

# **Al-Naba'** [The Tiding] **Makkan Period**

*In the name of Allah, the Most Merciful, the Most Compassionate*

- [1] About what are they asking one another?  
[2] Is it about the awesome tiding  
[3] that they are in utter disagreement?  
[4] No indeed; <sup>1</sup> soon will they come to know;  
[5] again, no indeed; soon will they come to know.  
[6] Have We not spread the earth like a bed,  
[7] and fixed the mountains like pegs,  
[8] and created you in pairs (as men and women),  
[9] and made your sleep a means of repose,  
[10] and made the night a covering,  
[11] and made the day to seek livelihood,  
[12] and built above you seven strong firmaments,  
[13] and placed therein a hot, shining lamp, <sup>2</sup>  
[14] and sent down abundant water from the clouds  
[15] so that We may thereby bring forth grain and vegetation,  
[16] and gardens dense with foliage?

1. "No indeed" here purports to negate the unbelievers' utterances concerning the Hereafter, declaring them to be utterly false. The upshot of the expression "no indeed" is that the concepts which the unbelievers entertain about the Hereafter are all untrue.

2. The expression "a hot, shining lamp" denotes the sun. The word used here is "*wahhaj*" which at once connotes the qualities of being very hot and very shining.

- [17] Surely the Day of judgement has an appointed time;  
[18] the Day when the Trumpet shall be blown, and you will come forth in multitudes;

[19] and when the sky shall be opened up and will become all doors;

[20] and the mountains will be set in motion and become a mirage.

[21] Surely the Hell is an ambush,<sup>3</sup>

[22] a resort for the rebellious;

[23] therein they shall abide for ages,<sup>4</sup>

[24] they shall taste in it no coolness, nor any pleasant drink

[25] save boiling water and wash of the wounds;

[26] a befitting recompense for their deeds.

[27] For indeed they did not look forward to any reckoning,

[28] and roundly denied Our Signs as false.

[29] And everything have We recorded in a Book.

[30] So taste (the fruit of your deeds). We shall only increase your torment.

[31] Surely the state of triumph awaits the God-fearing:

[32] gardens and vineyards,

[33] and youthful maidens of like age,

[34] and an overflowing cup.

[35] Therein they shall hear no idle talk, nor any falsehood;

*3. The word **mirsad** (ambush) denotes a spot which is especially chosen to entrap the game; a spot where it is caught unawares. Hell is described as an ambush because God's rebels, being unaware, are fearless of it. As a result, they strut about, considering the world to be simply a den for their self-indulgence, altogether incognizant of the possibility of being caught and punished. Thus Hell, being hidden from their eyes, is like an ambush wherein they are likely to be entrapped.*

*4. The word **ahqab** used here denotes long periods of time, each period following the other in succession.*

[36] a recompense from your Lord and an ample reward<sup>5</sup>

[37] from the Lord of the heavens and the earth and of that which is between them; the Most Merciful Lord before Whom none dare utter a word.<sup>6</sup>

[38] The Day when the Spirit<sup>7</sup> and the angels are ranged row on row. None shall speak save he whom the Merciful Lord will permit; and he too will speak what is right.

[39] That Day is sure to come. So let him who will seek a resort with his Lord.

[40] Lo! We warn you of a chastisement near at hand; the Day when a man will look on what his own hands have sent forth and the unbelievers shall say: "Oh would that I were utter dust."

*5. The words "a recompense from your Lord and an ample reward" convey the sense that the God-fearing will not simply receive due recompense for their good deeds; in addition, God will also bestow upon them a special reward, one that will be "ample".*

*6. This refers to what will happen on the Day of Judgement when all have been brought to the "Plain of Gathering," and Reckoning will be in progress. Awe will overwhelm everyone. So much so that none - whether they dwell on earth or heavens - will be able to utter a word in God's presence, nor will they dare to interfere in the Reckoning to which all will be subject.*

*7. The word "Spirit" here stands for Gabriel. The very high position which God invested him with called for his being mentioned independently of all the other angels.*