

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَكَهَيَّبْنَا بِمَا آتَيْنَاهُمْ رَبُّهُمْ وَوَقَلَّهِمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ (١٨) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (١٩) مُتَكَبِّرِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٢٠) وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ (٢١) وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ (٢٢) يَنْتَازِعُونَ فِيهَا كَأْسًا لَّا لَعْوُ فِيهَا وَلَا تَأْتِيمُ (٢٣) وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ (٢٤) وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ (٢٥) قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦) فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَدْنَا عَذَابَ السَّمُومِ

- 18) *Faakiheen* (being happy) in that which their Lord has given them and the fact that their Lord saved them from the punishment of the blazing fire.

At Tabaree – *faakiheen* – meaning that they have a lot of *faakih* (fruit); and that is like the saying of the Arabs to a person who has a lot of *tamar* (dates) “*rajul taamir*” or who has a lot of *laban* (milk), so it is said “*rajul laabin*”.

As Sa’dee – “**that which their Lord has given them**” – that which Allaah gave them, that which it is not possible to (fully) describe and no soul knows what is kept hidden for them as delight for the eyes.¹

As Tabaree – **Their Lord saved them from the punishment of the blazing fire**” – their Lord raised up from them His punishment which He punishes the people of the blazing fire with.

- 19) “Eat and drink with happiness, due to what you used to do.”

At Tabaree - it will be said to these people of *taqwa* in the Gardens, “O you people, eat from that which your Lord has given you, and drink from the drinks in happiness. You need not fear

¹ Referring to Soorah as Sajdah (32) aayah 17 (Translator)

any harm nor danger in that which you are eating and drinking - due to those actions which you used to do for Allaah in the worldly life.

20) They will recline on *surur* (thrones) *masfoofah* (arranged in ranks). And We shall marry them to *hoor 'een*.

As Sa'dee – Allaah described the thrones as being arranged in ranks since that shows their great number, and the excellence of the way they are arranged, and the coming together of their occupants and their happiness, and the fine nature of their companionship and their kind treatment of each other.

So when He brought together for them from bliss of the heart and the soul and the body that which does not occur to (a person's) mind and that which does not pass through (a person's) imagination, by way of delicious foods and drinks, and beautiful and elegant sitting places, then there remains nothing except taking enjoyment from women, without whom happiness cannot be complete.

At Tabaree – *al hoor*, plural is *al hanraa-* – this is an extremely white eyeball with an extremely black pupil (or iris).

As Tabaree – *al 'een* - plural is *'aynaa-* this (refers) to the tremendous beauty and width of the eye.

21) And those who believe and whose offspring follow them in *eemaan*, then We shall join them with their offspring; and We will not take anything away from the reward of their deeds. Every person is a pledge for that which he earned.

As Sa'dee – Then this is from the completion of Bliss of Paradise – that Allaah will join them with their offspring - those who followed them in *eemaan*, meaning they followed them in the *eemaan* which emerged from their fathers, so the offspring followed them in *eemaan*. And this is even more the case if the offspring followed them in their *eemaan* which emerged from their own selves.

So Allaah will admit these people mentioned to the levels of their fathers in Paradise, even if they (the offspring) did not attain them (by themselves) – as a recompense for their fathers and as an increase in their reward.

And along with that, Allaah will not take a single thing away from the actions of the fathers.

And due to that which a person might mistakenly suppose, that the people of the Fire will be likewise – that Allaah will join them with their offspring – (then) He informed that the ruling for the two abodes (Paradise and the Fire) is not one and the same. For indeed the Fire is the *daar ul 'adl* (the Abode of Justice). And from His Justice – He, the Most High – is that He does not punish anyone except for his (own) sin.

And therefore He said: **Every person is a pledge for what he earned.**

Meaning one who is subject to his (own) actions. And none shall bear the burden of another person. And none shall carry the sin of another.

22) And We shall provide them with fruit and meat from that which they wish.

As Sa'dee – “**Fruits**” – from *'inab* (grapes) and *rummaan* (and pomegranates) and *tuffaah* (apples) and the types of delicious fruits which are surplus to that which they live on.

“**And meat from that which they wish**” - from that which they ask for and which their souls desire, from the meat of birds and other than them.

23) There they will pass around a cup, free from any *laghw* and free from *ta-theem*.

As Sa'dee – “**free from any *laghw* and free from sin**” - meaning in Paradise there is no *laghw*, which is that (speech) which contains no benefit. Nor is there any *ta-theem* which is – that which contains sin and disobedience.

So if these two matters are not present, then this affirms a third - which is that their speech in it (Paradise) will be free from defects, good and pure, pleasing to the souls and a source of happiness to the hearts; they will live with each other in the finest manner, they will drink together with the best friendship, and they will not hear from their Lord other than that which is a joy for them, and which will prove His being pleased with them and His love for them.

24) And there will go round boy servants of theirs to serve them, as if they were preserved pearls.

As Sa'dee – “**as if they were preserved pearls**” by their beauty and their splendour. They will circulate amongst them, serving (them) and attending to their concerns.

25) And some of them draw near to others, asking each other.

Al Baghawee – they will ask each other in Paradise. Ibn ‘Abbaas said: “They will remind each other of the discomfort and the fear that they were in whilst in the *dunyaa* (worldly life).”

26) Saying “Beforehand, we were afraid whilst in the midst of our families”.

Al Baghawee – “**saying beforehand, we were...whilst in the midst of our families**” – (meaning) in the *dunyaa* (the worldly life) “**afraid**” – (meaning) in fear of punishment.

As Sa’dee – “**afraid**” – meaning in fear and scared, so we left off sins out of fear of Him and therefore rectified the shortcomings.

27) So Allaah has favoured us and has saved us from the torment of the Fire.

As Sa’dee – “**So Allaah has favoured us**” with guidance and *tanfeeq*.

At Tabaree - “**And has saved us from the torment of the Fire**” – meaning He saved us from the Fire and entered us into Paradise.