

Section 6: The Disappointment of the Wicked in Hell

The fate of the wicked and their disappointment in Hell

Surah Al-'A'raf, Verses 48 – 49

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ
وَمَا كُنْتُمْ تَسْتَكْبِرُونَ

أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ
تَحْزَنُونَ

48. "And the occupant of A'raf (the heights) shall call to men whom they will recognize by their marks, saying: Of no avail were to you your amassing and what you used to act proudly."

49. "Are these they whom you swore that Allah will not bestow any mercy on them? (Whom Allah now says) Enter you into Paradise; no fear shall be upon you, nor shall you grieve."

The verse begins saying:

"And the occupant of A'raf (the heights) shall call to men whom they will recognize by their marks, saying: 'Of no avail were to you your amassing and what you used to act proudly'."

Upon the commentary of this verse, Imam Sadiq (as) says:

"The people of A'raf mean divine prophets and their successors. They will call to some persons of the

inhabitants of Hell, and to the chiefs of the disbelievers, and blaming them seriously, they say: 'Of no avail were to you your amassing (wealth) and what you used to act proudly.'"

"Are these they whom you swore that Allah will not bestow any mercy on them?"

This statement of the Qur'an refers to the dwellers of Heaven whom the chiefs of disbelievers blamed and despised in the world. They used to belittle them because of their poverty and showed arrogance upon them with their worldly wealth. The disbelievers swore that Allah would not let them enter into Paradise.

"... (whom Allah now says) Enter you into Paradise; no fear shall be upon you, nor shall you grieve."

By Allah's leave the people of 'A'raf will state this meaning to the oppressive ones that they enter into Heaven while they are neither frightened nor are they grievous.

Asbah-ibn-Nabatah has narrated from Imam Amir-ul-Mu'mineen Ali (as) who said:

*'On the Day of Judgment' we will stand between Heaven and Hell. Then whoever has helped us (in the world) we will recognize him by his feature and will send him into Heaven; and whoever has been hostile to us, we will recognize him, too, and will send him into Hell."*¹

Surah Al-'A'raf, Verses 50 - 51

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ
اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ
يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

50. "And the inhabitants of the (Hell) Fire shall call to the inhabitants of Paradise saying: 'Cast on us of water or (and) of what Allah has provided you with.' They shall say: 'Verily Allah has forbidden them both to the disbelievers' . "

51. "(Those) who have taken their religion for pastime and a play and the life of the world has deluded them; so today We forsake them as they forgot the encounter of this their day, and that they denied Our Signs."

This verse of the Qur'an says that the inhabitants of the (Hell) Fire shall call to the inhabitants of Heaven, saying:

"... 'Cast on us of water or (and) of what Allah has Provided you with you...."

This statement is an evidence for the sense that Heaven is located above Hell, (because the meaning of the Arabic word / ifadah / is pouring water from above). Then the phrase means that they ask the dwellers of Heaven to pour over them from the water or the kinds of food and fruit Allah has provided them with.

"... They shall say: Verily Allah has forbidden them both to the disbelievers'."

This is the answer of the inhabitants of Heaven. They say that, Allah has forbidden the drinks and foods of Heaven to the infidels. These infidels are those who toyed with the religion of Allah, which He had enjoined to follow, and made unlawful or made lawful whatever they desired.

"(Those) who have taken their religion for pastime and a play and the life of the world has deluded them; so today We forsake them ..."

Such people will be dealt with like the person who is forgotten while he is in fire. Neither their request is accepted nor does their shedding tear cause any mercy to be shown. The same as they forgot this day and did not take it important.

"... as they forgot the encounter of this their day, and that they denied Our Signs."

Surah Al-'A'raf, Verse 52

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

52. "And verily We have brought them a Book which We have explained with knowledge - a guidance and a mercy for a people who believe."

Allah has completed the argument, but being drowned in the amusing world and forgetting the Hereafter, and denying the revelations of Allah, is the consequence of man's shortcoming himself.

"And verily We have brought them a Book..."

There are many torches to lead people towards the right path, but some groups go astray because they do not utilize them.

The Divine revelation is based upon reality and knowledge, And, the greatest grace and mercy of Allah

is that He has guided Man.

"... which We have explained with knowledge...."

However, religion is guidance for the believers, not for the obstinate persons who seek only pretext.

"... guidance and a mercy for a people who believe"

Surah Al-'A'raf, Verse 53

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلٌ
رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ
خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

53. "Do they wait (for anything) but its interpretation? On the day its interpretation comes, those who forgot it before (in the world) will say: 'Indeed the messengers of our Lord brought the truth. Are there for us then any intercessors that they intercede for us? Or could we be sent back to do other than that we were doing?' Indeed they have lost their souls and that which they were forging has gone away from them. "

The Qur'anic term /ta'wil/ (interpretation) is in the sense of 'referring to the past or future'. In the Qur'an, it has been applied with the meaning of the truth, and the beginning or the end of an action.'

In the current Surah, verse No.43, the word of the inhabitants of Heaven was that they said:

"Indeed our Lord's messengers came with the truth."

Here, in this holy verse, the word of the inhabitants of Hell is the same.

"Do they wait (for anything) but its interpretation? On the day its interpretation comes, those who forgot it before (in the world) will say: 'Indeed the messengers of our Lord brought the truth. ..."

In Hereafter, disbelievers will gain no vail of their hopes, moaning, and protests. Therefore, they must take the divine threats seriously in the present world.

In the meantime, this fact should be known that neglecting the school of Islam and the Qur'an is a great loss.

Disbelievers think that their deeds are correct. On the Resurrection Day, when they recognize their own error, they wish to return back to the world. But this wish is of no avail. They say:

"... Are there for us then any intercessors that they intercede for us ? Or could we be sent back to do other than that we were doing?' Indeed they have lost their souls and that which they were forging has gone away from them."

On the Day of Judgment, there will be no sign of worldly parades, influence of false deities, idols, properties, and powers. Also, there will not be found intercessions for everybody, either.

1. Tafsir-ul-Burhan vol. 2 – Tafsir-us-Safi

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