

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْحَمْدُ لِلّٰهِ كَمَا هُوَ أَهْلُهُ وَالصَّلٰوةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلُودِ اَدَمَ كَمَا يُحِبُّ وَيَرِضُّ بِاَنْ يُصَلِّي عَلَيْهِ



# TAFSIR OF AHLUS SUNNAH

Through the Centuries

Surah Al-Naba 78 : Verse No. 21-30



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إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Undoubtedly, Hell is watching.

لِلْطَّغِينَ مَأْبًا

The destination of the contumacious.

لِّيَتِينَ فِيهَا أَحْقَابًا

For ages, they will abide therein.

لَا يَذُوقُونَ فِيهَا بَرًّا وَ لَا شَرَابًا

They will not taste therein neither cool nor any drink.

إِلَّا حَمِيمًا وَ غَسَاقًا

But boiling water and a burning yellow liquid of the people of Hell.

جَزَاءً وَ فَاقًا

A fitting recompense.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

Undoubtedly, they had no fear of reckoning.

وَ كَذَّبُوا بِاِيْتِنَا كِذَابًا

And they belied Our signs fully.

وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتْبًا

And We have already kept counted everything in a Book.

فَذُو قُوَّا فَلَنْ نَرِيدُكُمْ إِلَّا عَذَابًا

Taste now, We shall not increase you but in torment.

## Tafsir al-Qurtubi

## تفسير القرطبي

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

قالَ الْحَسَنُ: إِنَّ عَلَى النَّارِ رَصَدًا، لَا يَدْخُلُ أَحَدُ الْجَنَّةَ حَتَّى يَجْتَازَ عَلَيْهِ، فَمَنْ جَاءَ  
بِجَوَازٍ جَازَ، وَمَنْ لَمْ يَجِعْ بِجَوَازٍ حُسِنَ.

Undoubtedly, Hell is watching...

Sayyiduna Hasan – may Allah be pleased with him – said: Indeed hell lies in wait. None will enter paradise until he crosses over it. Therefore, whoever crosses it will pass through (to Paradise) and anyone who will not be able to cross it will be captured (in hell).

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi رض D. 671 A.H.

## Tafsir al-Jalalain

## تفسير الجلالين

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا { رَاصِدَةً أَوْ مُرْصَدَةً }

Verily Hell lurks in ambush (Mirsadan, in the sense of Raasidatan or Mursidatan, 'lying in wait')

{ لِلْكَافِرِينَ } الْكَافِرِينَ فَلَا يَتَجَوَّزُونَهَا { مَآبًا } مَرْجِعًا لَهُمْ فِي دُخُولِهَا

For the rebellious, the disbelievers, who will not be able to avoid it, [it is] a resort, a retreat for them, and so they will enter it,

{لَا بِشِينَ} {أَنِي مُقَدَّرُ الْبَشَّهُمْ} {فِيهَا أَحَقَّابًا} {دُهُورًا لَا نِهَايَةَ لَهَا}

To remain, in other words, their remaining therein will be decreed [to be]) therein for ages, for an endless period of time

{لَا يَذُوقُونَ فِيهَا بَرَدًا} {نَوْمًا فَإِنَّهُمْ لَا يَذُوقُونَهُ} {وَلَا شَرَابًا} {مَا يُشَهِّبُ تَلَذُّذًا}

Tasting in it neither coolness, [neither] sleep, [something] which they will not taste [therein], nor drink, [nor] anything that is imbibed for the sake of its delightful taste,

{إِلَّا} {لَكِنْ} {حَيَّا} {مَاء حَارًّا غَایةُ الْحَرَارةِ} {وَغَسَاقًا} {مَا يَسِيلُ عَنْ صَدِيدِ أَهْلِ

النَّارِ فَإِنَّهُمْ يَذُوقُونَهُ جُوْزًا بِذَلِكَ

Except boiling water, of extreme temperatures, and pus, which is the vile matter that is emitted by the [bodies of the] inhabitants of the Fire), which is what they will [indeed] taste. They are given this pair [of tortures],

{جَزَاءٌ وَفَاقًا} {مُوَاقِفًا لِعَبَلِهِمْ} {فَلَا ذَنْبٌ أَعْظَمُ مِنْ الْكُفُرِ} {وَلَا عَذَابٌ أَعَظَمُ مِنْ النَّارِ}

As a fitting requital, one that accords with [the nature of] their deeds, for there is no sin greater than disbelief, and no chastisement greater than the Fire.

{إِنَّهُمْ كَانُوا لَا يَرْجُونَ} {يَخَافُونَ} {حِسَابًا} {لِإِنْكَارِهِمُ الْبَعْثَ

Indeed, they never feared any reckoning, given their rejection of the Resurrection,

{وَكَذَّبُوا بِآيَاتِنَا} {الْقُرْآن} {كِذَّابًا} {تَكْذِيْبًا

And they denied Our signs, the Holy Quran, mendaciously,

{وَكُلُّ شَيْءٍ} مِنْ الْأَعْمَالِ {أَحْصَيْنَاهُ} ضَبَطْنَاهُ {كِتَابًا} كَتُبَابًا فِي الْلَّوْمِ الْمَحْفُوظِ  
لِنُجَازِي عَلَيْهِ وَمِنْ ذَلِكَ تَكُنْدِيمُهُ بِالْقُرْآنِ

And everything, in the way of deeds, have We kept count of, have We recorded precisely, in a Book, as [individual] written records in the Preserved Tablet, in order to requite [creatures] in accordance with them, including [the record of] their denial of the Quran.

{فَذُوقُوا} أَئِي فَيُقَالُ لَهُمْ فِي الْآخِرَةِ عِنْدُ وُقُوعِ الْعَذَابِ ذُوقُوا جَزَاءَكُمْ {فَلَنْ نَزِدُكُمْ إِلَّا عَذَابًا} فَوْقَ عَذَابِكُمْ

'So [now] taste! — in other words, it will be said to them in the Hereafter, when the chastisement has befallen them: taste [now] your requital! For We will increase you in nothing but chastisement', in addition to your [due] chastisement.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ﷺ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ﷺ D. 911 A.H.

## Tafsir al-Durr al-Manthoor

## تفسير الدر المنثور

وَأَخْرَجَ ابْنُ جَرِيرٍ عَنْ سُفْيَانَ {إِنَّ جَهَنَّمَ كَانَتْ مَرْصَادًا} قَالَ: عَلَيْهِمْ ثَلَاثٌ قَنَاطِرٌ لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ حَتَّى يَجْتَازَ النَّارَ

Sayyiduna Sufyan – may Allah be pleased with him – said the following commenting on the verse: Verily Hell lurks in ambush... There are three arches built over hell. None will enter Paradise unless he crosses over hell.

(Ibn Jareer)

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Tafsir Al-Durr al-Manthoor Bi al-Tafsir al-Mathoor of Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i رض D. 911 A.H.