

**DARUL ULOOM TRINIDAD AND TOBAGO
A CONCISE COMMENTARY COURSE OF
THE HOLY QURAAAN (2001-2020)**

guidance from Allah. The statement, ‘those for whom their evil deeds they do are beautified for them, while they follow their own lusts’, refers to Abu Jahl and the disbelievers, whose acts of shirk, kufr, and idol worship have been made beautiful to them, and they follow their base desires.

Allah shows clearly in the verse that the believers are upon strong proofs and evidences and they are rightly guided by Allah. As for the disbelievers, they have no proof and they have not chosen guidance for themselves when it was offered to them. Instead, they have chosen to commit shirk with Allah and deny His Oneness. They have further rejected the message of His Prophet (ﷺ).

Surah Muhammad states in verse 15:

15. The description of Paradise which the *Muttaqun* (pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?

The above verse describes the Paradise which Allah has prepared for the believers, and mentions the rivers of delectable drinks which Allah has made for them. The verse states that the Paradise which Allah has promised His righteous servants and has prepared for the pious believers, contains four rivers of delightful drinks which are as follows:

(i) Rivers of water, the taste and smell of which are not changed.

While explaining the words used in the verse which states, ‘In it are rivers of water which are ‘Ghairi Asin’, the commentators have stated that it means that the water of these rivers are very pure. There is no dirt and bad scent in it, and the taste and smell do not change. (Tafseer Ibn Katheer vol.5 pg. 537)

(ii) Rivers of milk, of which the taste never changes. The milk is of utmost whiteness, sweetness and richness.

While speaking about these rivers of milk in Paradise, the Prophet (ﷺ) said, ‘The milk did not come out of the udders of cattle’. (Tafseer Ibn Katheer vol.5 pg. 537). The milk of these rivers do not become sour due to the long time that passes over it, nor does it become spoil like the milk in the worldly life. (Tafseer Al Qurtubi vol.16 pg. 201)

(iii) Rivers of wine, delicious to those who drink. It means that it will be extremely enjoyable and delightful for the believers in Paradise. It will not intoxicate, nor will it create any ill-effect in a person.

While describing the wine in Paradise, Allah says, ‘*Round them will be passed a cup of pure wine; White, delicious to the drinkers, Neither they will have Ghaul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom*’. (Surah As Saffat verses 45-47)

Allah also says about it, ‘*With cups, and jugs, and a glass from the flowing wine, Wherefrom they will get neither any aching of the head, nor any intoxication*’. (Surah Waqiah verses 19-20)

In the above verse of Surah Muhammad, it was mentioned that ‘**It is delicious to those who drink it**’. This means that unlike the wine of the world which has an unpleasant smell and taste (and no one enjoys it except those who are inclined towards sins), the wine in Paradise will have a very pleasant scent and a sweet taste, and will be pleasurable and delectable to the believers. In fact, those in Paradise will drink it because it will be extremely enjoyable and delightful. (Safwah At Tafaseer vol.3 pg. 194)

(iv) Rivers of clear and pure honey. It is of utmost purity and pleasant colour, taste and smell. The Prophet (ﷺ) said, ‘The honey did not come from the bellies of bees’. (Tafseer Ibn Katheer vol.5 pg. 538)

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The above are the four rivers which Allah has made in Paradise for the believers. The Prophet (ﷺ) has mentioned about these and said, ‘In Paradise, there is an ocean of milk, an ocean of water, an ocean of honey and an ocean of wine. Then Allah caused rivers to gush out from them afterwards’. (Tirmidhi Hadith No. 2571)

The Prophet (ﷺ) is also reported to have said, ‘When you ask Allah, ask Him for Al Firdaus because it is the central and highest part of Paradise, and from it gush the rivers of Paradise, and above it is the Throne of the Most Merciful’. (Bukhari, Muslim)

The verse (i.e. verse 15 of Surah Muhammad) further states, **‘Therein for them is every kind of fruit and forgiveness from their Lord’**. It means that in Paradise, there will be every type of fruit from all the different fruits available for the believers.

While explaining about the fruits of Paradise, the great companion, Abdullah bin Abbas (R.A) states, ‘There is no fruit that is present in this world except it will be in Paradise, whether it is sweet or sour’. (Ibn Abi Hatim, Ibn Al Munzir – Tafseer Mazhari vol.10 pg. 320)

The verse also explains that along with all these great favours of Allah, the believers will also achieve the all-embracing forgiveness from Allah with His Mercy and Pleasure. It means that Allah will forgive them for all the sins which they committed in the world and then repented to Him. He will overlook their faults and will not punish them for any wrong they committed. Gaining ‘Forgiveness from their Lord’ also means that complete forgiveness will be given by Allah to the extent that He will never be angry with them. Regarding this, it is narrated that Allah will say to the believers in Paradise, ‘I have declared My pleasure upon you. As such, I shall never become angry with you after that’. (Safwah At Tafaseer vol.3 pg. 194)

While explaining the above verse which states that in Paradise the believers will gain ‘forgiveness from their Lord’, the great exegete Allama Jalaluddeen in his Tafseer Jalaalain, states that it means that Allah will be pleased and happy with them through the kindness He will extend in Paradise as mentioned in the verse. This is opposing to one who is a master of slaves in the world, who, even while extending kindness to them, remains angry/displeased with them. (In the hereafter, when the believers will be admitted into Paradise, Allah will continue to be happy and pleased with them, and would never become angry with them).

Allama As Saawi (A.R) has explained the above statement of the author of Tafseer Jalaalain and stated that from this statement it is understood that what is meant by ‘Forgiveness’ in the verse is the ‘Pleasure of Allah’ which will be extended to the believers when they are in Paradise. (It does not refer to the literal forgiveness of sins since ‘forgiveness’ is granted before the believers enter Paradise). Therefore, in Paradise, the believers will continue to live with Allah’s pleasure, and they will not be required to give an account of what they eat and drink in Paradise as they were required to do in the worldly life. Thus, Allah will remove from them the obligation of rendering an account to Him for what they consume of the favours of Paradise. (Hashiya AsSaawi Ala Tafseer Al Jalaalain vol.4 pg. 89 Dar Al Fikr Beirut).