reminding of dunya's blessings.
- The phrase ذَوَاتَا أَفْنَانٍ refers to two types of trees: ريحان and روح.

Verse 50

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

"In both of them are two flowing springs"

- Abdullah ibn Abbas RA explains that عَيْنَانِ تَجْرِيَانِ the two springs are not limited to two waterfalls, rather, they represent varied types of flowing waterfalls.

Verse 52

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

"From every fruit, there will be two types"

- زَوْجَانِ here means **pairs**.
- Scholars explain that every time a person tastes a fruit in Jannah, it will have a different taste though it looks the same.

Verse 54

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

"Reclining on couches whose inner linings are of silk brocade, and the fruit of the two gardens will be near them"

- مُتَّكِئِينَ: Reclining in comfort which signifies **peace of mind, freedom from fear, sadness, and illness**, representing **emotional and physical well-being**.
- عَلَى فُرُشٍ: Elevated couches or beds, adorned with **gold, jewels, and rubies**.
- بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ: Inner linings of **silk brocade**, symbolizing luxury and refinement.
- وَجَنَى الْجَنَّتَيْنِ دَانٍ: The fruits of the two gardens **hang close**, so the people don't need to move, **they can pluck the fruits easily**, and new fruits will instantly appear.

Verse 56

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

"Among them will be women with modest gaze, untouched by any human or jinn before them"

- فِيهِنَّ قَاصِرَاتُ الطَّرْفِ: Women of **modesty and hayaa**, who lower their gaze.
- لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ: **No human or jinn has ever approached or touched them.**

Verse 58

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

"They appear as rubies and pearls"

- The women of Jannah are described in such a way that no one else can see them.

Verse 60

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ

"Is there any reward for good other than good"

- This word highlights that all blessings in Jannah are Allah's SWT

- **ihسان** upon us, it is a reward for our efforts in worship and good deeds.
- **Ihsan in this world:** To worship Allah as if you can see Him; if you cannot, know that He sees you.
- **Ihsan in dealing:** Giving more than what others expect.
- **Ultimate ihsan:** Seeing Allah SWT in Jannah.
- **Outcome:** Continuous worship and good deeds in this world lead to the highest reward; closeness to Allah and witnessing Him which is the ultimate joy for the people of Jannah.

Verse 62

وَمِنْ دُونِهِمَا جَنَّتَانِ

"And besides them, there are two other gardens"

- This verse indicated the existence of additional Jannahs beyond the ones previously mentioned.
- Ibn al-Qayyim RA refers this verse to the **lower Jannahs**.
- Other mufasssireem explain that this could refer to the **greater Jannahs**.
- There are different levels of Jannah as وَمِنْ دُونِهِمَا means the **Jannah of the Sabiqoon**.

Verse 64

مُذَهَّامَتَانِ

"Two lush, dark green gardens"

- This refers to the **greater Jannah**.
- **Ibn Abbas RA** indicates dark **green, private gardens**, emphasizing their exclusivity and beauty.

Verse 66

فِيهِمَا عَيْنَانِ تَصَاحَتَانِ

"In them are two gushing springs"

- Refers to the **higher-level Jannah**.
- Has **sprouting/ gushing water** indicates water flowing with **force and abundance**.

Verse 68

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

"In them are fruits, date palms, and pomegranates"

- Pomegranates are mentioned as a mixture, they are neither fully wet or dry.
- This highlights variety and abundance for the inhabitants of Jannah.

Verse 70

فِيهِنَّ خَيْرَاتٌ حِسَانٌ

"In them are beautiful spouses"

- Refers to the **spouses of Jannah**.

Verse 72

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

"Hoor are secluded in their private tents"

- حُورٌ مَّقْصُورَاتٌ: The women are covered in their tents. This demonstrates **gheerah** in men and **hayaa** in women.
 - These qualities reflect self-respect and dignity, not merely physical beauty.
- الْخِيَامِ: Refers to **private spaces or tents**, not confinement.
 - In another narration: Every palace in Jannah may have 70 homes, each with 70 rooms for privacy.

Verse 74

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

"No human or jinn has ever touched them before"

Verse 76

مُتَّكِنِينَ عَلَى زُرْفٍ خَضِرٍ وَعَبَقَرِيٍّ حِسَانٍ

"They will be reclining on soft green cushions stitched with green thread and fine carpets"

- This depicts **comfort and luxury** in Jannah.
- Indicates **two unique levels of Jannah**, each with its own special blessings.

Verse 78

تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

"Blessed is the name of your Lord, the possessor of majesty and honor"

- The closing of the Surah highlights Allah SWT's majesty, strength, and nobility.
- The connection to the Surahs theme:
 - Begins with **al- Rahman**: the most Merciful giving both internal and external blessings.
 - Ends with Majesty and Honor: emphasizing Allah's justice, reward, and accountability on the Day of Judgement.
- The purpose of this Surah:
 - It demonstrates the **outcomes for believers and disbelievers**.
 - Reminds humans and jinn **not to deny Allah's blessings** (repeated verse: **فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ**).
 - Rewards those truthful to their covenant with **Jannah** and closeness to Allah (**مَقَامَ رَبِّهِ جَنَّاتٍ**).
 - Reinforces that the ultimate reward for **ihsan** is seeing Allah, the principle of closeness and joy in Jannah.
- The conclusion of the Surah marks the completion of the discussion of the Day of Judgement, what was decreed will happen; nothing can change it.