

Title: The Day Your Lord Comes

Original Title: تفسير سورة الفجر

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

THE DAY
Your Lord Comes
WITH THE ANGELS, ROW AFTER ROW

Explaining the Last Verses of Sūrah al-Fajr¹

By:

Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

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TABLE OF CONTENTS

The Last Ten Verses of Sūrah al-Fajr	3
THE EXPLANATION OF VERSE 21: ﴿No. When the earth is leveled, pounded and crushed﴾	4
THE EXPLANATION OF VERSE 22: ﴿and your Lord comes with the angels, row after row﴾	5
Asking How Allah's Actions & Descriptions Are	6
Our Position Regarding Allah's Actions & Descriptions	8
THE EXPLANATION OF VERSE 23: ﴿and that day, Hell is brought near...﴾	11
THE EXPLANATION OF VERSE 24: ﴿He will say, "I wish I had sent forth (some good)..."﴾	15
THE EXPLANATION OF VERSES 25, 26: ﴿But on that day, no one will punish as He...﴾	17
THE EXPLANATION OF VERSES 27, 28: ﴿"You, soul at peace, return to your Lord..."﴾	21
The Soul of a Believer in Life.....	21
The Soul of a Disbeliever in Life.....	22
THE EXPLANATION OF VERSE 29: ﴿"Go and enter among My servants..."﴾	27
THE EXPLANATION OF VERSE 30: ﴿"and My Paradise."﴾	29

THE LAST TEN VERSES OF SŪRAH AL-FAJR (NO. 89)

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا * وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا * وَجِيءَ يَوْمَئِذٍ
بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى * يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي *
فَيَوْمَئِذٍ لَا يُعَدِّبُ عَذَابُهُ أَحَدًا * وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا * يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ *
ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً * فَادْخُلِي فِي عِبَادِي * وَاَدْخُلِي جَنَّتِي ﴾

No. When the earth is leveled, pounded and crushed,^{VERSE 21} and your Lord comes with the angels, row after row,²² and that day, Hell is brought near, the day man will remember, but how will the remembrance help him then?²³ He will say, “I wish I had sent forth (some good) for my life.”²⁴ But on that day, no one will punish as He punishes,²⁵ and no one will bind as He binds.²⁶ (But to the righteous it will be said,) “You, soul at peace,²⁷ return to your Lord well-pleased (yourself) and well-pleasing (to Him).²⁸ Go and enter among My servants²⁹ and enter My paradise.”³⁰

THE EXPLANATION OF VERSE 21

﴿ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴾

No. When the earth is leveled, pounded and crushed

Allah (سبحانه وتعالى) begins this chapter, informing us about the state of mankind on the Day of Resurrection, the day ﴿ **When the earth is leveled, pounded and crushed** ﴾ so much so that no raised or lowered areas would be seen; it will be completely flat. The mountains will be crushed. No buildings. No trees. The earth will be spread as a single, flat surface, and all people will be upon it, in a single area. They will all hear a caller and they will all be seen.²



² This occurs in a long ḥadīth in which the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about the Day of Judgment:

« يَجْمَعُ اللهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِيَ، وَيَنْفُذُهُمُ الْبَصَرَ »

Allah will gather all people, the first and last of them, in a single area. They will all hear a caller and they will all be seen.

THE EXPLANATION OF VERSE 22

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

and your Lord comes with the angels, row after row

In the verse ﴿and your Lord comes﴾, it is Allah (عَزَّ وَجَلَّ) who will actually come on that day because the Arabic verb mentioned is attributed to Allah. Anytime a verb is attributed to Allah, it is actually Allah himself that does the action and not someone or something else. This is a simple grammatical rule in language. This also leads to an important principle when understanding Allah's names and descriptions: Whenever Allah mentions anything and associates it with Himself then it is He alone that does the action or is described with the quality. It is not to be attributed to anyone or anything else. So based on this principle, Allah (عَزَّ وَجَلَّ) Himself will actually come on that day.

The verse is not to be misunderstood as the people who twist and distort verses claim when they say, "It is really the *command* of Allah that will come." This is nothing more than a baseless example of changing the apparent meaning of a text to something else without proof for doing so.

As for us—and this is part of our creed and belief—we always accept and understand the speech of Allah (تعالى) and that of His messenger (صلى الله عليه وسلم) upon the outward, apparent meaning. We do not twist the words to mean some other secret meaning.

Asking How Allah's Actions & Descriptions Are

Based on this verse, we say and believe that Allah Himself will actually come on the Day of Judgment. But *how* will Allah come, arriving on that day? This is the part about which we have no knowledge; we do not know *how* Allah will come. Simply asking about how Allah does something is a religious innovation as Imam Mālik (رحمه الله) said when he was asked about the following verse, “How did Allah rise over the throne?”

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴾

The Most-Merciful rose over the throne.³

Upon hearing this, Imam Mālik bowed his head and began to sweat due to the weight of such a question upon him because it is certainly an example of excessive questioning. It is an arrogant question, a religious innovation with malicious intent. Imam Mālik then raised his head and replied, “(The word) ‘rising’ is not something unknown. The ‘how’ of it is not something we could comprehend. Yet believing in it is essential, and asking about it is an innovation.” The relevant part here is his last statement, “Asking about (the ‘how’) is a religious innovation,” and this applies to all of Allah’s descriptions and actions.

For example, regarding the verse about the creation of Adam:

﴿ لِمَا خَلَقْتُ يَدَيَّ ﴾

...to that which I created with My hand.⁴

³ Sūrah ṬāHā (20:5)

⁴ Sūrah Ṣād (38:75)

If someone asks you about this verse, “How did Allah create Adam with His hand?” We respond, “Such a question is a religious innovation.” Even if the questioner were to come back, saying he only wants more knowledge so that nothing of the characteristics of his Lord is hidden from him, we could ask him a simple question, “Are you more eager to gain religious knowledge than the messenger’s companions (رضي الله عنهم)?” Either he answers, “Yes,” (then he’s lying), or he answers, “No,” which is expected. We then ask the questioner, “Is the one you just now directed your question to more knowledgeable about how the actions and descriptions of Allah (عزَّ وجلَّ) are or is the messenger, Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) more knowledgeable about them?” The messenger is more knowledgeable obviously. So the companions were more eager for knowledge than you and the one they used to ask for it is more knowledgeable than the one you are asking, yet they still did not ask such a question. This is because they behaved with the utmost respect and best manners before Allah (عزَّ وجلَّ).

The companions said with their hearts, and perhaps even with their tongues, that Allah is greater and more honorable than for our minds and intellects to fully comprehend how His actions and characteristics are. He (عزَّ وجلَّ) says in His book about issues which we cannot encompass in knowledge:

﴿ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

And they do not comprehend it with knowledge.⁵

And He says about things we cannot perceive:

⁵ Sūrah ṬāHā (20:110)

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

No vision can perceive Him but He can perceive all vision.⁶

To conclude this point, we say: Brothers, have respect for Allah and behave with Him with good manners. Do not ask how Allah created Adam with His hand because the question itself—and this pertains to all of Allah’s characteristics—is a form of introducing something baseless and unnecessary into our religion. If someone were to ask, “What is Allah’s eye like?” this is a religious innovation. “How does He have a hand?” This is an innovation and you must return to good manners with Allah (عزَّ وجلَّ) and not ask how His characteristics are.

So in the verse here when Allah says, ﴿and your Lord comes﴾ and someone asks, “How will He come?” we explain that such erroneous questioning is unacceptable in our religion and this is a fundamental rule in our belief so stick to it. And anyone who insists on asking how Allah’s characteristics are is an innovator who has gone too far with his excessive questioning. He asks about something which he will never be able to understand.

Our Position Regarding Allah’s Actions & Descriptions

Our belief and position regarding the verse ﴿and your Lord comes﴾ and others like it is that we simply believe that Allah will come on the Day of Resurrection. But how will He come? Allah alone knows. The proof for our belief is His statement (تعالى):

⁶ Sūrah al-An’ām (6:103)

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is nothing like Him, and He is the All-Hearing, the All-Seeing.⁷

So we know what Allah is *not* like although we do not know what He *is* like. In other words, we know for certain that Allah will not come or arrive (on the Day of Judgment) like a person arrives someplace. Yet we neither know nor try to determine how He will come. This is the correct belief and position that is incumbent upon us to accept.

In the second part of the verse, Allah says, ﴿**and the angels, row after row**﴾. The Arabic word used here is actually singular: الْمَلَكُ (*al-malak*) – literally, “the angel.” However, this is a well-known concept in Arabic grammar where the singular usage (with the definite article) can be inclusive to mean all angels in general.

Therefore, all the angels will come, descending until they surround the rest of creation. The angels who occupy the lowest heaven, the sky of our world, will descend then those in the second heaven, and so on. They will surround creation as a display of their grandeur. No one will be able to escape left or right. Angels will gather as a display of the majesty of Allah and of the horror of that dreadful day. They surround creation as they are gathered on the day which will be witnessed.⁸ Angels, people, and Jinn will witness that day. Even animals will witness such a day as Allah says:

⁷ Sūrah al-Shūrā (42:11)

⁸ As Allah describes it in Sūrah Hūd (11:103):

﴿ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴾

That is a day for which the people will be gathered, and that is a day which will be witnessed.

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﴿ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴾

And (the day) when wild beasts will be gathered.⁹

It will be such an astonishing day, the magnitude of which we cannot fully perceive or imagine now.

We have here two events we are warned of in this verse: the coming of Allah and the angels standing in ranks, row after row. As for the third event...



⁹ Sūrah al-Takwīr (81:5)

THE EXPLANATION OF VERSE 23

﴿ وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى ﴾

and that day, Hell is brought near, the day man will remember, but how will the remembrance help him then?

The third event we are warned about of that day is ﴿Hell is brought near﴾. In this particular verse, the ones who will bring Hell are not mentioned. However, the Sunnah shows that:

« يُؤْتَىٰ بِجَهَنَّمَ ، لَهَا سَبْعُونَ أَلْفَ زِمَامٍ ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ
يَجْرُونَهَا »

Hell will be brought having seventy thousand reins; each rein will be pulled by seventy thousand angels.¹⁰

How powerful are angels? The strength of an angel is not like that of a man or a Jinn. An angel's strength is many times stronger. As a comparison, we have the example of a powerful Jinn who used to assist Prophet Sulaymān (صلى الله عليه وسلم) when the Jinn said about bringing the throne of Sheba:

¹⁰ Recorded in *Ṣaḥīḥ Muslim*

﴿ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴾ قَالَ الَّذِي
عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَأَهُ
مُسْتَقِرًّا عِنْدَهُ ﴿

“I can bring it to you before you rise from your place, and I am (for this task) strong and trustworthy.” One who had knowledge of the scripture said, “I will bring it to you in the blink of an eye.” And when he (Sulaymān) saw it placed before him...¹¹

Scholars have explained that the latter was a man who called upon Allah who was then aided with angels who brought the throne from Yemen to Sulaymān in the Levant in an instant. So the power of angels is amazing. Yet this fire of Hell will be brought with seventy thousand reins, each rein pulled by seventy thousand angels. Hell is, then, enormous.

This horrible, enormous fire is such that:

﴿ إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا ﴾

When it (Hell) sees them from far away, they will hear its raging and its roaring.¹²

¹¹ Sūrah al-Takwīr (81:5)

¹² Sūrah al-Furqān (25:12)

This roaring is not simply like some extremely loud sounds an airplane or other heavy machinery, for example, would make. Rather, it is a sound from which hearts will tremble in terror.

﴿ كَلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴾

Every time a group is thrown into it, its keeper will ask, “Did a warner not come to you?”¹³

Allah (عزَّ وجلَّ) also says about Hell:

﴿ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ﴾

It almost bursts with rage.¹⁴

The fire of Hell almost splits apart due to its extreme anger for those within it. This is why Allah warns us of such a place.

So three events will occur that day about which Allah (تعالى) warn us: the coming of the Lord (جلَّ جلاله); the coming of the angels, row after row; and the bringing of Hell.

﴿the day man will remember﴾ When Allah comes on the Day of Resurrection, when the angels come row after row, surrounding creation, and when these horrors and terrors occur, ﴿man will remember﴾. He will remember that he had been promised this day, that the messengers (عليهم الصلاة والسلام) told about it, warning people and frightening

¹³ Sūrah al-Mulk (67:8)

¹⁴ *Ibid.*

them of it. Yet for those who deserve punishment, they will not believe in it even if every sign came to them.

That day, each person will remember ﴿**but how will the remembrance help him then?**﴾ What good will it do someone on that day when he sees clearly all those things he was informed of? What use is it to finally accept a warning if it is too late? Believing in something that is witnessed will not benefit that day because every single person will then believe. Beneficial belief is only to believe in it when it is unseen.

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

Those who believe in the unseen...¹⁵

Those who accepted as truth everything the messengers spoke of regarding Allah (عَزَّ وَجَلَّ) and the last day. But as for someone who did not accept it, they will remember on that day what the messengers spoke of ﴿**but how will the remembrance help him then?**﴾ Yet the day they witness the truth before them, remembering it then will never benefit them.



¹⁵ Sūrah al-Baqarah (2:3)

THE EXPLANATION OF VERSE 24

﴿ يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴾

He will say, “I wish I had sent forth (some good) for my life.”

He will wish so much that he had done something of good to help him for his life. But what life is he speaking of? This worldly life we are living now? No, by Allah, because at the time a person says ﴿“I wish I had sent forth (some good) for my life,”﴾ the life of this world would have finished and gone. This life is not the true, actual life.¹⁶ This life, in essence, is nothing but worry and suffering. Every state of safety and security will eventually be followed by distress. Good health is eventually followed by sickness, and every unified community eventually tastes disunity and division in this life.

Just look to the past. Where are our fathers? Where are our brothers, our children, our wives? Is this the extent of this life? There is a common line of poetry by some of the wiser poets which states, “Life is not truly enjoyed when it is constantly disturbed by the distress of death and old age.”

Every individual realizes that the end result of (the enjoyment of) his life is either death or old age (and then death). We all know people who, once in their prime youth, have had their lives prolonged so much so that they return back to a state of feebleness, to

¹⁶ Similar to this is a ḥadīth recorded in *Ṣaḥīḥ al-Bukhārī* in which the prophet (صلى الله عليه وسلم) said:

« اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ »

Allah, there is no life except the life of the hereafter, so forgive the *Anṣār* and those who migrated.

old age and senility. Others then look at him, feeling sorry for him due to his pitiful, suffering state. Even if they have money and family as support, they are often miserable and suffering. Everyone will either die (before this happens) or be returned to this weak, frail state of old age. Is this the extent of this life? The essence of this life when compared to the next is just as Allah (عزَّ وجلَّ) clearly says:

﴿وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ﴾

And the home of the hereafter – that is the real life indeed if they only

knew.¹⁷

The hereafter is the true, complete life. This is why a person in this verse of Sūrah al-Fajr will say, ﴿“I wish I had sent forth (some good) for my life.”﴾ He will wish for this, but as Allah says in the previous verse ﴿but how will the remembrance help him then?﴾



¹⁷ Sūrah al-'Ankabūt (29:64)

THE EXPLANATION OF VERSES 25, 26

﴿ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وِثْقَهُ أَحَدٌ ﴾

But on that day, no one will punish as He punishes, and no one will bind as He binds.

There are two different ways this verse can be recited, both of which are acceptable.

The Arabic verbs يُعَذِّبُ “punish” and يُوثِقُ “bind” can be pronounced as active form verbs: يُعَذِّبُ (*ya'adhību*) and يُوثِقُ (*yūthīqu*) which makes the meaning of the verse:

﴿ **But on that day, no one will punish as He punishes, and no one will bind as He binds.** ﴾ In other words, no one will punish with a punishment similar to Allah’s as His punishment will be the most severe. And no one will bind as Allah does; His form a binding and shackling of a person is the most severe.

The second way the verse may be recited is that the two verbs above could be pronounced as passive form verbs: يُعَذَّبُ (*ya'adhābu*) and يُوثَقُ (*yūthāqu*) making the meaning: ﴿ **But on that day, no one will be punished as he is punished, and no one will be bound as he is bound.** ﴾ In other words, on that day, no one will be punished like that individual will be punished and no one will be bound as that person will be bound and shackled.

In either case, the verse is talking about a disbeliever. No one will be punished on that day as he is punished. On the Day of Judgment when people are waiting, those destined for the fire will become extremely thirsty. They will look to the fire as a mirage,

like a person may see a mirage during the intense heat of summer, assuming they see water. So they will look at the fire out of extreme thirst as if it were water. They will rush to it wanting only a drink:

﴿ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَّ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ﴾

Until when they reach it, its gates are opened and its keepers will ask, “Did there not come to you messengers among yourselves, reciting to you the verses of your Lord and warning you of the meeting of this day of yours?”¹⁸

The proof will have been established against such individuals so the keepers of Hell will say this to them as a way of chastising them before they even enter Hell. This reproach or scolding is a punishment of the heart, a form of inner, emotional punishment before they feel the fire’s physical punishment. While they are in the fire, the Almighty will then reproach them with a statement even more severe than the statement of the keepers of Hell. They will say to Allah:

﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿۱﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا
فَإِنَّا ظَالِمُونَ ﴾

¹⁸ Sūrah al-Zumar (39:71)

They will say, “Our Lord, our wretchedness overcame us and we were astray. Our Lord, take us out of it and if we were to return (to evil), we would then indeed be wrongdoers.”¹⁹

Allah, the Most High, will then say to them, while He is the most merciful of anyone who has ever felt or showed mercy:

﴿ اٰخَسُّوْا فِيْهَا وَلَا تُكَلِّمُوْنَ ﴾

“Remain despised therein and do not speak to Me.”²⁰

There is no statement more humiliating, more degrading than this. ﴿ **“Remain despised therein and do not speak to Me.”** ﴾ The Most-Merciful says this! If this is the case, then who is there after Him that will ever show them any mercy? At that point, there is no more mercy for them.

The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed about the individual with the least amount of punishment in the fire, saying:

« إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ
كَمَا يَغْلِي الْمَرْجَلُ ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا ، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا »

The person from the people of Hell with the lightest punishment is a man who will have two sandals or two straps of fire from which his brain will boil as a pot of

¹⁹ Sūrah al-Muminūn (23:106, 107)

²⁰ Sūrah al-Muminūn (23:108)

water boils. He will believe that no one else is receiving a harsher punishment than his, yet he is the least punished among them.²¹

His brain, at the highest part of his body, boils because of the heat at the lowest part of his body. The parts of his body in between these two points would naturally then be more severe and suffer more extreme heat. May Allah protect us and you from the fire.

﴿and no one will bind as He binds.﴾ This is because—may Allah save us from this—they will be chained:

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ﴾

“Then into a chain whose length is seventy cubits insert him.”²²

We ask Allah for safety. It is impossible to fully imagine the suffering, their misery and punishment. Therefore, every individual needs to prepare now before ﴿He will say, “I wish I had sent forth (some good) for my life.” But on that day, no one will be punished as he is punished, and no one will be bound as he is bound.﴾



²¹ Recorded by al-Bukhārī and Muslim. Ibn al-'Uthaymīn says in his explanation of this ḥadīth in *Riyāḍ al-Ṣāliḥīn*:

This individual will see himself as the one receiving the worst torment yet he is actually the least punished. This is because, were he to see others (and the severe punishments they receive), he might realize the ease he is in compared to others and he might feel some sense of consolation by that. But he will think he is the most severely punished person by Allah—we seek protection with Allah—so he will feel even more anguish, more psychological distress. For this reason, the prophet (صلى الله عليه وسلم) mentioned this ḥadīth as a warning to his nation from the torment of the fire.

²² Sūrah al-Ḥāqqah (69:32)

THE EXPLANATION OF VERSES 27, 28

﴿ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴾

“You, soul at peace, return to your Lord well-pleased (yourself) and well-pleasing (to Him).”

Allah (تعالی) then concludes this chapter of the Quran with something that brings hope and happiness to the hearts and eases the worries. He says: ﴿“You, soul at peace...”﴾

The Soul of a Believer in Life

﴿“You, soul at peace...”﴾ is said to a believing soul who is safe and at peace. You will never find a soul more reassured, with greater peace of mind than a true believer in Allah. A believer’s soul is good and content. Because of this, the messenger (صَلَّى اللهُ عَلَيْهِ) was amazed at the state of a believer and said:

« عَجَبًا لِأَمْرِ الْمُؤْمِنِ ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ ، إِنَّ أَصَابَتَهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ »

The state of a believer is amazing. Every state he is in is good and that is for no one but a true believer. If something good happens to him, he is thankful and that is good for him. And if something bad happens to him, he is patient and that is also good for him.²³

²³ Recorded by Muslim

Such an individual is content, at peace with whatever Allah has decided and decreed. He neither becomes angry with afflictions, nor arrogant and proud during times of prosperity. He is thankful to Allah for blessings, patient with hardships and therefore you find him truly at peace and content.

The Soul of a Disbeliever in Life

As for an individual who does not believe in Allah or someone with very weak faith, when he experiences hardship, he becomes worried and angry. He may feel he is being dealt with unfairly by Allah, and we ask Allah to protect us from such thoughts. Some people, during difficult times, even commit suicide, refusing to be patient in such times.

Such a person is almost always worried about something. He may see himself as having too little money, few relatives to comfort him. Perhaps he has no wife, no family to support him. He may see himself as living a life of no blessings at all. "Others have money, wives, children, supportive family members, but I have nothing." He is unable to recognize Allah's blessings upon him because he has no firm faith in Allah. He is hardly ever at peace, always worried. This is why you see people going to all sorts of different places trying to find ways to entertain themselves, relieve their stress and forget their troubles. Yet nothing will truly remove such worries except true belief in Allah. True and firm faith in Allah leads to contentment and peace of mind in this life.

So the ﴿“...soul at peace...”﴾ is the believing soul who has belief in Allah in life, safe and secure from the punishment of Allah on the Day of Resurrection. One of the righteous predecessors said an amazing statement about true faith; he said, "If the

kings and sons of kings truly knew what we have, they would fight us for it with their swords.”

Is there anyone in this life living in more luxury than kings and the sons of kings? No one lives a more affluent life than they do, at least considering the physical enjoyments that are outwardly apparent. Yet their hearts (those with no firm faith) are not like the hearts of true believers. Even a believer who has nothing more than a single, patched-up garment or a shack that hardly protects him from rain or heat—yet he is a true believer in Allah—his life and the worldly blessings he experiences in it is better than that of kings and the sons of kings. This is simply because his heart is enlightened with the light of Allah, the light of real faith in Him.

Here we another example, that of the famous Islamic scholar, Ibn Taymiyyah, Allah have mercy on him. He was hurt and imprisoned for the sake of Allah (عزَّ وجلَّ). As he was thrown in prison and the door locked behind him, he recited the verse:

﴿ فَضْرِبَ بَيْنَهُمُ يَسُورٌ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴾

And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.²⁴

He said this only as a way of continuing to recognize the blessings of Allah and not as a way of praising himself. It is reported that he then said:

²⁴ Sūrah al-Ḥadīd (57:13)

What can my enemies do to me? What could they do? My Paradise is within me in my chest. My imprisonment is merely private time (for worship), my exile is only a journey, and my death is martyrdom.

This is certain faith and real peace of mind. When a person is imprisoned, he may begin contemplating his future. What future now do my children, my family have? Yet, Ibn Taymiyyah said, “My Paradise is in my chest,” meaning his faith, knowledge, and certainty. This is true. And perhaps this is a little-known meaning behind the verse:

﴿ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى ﴾

They will not taste therein (in Paradise) death except for the first death.²⁵

In this “Paradise” they will not die except for the first death. However, in the real Paradise of the hereafter, it is well-known that there will be no death at all – neither a first death nor a second. So perhaps if one’s heart is in such a state of contentment and peace, beginning in this life and extending until the time he actually enters Paradise, that it is as if his time in this life and his hereafter are both considered like a minor state of Paradise. If so, and if the verse refers to this state of “Paradise,” then there is not in this continuous Paradise except a single death, his actual death.

﴿“...return to your Lord...”﴾ will be said to a righteous individual when his soul is taken from his body at his last moment in this life. His soul will be told (by the Angel of Death):

²⁵ Sūrah al-Dukhān (44:56)

« أَيَّتْهَا النَّفْسُ الْمُطْمَئِنَّةُ ، أُخْرِجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ وَرِضْوَانٍ »

“Soul, safe and peaceful, come out to forgiveness from Allah and (His) pleasure.”²⁶

Upon hearing this, a believer’s soul will become extremely happy. It will come out of his body easily because he will have just received good news of something that is better than this entire world and everything in this life. As a comparison, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا »

The space of a whip in Paradise is better than this life and everything in it.²⁷

The word “whip” here is the small stick a person may use (with his riding animal). The small space occupied by this stick is better than this entire world and everything in it. And this does not mean the worldly life you alone experience. Rather, it means this entire life from the beginning of it to its end and everything it has ever included of blessings, delights, kingdoms, luxuries, and comforts. The space of a small stick in Paradise is better than all of this. How much better would Paradise be for a believer who has a kingdom that stretches the distance of two thousand years, the farthest of which could be seen just as easily as the closest part?²⁸ These are blessings and enjoyments we cannot even imagine as Allah says:

²⁶ This is part of a long ḥadīth recorded by Abū Dāwūd, al-Ḥākim, al-Ṭiyālīsī, and Aḥmad. It is considered authentic by Muḥammad Nāṣir al-Dīn al-Albānī (see *Aḥkām al-Janāiz wa Bidāu'hā*, no. 105, pp. 198-202).

²⁷ Recorded by al-Bukhārī

²⁸ Perhaps Ibn al-'Uthaymīn is referring to the ḥadīth below recorded by al-Ḥākim yet considered weak by al-Albānī (*Da'īf al-Jāmi' al-Ṣaghīr wa Ziyādatuhu*, no. 1381).

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾

No soul knows what has been hidden for them of delight for eyes as a reward for what they used to do.²⁹

﴿“...return to your Lord well-pleased...”﴾ with what Allah has given you of delights and rewards, ﴿“...and well-pleasing”﴾ to Allah (عزَّ وجلَّ). They will be satisfied with what Allah gave them and He will be pleased with what they did as He (تعالى) makes clear in another verse:

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ﴾

Allah is pleased with them and they are pleased with Him.³⁰



﴿ إِنَّ أَدْنَىٰ أَهْلِ الْجَنَّةِ مَنْزِلَةً لِّرَجُلٍ يَنْظُرُ فِي مُلْكِهِ أَلْفَيْ سَنَةٍ يَرَىٰ أَقْصَاهُ كَمَا يَرَىٰ أَدْنَاهُ ﴾

The lowest status of the people of Paradise will be for a man who will see his kingdom stretching as far as two thousand years. Seeing the farthest part of it will be as easy as seeing the closest part.

It may be that Ibn al-'Uthaymīn, from his research, considered the ḥadīth authentic at the time he mentioned it, and Allah knows best.

²⁹ Sūrah al-Sajdah (32:17)

³⁰ Sūrah al-Mujādilah (58:22)

THE EXPLANATION OF VERSE 29

﴿ فَادْخُلِي فِي عِبَادِي ﴾

“Go and enter among My servants”

Enter upon my righteous, believing worshippers as you are one of them. The righteous worshippers of Allah are those He has favored with His grace. They are the best category of people. Mankind can be classified into three groups: those who received favor, those who earned anger, and those who are astray. Each group is mentioned in Sūrah al-Fātiḥah:

﴿ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

Guide us to the straight path, the path of those upon whom You bestowed favor, neither of those who earned (Your) anger, nor of those who are astray.³¹

The first group, those whom Allah has bestowed favor upon, includes the prophets, the truthful, martyrs, and the righteous.³²

³¹ Sūrah al-Fātiḥah (1:5-7)

³² This is based on the verse in Sūrah al-Nisā (4:69):

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴾

And whoever obeys Allah and the messenger, those will be with the ones upon whom Allah has bestowed favor of the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.

The second group is those who earned Allah's anger. These are the Jews and anyone who resembles them of individuals who know the truth but defiantly choose to oppose it. Anyone who knows something of truth yet decides not to follow it, choosing instead to contradict it, he has some resemblance to the Jewish nations. Similar to this, Sufyān Ibn 'Uyaynah said, "The corrupted ones among our scholars have a trait of the Jews."

The third group of mankind is those who are astray. They are the Christians who know nothing of truth. They may want it, but they are blinded to it; they have not been guided to it. About this group, Ibn 'Uyaynah said, "The misguided ones among our worshippers have a trait of the Christians." Common worshippers may intend good and sincere worship, but they have no religious knowledge so they are astray.

To conclude, ﴿**“Go and enter among My servants”**﴾ means enter among the first group – those upon whom Allah has bestowed his favor.



THE EXPLANATION OF VERSE 30

﴿وَادْخُلِي جَنَّتِي﴾

“and enter My Paradise.”

This is His Paradise which Allah (عَزَّ وَجَلَّ) has prepared for His close supporters. Allah has attributed Paradise to Himself (by using the possessive pronoun) as a way of honoring it and as a way of notifying His creation of how important Paradise is to Him.

Allah (سُبْحَانَهُ وَتَعَالَى) has made Paradise a completely different type of creation than this worldly life.³³ For example, Allah has made for us in this life fruits like dates palm trees and pomegranates. In Paradise too there will be fruits such as dates and pomegranates, yet the enjoyments in Paradise are nothing like what we now have in this life because Allah says:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً يَّمَا كَانُوا يَعْمَلُونَ﴾

No soul knows what has been hidden for them of delight for eyes as a reward for what they used to do.³⁴

³³ As an example of the differences between the two worlds and as a general description of Paradise, the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a ḥadīth recorded by Muslim:

« إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا، فَلَا تَمُوتُوا أَبَدًا، إِنَّ لَكُمْ أَنْ تَصِحُّوا، فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّوْا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعْمُوا، فَلَا تَبْأَسُوا أَبَدًا »

When the people of Paradise have entered Paradise, a caller will call out, “You will live forever and never die again. You will be healthy forever and never be sick again. You will be young forever and never grow old again. And you will be happy forever and never be sad again.”

³⁴ Sūrah al-Sajdah (32:17)

If things in Paradise were similar to what we have in this life, then we *would* know (what is hidden in Paradise of delights). However, the enjoyments in Paradise are similar to things in this life in name only. The reality of everything in Paradise is different – what it is and how it is – than what we have on earth.

By connecting Paradise to Himself—again, as a way of honoring it, showing His care for it—when Allah says, ﴿“...and enter My Paradise”﴾, should instill within people an earnest desire to attain it. Similarly, when Allah calls mosques “the houses of Allah,” this should likewise encourage us to honor them more and seek to be connected to them because Allah connected them to Himself. So we should sincerely aspire to attaining this home in the hereafter which Allah has connected to Himself.

And the solution to attaining Paradise can be easy. A man once said to the messenger (صلى الله عليه وسلم), “Tell me something that will put me in Paradise and keep me away from the fire.” The prophet (صلى الله عليه وسلم) began answering:

« لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ »

You have asked about something great...

It is definitely a great question as Allah says:

﴿ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﴾

And whoever is removed away from the fire and admitted to Paradise, he has certainly succeeded.³⁵

The prophet (صلى الله عليه وسلم) continued:

« وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ : تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا ، وَتُقِيمُ الصَّلَاةَ ، وَتُؤْتِي الزَّكَاةَ ، وَتَصُومُ رَمَضَانَ ، وَتَحُجُّ الْبَيْتَ »

...but it is certainly easy for whomever Allah makes it easy: Worship Allah and do not associate anything in worship with Him, pray, give charity, fast in Ramadan, and make the pilgrimage to the house.³⁶

Our religion, thanks to Allah, can be simple and easy, but the soul is often inclined to bad thoughts, desires, and doubts. And it is these things which come between us and our religion.

Our Lord, give us good in this life, good in the hereafter, and save us from the punishment of the fire. Our Lord, do not turn our hearts away after You have guided us and bestow upon us mercy from Yourself, for You are the Bestower.



³⁵ Sūrah Āli-'Imrān (3:185)

³⁶ Recorded by al-Tirmidhī, Ibn Mājah, and there are similar narrations in *Ṣaḥīḥ Muslim*. al-Albānī says the wording above is authentic in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 2110).