

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

In the verse (i.e. v.15 of Surah Muhammad) Allah says, **‘(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?’** Here, Allah makes it very clear that those who will enjoy the pleasures in Paradise as mentioned in the beginning of the verse, are not like those who will suffer chastisement and live in the fire of Hell. They are not on the same level in this world and also in the hereafter.

The above part of the verse explains that the disbelievers will be sent to the blazing fire of Hell where they will live permanently without a chance to exit. In Hell, whenever they will ask for water to quench their thirst, they will be given hot, boiling water to drink, which will cut up the inside of their bowels.

In a narration, the companion Abu Darda (R.A), narrates that the Prophet (ﷺ) said, ‘The people of Hell will suffer such severe hunger that this hunger alone would be as terrible as any punishment they suffer in Hell. When they beg for food, they will be given fruits from a bitter thorny plant called ‘Dhari’ to eat, which will neither nourish their bodies nor satisfy their hunger. When they plead for food a second time, they will be given food that will get stuck in their throats and choke them. When they will plead for something to drink, boiling water will be given to them in iron cups. When the cups will be brought to their mouths, it will scald their faces, and when they drink the water, it will tear their entrails to shreds’. (Tirmidhi – Tafseer Anwarul Bayaan vol.4 pg. 581 Darul Ishaat Karachi 2005)

In another tradition, the companion Abu Umama Al Bahili (R.A) narrates that the Prophet (ﷺ) recited the verse of the Quran in which Allah says, **‘In front of him is Hell, and he will be made to drink boiling, festering water (pus). He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat’**, and then said, ‘The pus will be brought to the person’s mouth and he will detest it. When it will be brought closer to him, it will scorch his face. When he drinks it, his intestines will be ripped apart and will come out from his rear passage’. The Prophet (ﷺ) then recited, **‘and they shall be given boiling water to drink, which shall cut up their entrails’**. He also recited, **‘(The hot, boiling water) shall scorch their faces. How terrible is the drink, and how bad is the resting place/abode’**. (Tafseer At Tabari vol.26 pg. 60 Dar Ishaat Beirut 2001)

Surah Muhammad states in verse 16:

16. And among them are some who listen to you (O Muhammad) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allah has sealed, and they follow their lusts (evil desires).

In this verse, Allah informs the Prophet (ﷺ) about the Munafiqeen (hypocrites) and their conduct towards him. The verse explains that the hypocrites used to sit in the gathering of the Prophet (ﷺ) and listen to his speech. However, they would not learn or understand anything from his speech due to their inattentiveness and the contempt which they showed towards him. Thus, when they came out from his gathering, they would turn to the scholars like Abdullah bin Masood (R.A) and mockingly say to him, ‘What did he say just now?’ This shows that while sitting, they pretended to be attentive, but their attention was not there. They simply sat in the gathering to show themselves as Muslims, but in reality, they were hypocrites who had no interest in learning anything about Islam or to listen to the Prophet (ﷺ). They merely sat in the gathering to fool others, and they enquired about the Prophet’s message from the learned Sahabaha only to pretend that they were interested in learning something.

While commenting on the above verse, the great exegete, Qatada (A.R) said, ‘This verse was revealed about the hypocrites. Two people will enter into the Prophet’s gathering, one will learn about Allah and will benefit from what he hears, but the other will not learn anything and will not benefit from what he hears. It is often said, ‘People are of three types. They are:

- (i) Those who listen and practice
- (ii) Those who listen and are heedless
- (iii) Those who listen and do not practice’.

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(Tafseer At Tabari vol.26 pg. 60 Dar Ihya At Turath Al Arabi Beirut 2001)

On account of their wicked and evil actions of trying to deceive the believers and showing hypocrisy to Allah and His Messenger, Allah has placed a seal on their hearts and has placed them on the path of following their desires which lead to falsehood. Therefore, they will never be guided to the path of truth and salvation.

Seeing that their hearts have been sealed, they would not be able to have any sound/correct understanding of the message of the Prophet (ﷺ), nor would they be guided to the truth which Allah has sent His prophet with. By following their desires, they continue to hold on to kufr and shirk, and turn their backs to what Allah has revealed. In this way, they continue to stray far away from the truth and there is no hope for them to return to the right path.

Surah Muhammad states in verse 17:

17. While as for those who accept guidance, He increases their guidance, and bestows on them their piety.

Here, Allah speaks about the true believers who are His servants, and says that He increases them in guidance and bestows upon them piety and righteousness.

In the previous verse (i.e. v.16), mention was made about the hypocrites that when they heard the speech of the Prophet (ﷺ) in his gathering, they paid no attention to it and showed disdain (to it), and even mockingly questioned the Sahabahs (companions) about what the Prophet (ﷺ) said. From this, it is evident that they did not benefit from his speech, nor did it increase their Imaan (faith) or Taqwa (piety). In this verse (i.e. v.17), Allah mentions the state of the believers and shows that it was totally different from the hypocrites. Allah mentions that when the believers heard the speech of the Prophet (ﷺ) in his gathering, their Imaan (faith) immediately increased. With this, Allah granted them the strength and ability to do good actions and so, through this their Taqwa (piety) was also increased. (Tafseer Al Baghwi vol.4 pg. 181 Idara Taleefaat Ashrafiya Multan Pakistan)

While explaining the above verses, the great commentator, Imam Fakhrudeen Ar Razi says, 'When Allah has mentioned that the Munafiq (hypocrite) listens but does not benefit, and he seeks its repetition but does not learn, now He mentions that the state of the believer who is guided is totally different. It is so because the believer listens and understands, and then practices on what he learns'. (Safwah At Tafaseer vol.3 pg. 194 Maktaba Tawfiqiyah Dar As Sabooni 2009)