

The Tafsīr of Sūrat Ar-Rahmān (Chapter - 55)

Which was revealed in Makkah

The Introduction to Sūrat Ar-Rahmān

Imām Aḥmad recorded that Zirr said that a man said [to Ibn Mas'ūd]:^[1] "How is this recited:^[2] *Mā'in Ghayri Yāsin* or *Āsin*?" He asked him, "Are you that proficient in reciting the whole Qur'ān?" He replied, "I recite the *Mufaṣṣal* section in one *Rak'ah*." So he said, "Woe to you! Do you recite the Qur'ān in haste, as if it is poetry? I know that the Prophet ﷺ used to recite two *Sūrahs* from the beginning of the *Mufaṣṣal* section (in one *Rak'ah*)." And Ibn Mas'ūd considered *Sūrat Ar-Rahmān* to be the beginning of the *Mufaṣṣal* section.^[3]

Abu 'Īsā At-Tirmidhi recorded that Jābir said, "The Messenger of Allāh ﷺ went to his Companions and recited *Sūrat Ar-Rahmān* from beginning to end for them, but they did not say anything. The Prophet ﷺ said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ
عَلَى قَوْلِهِ: ﴿فَبِأَيِّ مَالٍ رَزَكْنَا نَكْذِبَانِ﴾ ﴿٣٤﴾ قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نَكْذِبُ
فَلَكَ الْحَمْدُ»

«I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allāh's statement: ﴿Then which of the blessings of your Lord will you both deny?﴾ They said, "None of Your favors do we deny, our Lord! All praise is due to you."»

At-Tirmidhi recorded it and he said, "This Ḥadīth is

^[1] As appears in the narration with Aḥmad. Similar is recorded from Ibn Mas'ūd by Muslim, no. 822.

^[2] This is *Sūrah Muḥammad* 47:15.

^[3] Aḥmad 1:412.

Gharīb.^[1] Al-Hāfiẓ Abu Bakr Al-Bazzār also collected this Ḥadīth.^[2] Abu Ja'far Ibn Jarīr recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, or it was recited before him, and he said,

«مَا لِي أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟»

«Why do I hear the Jinn giving a better response to their Lord than you?»

They said, "Why is that, O Allāh's Messenger?" He said,

«مَا أَتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى: ﴿فَيَأْتِي مَالَهُ رَبِّكُمْ أَنْ تُكَذِّبُوا﴾ إِلَّا قَالَتِ الْجِنُّ: لَا بَشِيءٌ مِنْ نَعَمِ رَبِّنَا نَكْذِبُ»

«Whenever I recited the statement of Allāh the Exalted, ﴿Then which of the blessings of your Lord will you both deny?﴾ The Jinn responded by saying, "None of the favors of our Lord do we deny."^[3]

Al-Hāfiẓ Al-Bazzār also collected this Ḥadīth.^[4]

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الرَّحْمَنُ ۝١ عَلَّمَ الْقُرْآنَ ۝٢ خَلَقَ الْإِنْسَانَ ۝٣ عَلَّمَهُ الْبَيَانَ ۝٤ الْفَنَسُ وَالْقَمَرُ ۝٥ بِحُسْبَانٍ ۝٦ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝٧ وَالسَّمَاءُ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝٨ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝٩ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝١٠ وَالْأَرْضُ وَضَعَهَا لِلْأَنَامِ ۝١١ فِيهَا فَتَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝١٢ وَاللَّهُ ذُو الْعَرْشِ وَالرَّيْحَانُ ۝١٣ فَيَأْتِي مَالَهُ رَبِّكُمْ أَنْ تُكَذِّبُوا﴾

﴿1. Ar-Rahmān!﴾

﴿2. He has taught the Qur'ān.﴾

﴿3. He created man.﴾

﴿4. He taught him Al-Bayān.﴾

﴿5. The sun and the moon (run) on fixed courses.﴾

[1] Tuhfat Al-Aḥwadhī 9:177.

[2] Al-Hākim, 2:473.

[3] Aṭ-Ṭabari 23:23.

[4] Kashf Al-Astār 3:74.

- ﴿6. And the Najm and the trees prostrating.﴾
 ﴿7. And the heaven He has raised high, and He has set up the balance.﴾
 ﴿8. In order that you may not transgress the balance.﴾
 ﴿9. And observe the weight with equity and do not make the balance deficient.﴾
 ﴿10. And the earth He has put down (laid) for Al-An'ām.﴾
 ﴿11. Therein are fruits, date palms producing Akmām.﴾
 ﴿12. And also corn, with (its) 'Asf, and Rayḥān.﴾
 ﴿13. Then which of the blessings of your Lord will you both deny?﴾

Ar-Rahmān revealed and taught the Qur'ān

Allāh informs of His favors and His mercy for His creatures, for He revealed the Qur'ān to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

﴿الرَّحْمٰنُ ۝ عَلَّمَ الْقُرْاٰنَ ۝ خَلَقَ الْاِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝﴾

﴿Ar-Rahmān! He has taught the Qur'ān. He created man. He taught him Al-Bayān.﴾

Al-Hasan said: "Eloquent speech." This refers to Allāh teaching the Qur'ān, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth

Allāh said,

﴿الشَّمْسُ وَالْقَمَرُ بِمَضَاجِرٍ ۝﴾

﴿The sun and the moon (run) on fixed courses.﴾

They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝﴾

﴿It is not for the sun to overtake the moon, nor does the night

outstrip the day. They all float, each in an orbit.﴾(36:40),

﴿فَالْيَوْمِ الْوَاسِعِ وَجَعَلَ الْيَلَّ سَكَا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَلِيمِ ۝﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.﴾ (6:96),

Allāh said,

﴿وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ ۝﴾

﴿And the Najm and the trees prostrating.﴾

Ibn Jarīr commented, "Scholars of *Tafsīr* disagreed over the meaning of Allāh's statement, 'And the *Najm*.' They agreed, however, that the trees mentioned here are those that stand on trunks."^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*An-Najm* refers to the plants that lay on the ground."^[2]

Similar was said by Sa'īd bin Jubayr, As-Suddi and Sufyān Ath-Thawri.^[3] This is what Ibn Jarīr preferred, may Allāh have mercy upon him. Mujāhid said, "*An-Najm* (the star); the one that is in the sky."^[4] Al-Ḥasan and Qatādah said similarly.^[5] This is the saying that is the most obvious, and Allāh knows best, for Allāh the Exalted said,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ﴾

﴿See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allāh.﴾(22:18)

Allāh's statement,

[1] Aṭ-Ṭabari 23:11.

[2] Aṭ-Ṭabari 23:11.

[3] Aṭ-Ṭabari 23:11.

[4] Aṭ-Ṭabari 23:12.

[5] Aṭ-Ṭabari 23:12.

﴿وَالسَّاعَةَ رَفَعَهَا رَوْحَ الْمِيزَانِ﴾

﴿And the heaven He has raised high, and He has set up the balance.﴾

meaning the justice, as He said in another Āyah,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾

﴿Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.﴾ (57:25)

Allāh said here,

﴿أَلَّا تَطْغَوْا فِي الْمِيزَانِ﴾

﴿In order that you may not transgress the balance.﴾

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allāh's statement,

﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

﴿And observe the weight with equity and do not make the balance deficient.﴾

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

﴿وَزِنُوا بِالْقِسْطِ السَّيِّدِ﴾

﴿And weigh with the true and straight balance.﴾ (26:182)

Allāh said,

﴿وَالْأَرْضَ رَفَعَهَا لِلْأَنَامِ﴾

﴿And the earth He has put down (laid) for Al-Anā'm.﴾

Allāh raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said that Al-An'ām means the creatures.^[1]

[1] At-Ṭabari 23:15-16.

﴿فِيهَا فَكِهَةٌ﴾

﴿Therein are fruits,﴾ of various colors, taste and scent,

﴿وَالنَّخْلُ ذَاتُ الْأَكْمَامِ﴾

﴿and date palms producing Akmām.﴾

Allāh mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn 'Abbās said said *Al-Akmām*, means sheathed fruit stalks.^[1] Similar was said by more than one of the scholars of *Tafsīr*, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allāh said,

﴿وَلَلْبُذُرُ الْمَصْفُ وَالرَّيْحَانُ﴾

﴿And also corn, with (its) 'Asf, and Rayḥan.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that in,

﴿وَلَلْبُذُرُ الْمَصْفُ﴾

﴿And also corn, with (its) 'Asf,﴾

'Asf means straw.^[2] Al-'Awfi reported from Ibn 'Abbās, "Asf is green leaves cut from the stem, so it is called 'Asf when it dries out."^[3] Similarly, Qatādāh, Aḍ-Ḍaḥḥāk and Abu Mālik said that 'Asf means straw.^[4]

Ibn 'Abbās, Mujāhid and others said that *Rayḥan* means leaves,^[5] while Al-Ḥasan said that it means sweet-scented plants.^[6] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that *Rayḥan* means green leaves.^[7]

The meanings here, and Allāh knows best, are the various crops that produce straw, such as wheat and barley, and *Rayḥan* are the leaves that grow on the stems.

[1] *Ad-Durr Al-Manthūr* 7:693.

[2] *Aṭ-Ṭabari* 23:18.

[3] *Aṭ-Ṭabari* 23:18.

[4] *Aṭ-Ṭabari* 23:18.

[5] *Aṭ-Ṭabari* 23:19.

[6] *Al-Baghawi* 4:268.

[7] *Aṭ-Ṭabari* 23:21.

Mankind is surrounded by Allāh's Favors

Allāh said,

﴿يَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

meaning, "O mankind and Jinn, which of the favors that Allāh has given to you do you deny?" Mujāhid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them.

So we say, just as the believers among the Jinns said, "O Allāh! None of Your favors do we deny. All praise is due to You." Ibn 'Abbās used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."^[1]

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ﴾ ١٤ ﴿وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ﴾ ١٥ ﴿يَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ١٦ ﴿رَبُّ الْمَرْجِّينِ﴾ ١٧ ﴿يَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ١٨ ﴿مَجَّ الْبَحْرَيْنِ﴾ ١٩ ﴿بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾ ٢٠ ﴿يَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ٢١ ﴿بَعْجَ مَتْنِهِمَا الزُّلُوفُ﴾ ٢٢ ﴿وَالْمَرْمِثُ﴾ ٢٣ ﴿يَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ٢٤ ﴿وَلَهُ الْغَوَارِ الْمُتَنَتِّاتُ فِي الْبَحْرِ كَالِإِغْلَامِ﴾ ٢٥ ﴿يَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ٢٦

﴿14. He created man from sounding clay like the clay of pottery.﴾

﴿15. And the Jinn He created from a smokeless flame of fire.﴾

﴿16. Then which of the blessings of your Lord will you both deny?﴾

﴿17. The Lord of the two easts and the Lord of the two wests.﴾

﴿18. Then which of the blessings of your Lord will you both deny?﴾

﴿19. He has Maruja the two seas meeting together.﴾

﴿20. Between them is a barrier which none of them can transgress.﴾

﴿21. Then which of the blessings of your Lord will you both deny?﴾

[1] Aṭ-Ṭabari 23 :23.

- ﴿22. Out of them both come out pearls and Al-Marjān.﴾
 ﴿23. Then which of the blessings of your Lord will you both deny?﴾
 ﴿24. And His are Al-Jawār Al-Munsha'āt, in the seas like A'lām.﴾
 ﴿25. Then which of the blessings of your Lord will you both deny?﴾

The Creation of Humans and Jinns

Allāh mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Aḍ-Ḍaḥḥāk from Ibn 'Abbās.^[1] It was also said by 'Ikrimah, Mujāhid, Al-Ḥasan and Ibn Zayd.^[2] Al-'Awfi reported from Ibn 'Abbās, "From the best part of the fire, from its smokeless flame."^[3] Imām Aḥmad recorded that 'Ā'ishah said that Allāh's Messenger ﷺ said,

«خُلِقَ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِنْ مِثْأٍ وَصِفَ لَكُمْ»

«The angels were created from light, the Jinns from a smokeless flame of fire, and 'Ādam from what was described to you.»^[4]

Muslim also collected this Ḥadīth.^[5] Allāh's statement:

﴿فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا نَكِّذَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾ was explained above.

Allāh is the Lord of the Two Easts and the Two Wests

Allāh said,

﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

[1] Aṭ-Ṭabari 23:26.

[2] Aṭ-Ṭabari 23:27.

[3] Aṭ-Ṭabari 23:26.

[4] Aḥmad 6:168.

[5] Muslim 4:2294.

﴿(He is) the Lord of the two easts and the Lord of the two wests.﴾

meaning the sunrise of summer and winter and the sunset of summer and winter. Allāh said in another Āyah,

﴿قَدْ أَفِمْ رَبِّ الشَّرْقِ وَالْمَغْرِبِ﴾

﴿So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.﴾ (70:40),

referring to the different places from which the sun rises and then sets on people every day. Allāh said in another Āyah,

﴿رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.﴾ (73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allāh created Different Types of Water

Allāh said,

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ﴾

﴿He has Maraja the two seas﴾, or let them loose, according to Ibn 'Abbās.^[1] Allāh's statement,

﴿يَلْتَقِيَانِ﴾

﴿meeting together.﴾ Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them."^[2] The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Sūrat Al-Furqān when explaining Allāh's statement;

﴿هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمْلُحٌ أَحَاجَّ وَجَعَلْ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا

﴿تَحْجُرُهُمَا﴾

[1] At-Ṭabari 23:29.

[2] At-Ṭabari 23:31.

﴿And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.﴾ (25:53)

Allāh said,

﴿بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾

﴿Between them is a barrier which none of them can transgress.﴾

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

Allāh said,

﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ﴾

﴿Out of them both come out pearls and Al-Marjān.﴾

pearls are well-known. As for *Marjān* they say it means small pearls. Mujāhid, Qatādah, Abu Ruzayn, Aḍ-Ḍaḥḥāk said it, and it has also been reported from 'Alī.^[1] It was also said that it means large, precious pearls, this was mentioned by Ibn Jarīr from some of the Salaf.^[2]

Ibn Abi Ḥātim recorded from Ibn 'Abbās who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls."^[3] Its chain of narrators is *Ṣaḥīḥ*.

Since this type of adornment is a favor from Allāh to the people of earth, He reminded them of it,

﴿يَأْتِي مَالَهُ رَبُّكُمْ أَنْكَرًا﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿وَالْجَوَارِ الْمُنشَآتِ﴾

﴿And His are Al-Jawār Al-Munsha'āt﴾, meaning the ships that float,

[1] Aṭ-Ṭabari 23:33 and Al-Qurṭubi 17:163.

[2] Aṭ-Ṭabari 23:34.

[3] Aṭ-Ṭabari 23:35.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فِي الْبَحْرِ﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿٧﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٨﴾
 مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٩﴾ يَبْتَغِيَانِ رِجْءَ لَابِيعِيَانِ ﴿١٠﴾ فَيَأْتِي ءَالَآءَ
 رَبِّكُمَا تُكَذِّبَانِ ﴿١١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿١٢﴾ فَيَأْتِي
 ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ زَلَّةَ الْجَوَارِ الْمُشَاطِ فِي الْيَمْرِ كَالْأَعْلَامِ ﴿١٤﴾
 فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٥﴾ كُلٌّ مِنْ عَلَيْهَا فَأَنزَلَ رَبِّي
 وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿١٦﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٧﴾
 يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿١٨﴾ فَيَأْتِي
 ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٩﴾ سَفَرُ لَكُمْ إِلَيْهِ الْفُلُكَانِ ﴿٢٠﴾ فَيَأْتِي
 ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَتَمَسَّحُ الْيَمِينَ وَالْإِنْسَانُ إِنْ اسْتَطَاعَ ثُمَّ
 أَنْ تَفْعُدُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَاتْفُدُوا لَا تَفْعُدُونَ
 إِلَّا إِلَىٰ أَسْطِنَ ﴿٢٢﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ يُرْسَلُ عَلَيْكُمَا
 شَوْابٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٢٤﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا
 تُكَذِّبَانِ ﴿٢٥﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٢٦﴾
 فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٧﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ
 إِنْسٌ وَلَا جَانٌ ﴿٢٨﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٩﴾

﴿in the seas﴾, Mujāhid said, "Whatever ship hoists a sail, it is from *Munsha'āt*, if it does not hoist a sail, it is not from the *Munsha'āt*."^[1]

Qatādah said, "*Al-Munsha'āt* means created." Others said that it is *Al-Munshi'āt* meaning, "launched."

﴿كَالْأَعْلَامِ﴾

﴿like A'lām.﴾ This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another.

Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

﴿فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

﴿كُلٌّ مِنْ عَلَيْهَا فَأَنزَلَ رَبِّي وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ ﴿١٦﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٧﴾

﴿يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ ﴿١٨﴾ فَيَأْتِي ءَالَآءَ رَبِّكُمَا تُكَذِّبَانِ ﴿١٩﴾

﴿26. Whatsoever is on it (the earth) will perish.﴾

﴿27. And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.﴾

[1] At-Ṭabari 23:37.

﴿28. Then which of the blessings of your Lord will you both deny?﴾

﴿29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!﴾

﴿30. Then which of the blessings of your Lord will you both deny?﴾

Allāh is the Ever Living, Free of all Need

Allāh states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allāh wills. Only Allāh's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatādah said, "First, Allāh mentioned His creatures and then He said that all of this will perish." And in the reported supplication: 'O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation.' Ash-Sha'bi said, "When you have recited,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

﴿Whatsoever is on it (the earth) will perish.﴾ do not stop, continue reading,

﴿وَرَبِّيَ وَجْهَهُ رَبُّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

﴿And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.﴾^[1]

This Āyah is similar to Allāh's statement,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾ (28:88)

In this Āyah, Allāh describes His Noble Face as being *Dhul-Jalāl wal-Ikrām*, indicating that He is Worthy of being revered,

[1] *Ad-Durr Al-Manthūr* 7 :698.

and thus, never defied; and obeyed, and thus, never disobeyed,

﴿وَأَمِيرَ نَفْسِكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

﴿And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.﴾ (18:28),

And as He said about those giving charity:

﴿إِنَّمَا نَطْمِئُكُمْ بِوَجْهِ اللَّهِ﴾

﴿We feed you seeking Allāh's Face only.﴾ (76:9)

Ibn 'Abbās commented on the meaning of *Dhul-Jalāl wal-Ikrām*, by saying, "Owner of greatness and pride."^[1]

After Allāh stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, *Dhul-Jalāl wal-Ikrām*, will judge them by His fair judgement, He said,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿يَسْتَعْلِمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

﴿Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.﴾

In this *Āyah*, Allāh affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A'mash reported from Mujāhid, from 'Ubayd bin 'Umayr,

﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

﴿Every day He is (engaged) in some affair.﴾

He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."^[2]

[1] Aṭ-Ṭabari 23:86.

[2] Aṭ-Ṭabari 23:39.

﴿سَتَرْجُلُكُمْ أَنَّهُ أَتَاهُ الْفَقْلَانِ﴾ ۞ يَا أَيُّهَا رَبُّكُمَا نَكْذِبَانِ ﴿٣١﴾ يَنْتَعَزِ الْمَلِكُ وَالْإِنْسُ إِنِ اسْتَقْلَعْتُمْ أَنْ تَقْدُرَا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ مَا تَقْدُرُونَ إِلَّا بِإِذْنِنَا ۞ يَا أَيُّهَا رَبُّكُمَا نَكْذِبَانِ ﴿٣٢﴾ يُرْسَلُ عَلَيْكُمَا شَرَاطٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٣﴾ يَا أَيُّهَا رَبُّكُمَا نَكْذِبَانِ ﴿٣٤﴾

﴿31. We shall attend to you, O Thaqalān!﴾

﴿32. Then which of the blessings of your Lord will you both deny?﴾

﴿33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!﴾

﴿34. Then which of the blessings of your Lord will you both deny?﴾

﴿35. There will be sent against you both, Shuwāẓ of fire and Nuḥās, and you will not be able to defend yourselves.﴾

﴿36. Then which of the blessings of your Lord will you both deny?﴾

A Warning for Humans and Jinn

Ibn Jurayj said that the Āyah,

﴿سَتَرْجُلُكُمْ﴾

﴿We shall attend to you,﴾ means, 'We shall judge you,' while Al-Bukhārī said that it means, "We shall recompense you. Surely, nothing will busy Allāh from attending to anything else."^[1] This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allāh's saying;

﴿أَنَّهُ الْفَقْلَانِ﴾

﴿O you Thaqalān!﴾ refers to the humans and the Jinns, as in the Ḥadīth;

﴿يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ﴾

[1] *Fath Al-Bārī* 8 :487.

«Everyone will be able to hear it, except the Thaqaalayn.»^[1]

In another narration that explains it, the Prophet ﷺ said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

«...except mankind and the Jinns.»

Allāh said,

﴿يَا أَيُّهَا آلَاءُ رَبِّكُمَا تَكْذِبَانِ﴾

«Then which of the blessings of your Lord will you both deny?», then,

﴿بِمَنْعَرٍ لَّيْنٍ وَالْأَيْنِ إِنِ اسْتَظَلَّمْتُمْ أَنْ تَفْذَرُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَأَنْتُمْ لَا تَفْذَرُونَ إِلَّا بِسُلْطَانٍ﴾

«O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!»

meaning, 'you will never be able to escape Allāh's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

﴿إِلَّا بِسُلْطَانٍ﴾

«except with authority»^[2] meaning, except with the commandment from Allāh,

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ إِنَّ الْآخِرَ هُوَ كَلَّا لَا وَلَدَ ۚ إِنْ رُبَّكَ يَوْمَئِذٍ الْآخِرُ﴾

«On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.» (75:10-12),

[1] Fath Al-Bāri 3:244. This is no. 1338 of Al-Bukhāri, about the disbeliever and the hypocrites being struck by the angels after being placed in the grave.

[2] The Arabic word 'Sultān' means power or authority.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَنْظِلُّ عَلَيْهَا وَزَعْفُومٌ ذَّلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ غَايَةِ كَانَمَا أَغْشِيَتْ وَجُوهُهُمْ قُلَمًا مِنْ أَلِيلٍ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾﴾

﴿And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.﴾ (10:27)

Allāh's statement,

﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٢٨﴾﴾

﴿There will be sent against you both, Shuwāẓ of fire and Nūḥas, and you will not be able to defend yourselves.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that *Shuwāẓ* is the flame of fire.^[1] Abu Ṣāliḥ said, "It is the flame above the fire below the smoke." Aḍ-Ḍaḥḥāk said,

﴿شُوَاظٌ مِنْ نَارٍ﴾

﴿*Shuwāẓ of fire*﴾ "A flood of fire." Allāh said;

﴿وَنُحَاسٌ﴾

﴿and Nūḥas﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās; "The smoke of the fire."^[2] Similar was reported from Abu Ṣāliḥ, Sa'īd bin Jubayr and Abu Sinān.^[3] Ibn Jarīr said that the Arabs used to call the smoke of the fire, *Nūḥas* and *Niḥas*. But he said that the scholars of Qur'ānic recitation said that in this *Āyah*, the word recited is *Nūḥas*.^[4] Mujāhid said, "Molten brass poured over their heads."^[5] Qatādah held the same view.^[6] Aḍ-Ḍaḥḥāk said, "*Nuḥās* is liquid copper." The *Āyah* means, 'if you, mankind and the *Jinns*, try to escape on the Day of

[1] Aṭ-Ṭabari 23:45.

[2] Aṭ-Ṭabari 23:47.

[3] Aṭ-Ṭabari 23:47.

[4] Aṭ-Ṭabari 23:48.

[5] Aṭ-Ṭabari 23:48.

[6] Aṭ-Ṭabari 23:48.

Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allāh's statement,

﴿فَلَا تَنْصِرَانِ ۝٣٧﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ۝٣٨﴾

and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny?﴾

﴿فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدًا ۝٣٧﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ۝٣٨﴾ فَيَوْمَذٍ لَا يَنْفُلُ عَنْ ذُنُوبِهِ إِنْسٌ وَلَا جَانٌ ۝٣٩﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ۝٤٠﴾ يَوْمَئِذٍ الْمُسْتَعْرِضُونَ يَسْتَحْمُونَ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَعْقَامِ ۝٤١﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ۝٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝٤٣﴾ يَطُوفُونَ فِيهَا وَبَيْنَ جَمِيمٍ مَّوْنٍ ۝٤٤﴾ فَإِنِّي مَالَهُ رَبِّكُمَا تُكَذِّبَانِ ۝٤٥﴾

37. Then when the heaven is rent asunder, and it becomes Wardah like Dihān.﴾

38. Then which of the blessings of your Lord will you both deny?﴾

39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.﴾

40. Then which of the blessings of your Lord will you both deny?﴾

41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.﴾

42. Then which of the blessings of your Lord will you both deny?﴾

43. This is the Hell which the criminals denied.﴾

44. They will go between it and Hamīm Ān!﴾

45. Then which of the blessings of your Lord will you both deny?﴾

The Horrors of the Day of Resurrection

Allāh said,

﴿فَإِذَا انشَقَّتِ السَّمَاءُ﴾

Then when the heaven is rent asunder,﴾ on the Day of Resurrection; this meaning is clear in this and similar Āyāt, such as,

﴿وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ رَاسِيَةٌ ۝١٦﴾

﴿And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.﴾ (69:16),

﴿وَيَوْمَ تَنفَقُ السَّمَاءُ الْفُتُوحِمْ وَأَنزَلَ الْمَلَائِكَةُ مُنزِلًا ۝٢٥﴾

﴿And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾ (25:25) and,

﴿إِذَا السَّمَاءُ انشَقَّتْ ۖ وَأَنزَلَ رَبُّهَا وَهَّجَتْ ۝٨٤﴾

﴿When the heaven is split asunder, and listens to and obeys its Lord – and it must do so.﴾ (84:1-2)

Allāh's statement,

﴿نَكَتَ وَرْدًا كَالِدِهَانِ﴾

﴿and it becomes Wardah like Dihān.﴾

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dyes stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujāhid said

﴿كَالدِهَانِ﴾

﴿like Dihān﴾, "Like the colors of dyes."^[1]

Allāh said;

﴿فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذُنُوبِهِ إِنْسٌ وَلَا جَانٌّ ۝١٧﴾

﴿So on that Day he will not be questioned about his sins, (neither) human nor Jinn.﴾

this is similar to His saying;

﴿هَذَا يَوْمٌ لَا يَظْفَرُونَ ۖ وَلَا يُؤَدُّنَ لَهُمْ فِيمَا ذُرُّوا ۝٣٥﴾

﴿That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.﴾ (77:35-36)

[1] Aṭ-Ṭabari 23:50.

This is the case at the time, then all the creatures will be questioned about their deeds. Allāh said;

﴿فَوَرَبِّكَ لَنَسْتَعْلِفَنَّ أَجْمَعِينَ ﴿١١﴾ عَنَّا كَانُوا يَعْمَلُونَ ﴿١٢﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾(15:92-93)

Qatādah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do."^[1] Allāh the Exalted said,

﴿يَعْرِفُ الْمُجْرِمُونَ ﴿١٣﴾ بِسِيمَتِهِمْ﴾

﴿The criminals will be known by their marks,﴾ i.e., by special marks that distinguish them. Al-Ḥasan and Qatādah said, "They will be known by their dark faces and their blue eyes."^[2]

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allāh said,

﴿فَيُؤْخَذُ بِالنَّوَصِي وَالْأَعْقَامِ﴾

﴿and they will be seized by their foreheads and feet.﴾

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A'mash said that Ibn 'Abbās said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven."^[3] Allāh said,

﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿١٤﴾﴾

﴿This is the Hell which the criminals denied.﴾

meaning, 'this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

﴿يَطُوفُونَ فِيهَا وَبَيْنَ جَبِيمٍ ﴿١٥﴾﴾

[1] Aṭ-Ṭabari 23 :52.

[2] Aṭ-Ṭabari 23 :52.

[3] Ad-Durr Al-Manthūr 7 :704.

﴿They will go between it and Ḥamīm Ān!﴾

meaning, they will sometimes be punished with fire and they will sometimes be given Ḥamīm which is a drink like molten copper tearing their intestines and internal organs,

﴿إِذِ الْأَغْلَلُ فِي آعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ﴾

﴿When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Ḥamīm, then they will be burned in the Fire.﴾(40:71-72)

Allāh said

﴿كَأَنَّ﴾

﴿Ān﴾ meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn 'Abbās said;

﴿يَطْوُونَ بَيْنَهُمَا رِبَّيْنِ حَمِيمٍ كَأَنَّ﴾

﴿They will go between it and Ḥamīm Ān!﴾

"That has reached the ultimate temperature and boiling fiercely."^[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ath-Thawri and As-Suddi.^[2] Qatādah also commented, "Its boiling started when Allāh created the heavens and the earth!"^[3] Muḥammad bin Ka'b Al-Quraẓi said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allāh's statement,

﴿فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ﴾

﴿In the Ḥamīm, then they will be burned in the Fire.﴾(40:72) And Al-Ḥamīm Al-Ān means hot." There is another report from Al-Quraẓi;

﴿حَمِيمٍ كَأَنَّ﴾

﴿Ḥamīm Ān﴾ that it means "prepared." This is also the view of Ibn Zayd.^[4]

[1] Aṭ-Ṭabari 23:54.

[2] Aṭ-Ṭabari 23:54-55 and Al-Qurṭubī 17:175.

[3] Aṭ-Ṭabari 23:54.

[4] Aṭ-Ṭabari 23:55.

And saying that it means "prepared" does not contradict the first report from Al-Quraṣī which says that it means hot, for Allāh said:

﴿تُنْفَخُ مِنْ عَيْنِ أَيْنِيهِ﴾

﴿They will be given to drink from a spring, Āniyah.﴾ (88:5)

which means severe unbearable heat, and His saying;

﴿غَيْرَ نَظِيرٍ إِنَّهُ﴾

﴿not to wait for it to be prepared﴾(33:53) which means properly cooking and preparing it. So His saying;

﴿حَمِيمٍ أُنِ﴾

﴿Hamīm Ān.﴾ *Hamīm*, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had *Taqwā*, is from Allāh's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these *Āyāt*, should encourage all creatures to abandon the *Shirk* and disobedience they engage in, and this is why Allāh reminded them of this favor;

﴿يَأَيُّ مَالِئِ رَبِّكَ تَكْذِبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

﴿وَلَمْ يَخَفْ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ ﴿١٨﴾ يَأَيُّ مَالِئِ رَبِّكَ تَكْذِبَانِ ﴿١٩﴾ ذَرَانَا أَفْنَانِ ﴿٢٠﴾ يَأَيُّ مَالِئِ رَبِّكَ

تَكْذِبَانِ ﴿٢١﴾ فِيهَا عَيْنَانِ تَجْرِيَانِ ﴿٢٢﴾ يَأَيُّ مَالِئِ رَبِّكَ تَكْذِبَانِ ﴿٢٣﴾ فِيهَا مِنْ كُلِّ ثَمَرٍ زَوَاجِدَانِ ﴿٢٤﴾

يَأَيُّ مَالِئِ رَبِّكَ تَكْذِبَانِ ﴿٢٥﴾

446. But for him who fears the standing before his Lord, there will be two Gardens.﴾

447. Then which of the blessings of your Lord will you both deny?﴾

448. With *Afnān*.﴾

449. Then which of the blessings of your Lord will you both deny?﴾

450. In them (both) will be two springs flowing (free).﴾

451. Then which of the blessings of your Lord will you both deny?﴾

﴿52. In them (both) will be every kind of fruit in pairs.﴾

﴿53. Then which of the blessings of your Lord will you both deny?﴾

The Delight of Those Who have *Taqwā* in Paradise

Allāh the Exalted said,

﴿وَلِمَن خَافَ مَقَامَ رَبِّهِ﴾

﴿But for him who fears the standing before his Lord,﴾
on the Day of Resurrection,

﴿وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

﴿And restrained himself from the desires.﴾ (79:40),

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhārī recorded that ‘Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«جَنَّاتٍ مِنْ فِضَّةٍ أَيْتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ أَيْتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَىٰ رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِداءَ الْكِبْرِيَاءِ عَلَىٰ وَجْهِهِ فِي جَنَّةٍ عَذِيبٍ»

«There are two gardens made of silver – their vessels and all that they contain. And there are two gardens made of gold – their vessels and all that they contain. And nothing stands between the people in the ‘Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.»^[1]

The Group, with the exception of Abu Dāwūd, collected this via the *Ḥadīth* of ‘Abdul-‘Azīz.^[2]

This *Āyah* is general and applies to both humans and *Jinns*, providing proof that those among the *Jinns* who believe and have *Taqwā* will enter Paradise, for Allāh is reminding the *Ath-*

^[1] *Fath Al-Bāri* 8:491.

^[2] Muslim 1:163, *Tuḥfat Al-Aḥwadhī* 7:232, An-Nasā’ī in *Al-Kubrā* 4:419 and Ibn Mājah 1:66.

Thaḡalayn of this favor, as He says;

﴿وَلَسَنَ نَأْتِيَنَّكَ بِتْنَيْنِ ۖ فَابْتَئِ مِمَّا رَزَقْنَاكَ ۖ أَكْثَرُ ۖ﴾

﴿But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny?﴾

Then He describes these two gardens, by saying,

﴿وَرَوَّاتًا أَفْنَانًا ۖ﴾

﴿With Afnān.﴾ their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

﴿فَبْتَئِ مِمَّا رَزَقْنَاكَ ۖ أَكْثَرُ ۖ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

‘Aṭā’ Al-Khurāsāni and several others said that Afnān means spreading branches of trees that reach the branches of other trees,

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۖ﴾

﴿In them (both) will be two springs flowing.﴾ free to water these trees and branches that produce all kinds of fruits,

﴿فَبْتَئِ مِمَّا رَزَقْنَاكَ ۖ أَكْثَرُ ۖ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Al-Ḥasan Al-Baṣri said that one of these springs is called *Tasnīm*, and the other called *As-Salsabīl*.^[1] ‘Aṭīyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.^[2] Allāh’s statement,

﴿فِيهِمَا مِنْ كُلِّ ثَمَرٍ زَوْجَانِ ۖ﴾

﴿In them (both) will be every kind of fruit in pairs.﴾,

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever

[1] Al-Qurṭubī 17:178. See Sūrat Al-Muṭaffifīn 83:27-28, and Sūrat Al-Insān 76:17-18.

[2] Al-Qurṭubī 17:178.

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يَعْرِفُ الْمُجْرِمُونَ بِسَمْعِهِمْ فَيُؤْخَذُ بِالْقَوَاصِ وَالْأَقْدَامِ ﴿١١﴾ فَيَأْتِي
 ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿١٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ
 ﴿١٣﴾ يَطُوفُونَ فِيهَا بَيْنَ ذَيْنِ حَبِيرٍ ؕ إِنَّ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ
 ﴿١٤﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿١٥﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ
 ﴿١٦﴾ ذَوَاتَا أَفْنَانٍ ﴿١٧﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ فِيهَا عِصَانٌ
 مُجْتَرِبِينَ ﴿١٩﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٠﴾ فِيهَا مِنْ كُلِّ فَاكِهَةٍ
 رَوْحَانٌ ﴿٢١﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٢﴾ مُشْكَبِينَ عَلَى فُرُشٍ
 بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانِ ﴿٢٣﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا
 تُكَذِّبَانِ ﴿٢٤﴾ فِيهِنَّ قَصِيرَاتُ الْفُرُشِ لَمْ يَطْمِئْنِنِ إِسْ قَبْلَهُنَّ
 وَلَا جَانٌ ﴿٢٥﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾ كَأَنَّهُنَّ الْيَاقُوتُ
 وَالْمَرْجَانُ ﴿٢٧﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ هَلْ جَزَاءُ
 الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٢٩﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ
 ﴿٣٠﴾ وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٣١﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ
 ﴿٣٢﴾ مُدْهَامَتَانِ ﴿٣٣﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ فِيهَا
 عِصَانٌ مُضَاخَتَانِ ﴿٣٥﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

heard and no heart
has ever imagined,

﴿فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ﴾

«Then which of the blessings of your Lord will you both deny?»

Ibrāhīm bin Al-Hakam bin Abān said that his father narrated from 'Ikrimah that Ibn 'Abbās said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocyath."^[1] Ibn 'Abbās also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous

difference and contrast between the two in enjoyment and value.

﴿مُشْكَبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانِ﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ فِيهِنَّ قَصِيرَاتُ الْفُرُشِ لَمْ يَطْمِئْنِنِ إِسْ قَبْلَهُنَّ وَلَا جَانٌ ﴿٢٥﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٢٧﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٢٩﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٣١﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ مُدْهَامَتَانِ ﴿٣٣﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ فِيهَا عِصَانٌ مُضَاخَتَانِ ﴿٣٥﴾ فَيَأْتِي ءَالَآءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

﴿54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.﴾

﴿55. Then which of the blessings of your Lord will you both deny?﴾

^[1] Al-Qurtubi 17:179.

﴿56. Wherein both will be Qāsirāt Aṭ-Ṭarf, whom never deflowered a human before nor Jinn.﴾

﴿57. Then which of the blessings of your Lord will you both deny?﴾

﴿58. They are like Yaqūt and Marjān.﴾

﴿59. Then which of the blessings of your Lord will you both deny?﴾

﴿60. Is there any reward for good other than good?﴾

﴿61. Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿سُكُونٌ﴾

﴿Reclining﴾, in reference to the residents of Paradise, who will recline or sit cross-legged;

﴿عَلَى فُرُشٍ مَطَّائِيهَا مِنْ إِسْتَبْرَقٍ﴾

﴿upon the couches lined with Istabraq,﴾ which is thick silk brocade, according to Ṭkrimah, Aḍ-Ḍaḥḥāk and Qatādah.^[1] Abu Ṭmrān Al-Jawni said, "It is thick silk embroidered with gold."

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishāq narrated that Hubayrah bin Yarīm said that 'Abdullāh bin Mas'ūd said, "This is their interior, so what about it if you see their exterior?"^[2] Allāh said,

﴿وَرَحَى الْجَنَّتَيْنِ دَانٍ﴾

﴿and the fruits of the two Gardens will be near at hand.﴾

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

﴿فَطَرُهَا دَانِيَةٌ﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾(69:23),

﴿وَدَانِيَةٌ عَلَيْهِمْ يَلْبَثُهَا وَذَلِكَ فُطْرُهَا تَزِيلُهَا﴾

[1] Aṭ-Ṭabari 23:61 and Al-Qurtubi 17:179.

[2] Aṭ-Ṭabari 23:62.

﴿And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach.﴾ (76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

After Allāh mentioned the couches, He then said,

﴿فِيهِمْ﴾

﴿Wherein will be﴾, meaning on these couches or beds,

﴿فَقَصِرَتْ الظُّلُفُ﴾

﴿Qāṣirāt Aṭ-Ṭarf﴾ chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbās, Qatādah, 'Aṭā' Al-Khurāsāni and Ibn Zayd.^[1] It was reported that one of these wives will say to her husband, "By Allāh! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allāh Who made you for me and made me for you."

Allāh said,

﴿لَنْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ﴾

﴿whom never deflowered a human before nor Jinn﴾

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or *Jinns*, before their husbands. This is also a proof that the believers among the *Jinns* will enter Paradise. Arṭāt bin Al-Mundhir said, "Ḍamrah bin Ḥabīb was asked if the *Jinns* will enter Paradise and he said, 'Yes, and they will get married. The *Jinns* will have *Jinn* women and the humans will have female humans.'^[2] Allāh's statement,

﴿لَنْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿﴾

﴿whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny?﴾

[1] Aṭ-Ṭabari 23:63 and 21:41.

[2] Aṭ-Ṭabari 23:65.

Then Allāh describes these women for the proposed:

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

﴿they are like Yāqūt and Marjān.﴾

Mujāhid, Al-Ḥasan, Ibn Zayd and others said, "They are as pure as rubies and white as *Marjān*." So here they described *Marjān* as pearls.^[1]

Imām Muslim recorded that Muḥammad bin Sīrīn said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, 'Has not Abu Al-Qāsim (Muḥammad ﷺ) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى [أَضْوَاءٍ] كَوَكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَى مَخُّ سَوْفِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَغْرَبُ»

«Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.»^[2]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[3]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«الْعَذْرَاءُ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابٌ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعٌ قَدْ - يَغْنِي سَوْطُهُ - مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَطْلَعْتَ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا بَيْنَهُمَا، وَلَتَصِفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«A morning or an evening journey in Allāh's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of

[1] Aṭ-Ṭabari 23:66-67.

[2] Muslim 4:2178.

[3] Faḥ Al-Bāri 6:367 and 417 and Muslim 4:2179-2180.

سُورَةُ الْاِنْشَاءِ

٥٣٤

سُورَةُ الْاِنْشَاءِ

فِيهَا فَكِهَةٌ وَخَلُّورٌ مَّا ۖ فَيَأْتِي ۖ اِلَّا رِيكًا تُكَذِّبَانِ ﴿٦٦﴾
 فِيهِنَّ خَيْرٌ حَسَانٌ ۖ فَيَأْتِي ۖ اِلَّا رِيكًا تُكَذِّبَانِ ﴿٦٧﴾ حُورٌ
 مَّقْصُورَتٌ فِي الْخِيَامِ ۖ فَيَأْتِي ۖ اِلَّا رِيكًا تُكَذِّبَانِ ﴿٦٨﴾
 لَمْ يَطْمِئِنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۖ فَيَأْتِي ۖ اِلَّا رِيكًا تُكَذِّبَانِ
 ﴿٦٩﴾ مُتَكِبِينَ عَلَى رُفْرَفٍ خُضِرَ وَعَبَقَرِي حَسَانِ ۖ فَيَأْتِي
 ۖ اِلَّا رِيكًا تُكَذِّبَانِ ﴿٧٠﴾ تَبَرَّكَ اَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْاِكْرَامِ ﴿٧١﴾

سُورَةُ الْاِنْشَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ
 ﴿٣﴾ اِذَا رُجَّتِ الْاَرْضُ رَجًا ﴿٤﴾ وَبُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾
 فَكَانَتْ هَبَاءً مُّثْبَتًا ﴿٦﴾ وَكُنْتُمْ اَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَاَصْحَابُ
 الْمَيْمَنَةِ مَا اَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَاصْحَابُ الْمَشْأَمِ مَا اَصْحَابُ
 الْمَشْأَمِ ﴿٩﴾ وَالسَّيِّقُونَ السَّيِّقُونَ ﴿١٠﴾ اُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾
 فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ مِّنَ الْاَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْاٰخِرِينَ
 ﴿١٤﴾ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَكِبِينَ عَلَيْهَا مُتَقَدِّمِينَ ﴿١٦﴾

Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.^[1]

Al-Bukhāri also collected a similar narration.^[2]

Allāh the Exalted said,

﴿مَلْ جَزَاءُ الْاِحْسَنِ اِلَّا الْاِحْسَنُ﴾

﴿Is there any reward for good other than good?﴾

Allāh declares that in the Hereafter, all that is good and righteous is the only befitting reward for

those who do good deeds in this life,

﴿اِلَٰلَّذِيْنَ اٰمَنُوْا لَلْحَقُّ رَزَقًا﴾

﴿For those who have done good is best (reward) and even more.﴾ (10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allāh's favor and bounty, after all of these He says;

﴿فَيَأْتِي ۖ اِلَّا رِيكًا تُكَذِّبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

[1] Ahmad 3:141.

[2] Fath Al-Bāri 6:19.

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَمَمَتَانِ ﴿٦٤﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عِثَانِ فَصَاخَتَانِ ﴿٦٦﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرِيَّانٌ ﴿٦٨﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِمْ خَيْرٌ حِسَانٌ ﴿٧٠﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٧٢﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُنْكِيْنَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾ فَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَارَكَ أَنْتُمْ رَبُّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾﴾

﴿62. And below these two, there are two other Gardens.﴾

﴿63. Then which of the blessings of your Lord will you both deny?﴾

﴿64. Mudhāmmatān.﴾

﴿65. Then which of the blessings of your Lord will you both deny?﴾

﴿66. In them (both) will be two springs Naḍḍākhātān.﴾

﴿67. Then which of the blessings of your Lord will you both deny?﴾

﴿68. In them (both) will be fruits, and date palms and pomegranates.﴾

﴿69. Then which of the blessings of your Lord will you both deny?﴾

﴿70. Therein (Gardens) will be Khayrāt Ḥisān;﴾

﴿71. Then which of the blessings of your Lord will you both deny?﴾

﴿72. Ḥūr (beautiful, fair females) guarded in pavilions;﴾

﴿73. Then which of the blessings of your Lord will you both deny?﴾

﴿74. Whom never deflowered a human before nor Jinn.﴾

﴿75. Then which of the blessings of your Lord will you both deny?﴾

﴿76. Reclining on green Raḥraf and rich beautiful 'Abqariy.﴾

﴿77. Then which of the blessings of your Lord will you both deny?﴾

﴿78. Blessed be the Name of your Lord, Dhil-Jalāli wal-Ikrām.﴾

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'ān. Allāh said:

﴿وَمِنْ دُونِهِمَا جَنَّاتٌ ۝١٢﴾

﴿And below these two, there are two other Gardens.﴾

We previously mentioned the Ḥadīth stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (*Muqarribīn*) and the latter two are for those on the right (*Aṣḥāb Al-Yamīn*).^[1] Abu Mūsa commented, "There are two gardens made of gold for the *Muqarribīn* and two gardens made of silver for *Aṣḥāb Al-Yamīn*."

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allāh mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

﴿وَمِنْ دُونِهِمَا جَنَّاتٌ ۝١٢﴾

﴿And below these two, there are two other Gardens.﴾

And this is an obvious form of honoring the first two gardens over the latter two. Allāh described the former gardens:

﴿ذَرَأًا أُفُفًا ۝١٣﴾

﴿*With Afīnān*﴾, which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

﴿مُدْهَامَاتَانِ ۝١٤﴾

﴿*Mudhāmmatān*﴾, being dark, because of the intense irrigation. Ibn 'Abbās said, "*Mudhāmmatān* means, they have become dark green because of extensive water irrigation."^[2] Muḥammad bin Ka'b said:

﴿مُدْهَامَاتَانِ ۝١٤﴾

﴿*Mudhāmmatān*﴾ "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh,

[1] *Faḥ Al-Bārī* 8:491.

[2] *Ad-Durr Al-Manthūr* 7:715.

youthful and intermingling.

Allāh said about the former two gardens,

﴿فِيهَا عَيْنَانِ تَجْرِيَانِ﴾

﴿In them (both) will be two springs flowing (free)﴾,

while He said about the springs of the latter two gardens,

﴿فَسَاخَتَانِ﴾

﴿Naddākhatān﴾; 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "It means gushing. And the free flowing is stronger than gushing."^[1] Aḍ-Ḍaḥḥāk said that,

﴿فَسَاخَتَانِ﴾

﴿gushing forth﴾ means, they are full of water and constantly gushing.^[2] Allāh said about the former two gardens,

﴿فِيهَا مِنْ كُلِّ ثَمَرٍ ذَوَّانِ﴾

﴿In them (both) will be every kind of fruit in pairs﴾,

but He said about the latter two gardens,

﴿فِيهَا ثَمَرَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

﴿In them (both) will be fruits, and date palms and pomegranates.﴾

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

Allāh said about the latter two gardens, Allāh then said;

﴿فِيهَا خَيْرٌ حَسَّانِ﴾

﴿Therein will be Khayrāt Ḥisān;﴾ meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatādah. It was also said that *Khayrāt* is plural of *Khayrah* and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Ḥadīth from the Prophet ﷺ.^[3] There is another Ḥadīth saying that *Al-Ḥur Al-'Ayn* will sing,

[1] *Ad-Durr Al-Manthūr* 7:716.

[2] *Aṭ-Ṭabari* 23:357.

[3] *Aṭ-Ṭabari* 23:75.

«نَحْنُ الْخَيْرَاتُ الْحَسَنُ، خُلِقْنَا لِأَزْوَاجٍ كِرَامٍ»

«We are Al-Khayrāt Al-Ḥisān, we were created for honorable husbands.»^[1] Allāh said:

﴿حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ﴾

﴿Ḥūr (beautiful, fair females) guarded in pavilions;﴾

but He said about the first two gardens,

﴿فِيهِنَّ قَصِيرَاتٌ الْكَرْبِ﴾

﴿Wherein both will be Qāṣirāt Aṭ-Ṭarf,﴾

There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allāh's saying:

﴿فِي الْبُيُوتِ﴾

﴿in pavilions;﴾ Al-Bukhārī recorded that 'Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

«Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.»^[2]

In another narration the Prophet ﷺ said that this tent is thirty miles wide.^[3] Muslim recorded this Ḥadīth and in his narration, the Prophet ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

«Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them

[1] Aṭ-Ṭabarānī in Al-Awsaṭ 7:257.

[2] Faṭḥ Al-Bāri 8:491.

[3] Faṭḥ Al-Bāri 6:366.

all.^[1]

Allāh the Exalted said,

﴿لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ﴾

﴿Whom never were deflowered by a human before nor Jinn.﴾

We explained this meaning before. Allāh added in the description of the first group of the believers' wives,

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ۝ يَا أَيُّهَا النَّبِيُّ نَذِيرٌ لَّكَ إِنَّكَ إِذَا دُعِيتَ إِلَىٰ الْوَالِدَيْنِ وَالْأَقْرَبِينَ قُلْ أَطِيعُوا اللَّهَ وَالْطَّيِّبِينَ ۚ﴾

﴿they are like Yāqūt (rubies) and Marjān (pearls). Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿مُتَكِّينَ عَلَىٰ رَقَبٍ خَضِرٍ وَّعَبَقَرِي حَسَانٍ﴾

﴿Reclining on green Rafrāf and rich beautiful 'Abqariy.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Rafrāf means cushions."^[2] Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others also said that Rafrāf means cushions.^[3] Al-'Alā' bin Badr said: "The Rafrāf are arrayed hanging over the couches." Allāh's statement,

﴿وَعَبَقَرِي حَسَانٍ﴾

﴿and rich beautiful 'Abqariy.﴾

Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that 'Abqariy means rich carpets.^[4]

Allāh said,

﴿يَذَرِكُمْ اللَّهُ فِي الْمَقَالِيدِ ۚ وَالْإِكْرَامِ﴾

﴿Blessed be the Name of your Lord (Allāh) Dhil-Jalāl wal-Ikrām,﴾

Allāh states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. 'Abdullāh bin 'Abbās said that,

[1] Muslim 4:2182.

[2] Aṭ-Ṭabari 23:83.

[3] Aṭ-Ṭabari 23:84.

[4] Aṭ-Ṭabari 23:85.

﴿ذِي الْمَلَالِ وَالْإِكْرَامِ﴾

«*Dhil-Jalāl wal-Ikrām*» means, the Owner of greatness and pride.^[1] In a *Ḥadīth*, the Prophet ﷺ said,

«إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ
الْغَالِي فِيهِ، وَلَا الْجَانِي عَنْهُ»

«*Verily, among the acts of venerating Allāh, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'ān who avoids extremism and laziness with it.*»^[2]

Imām Aḥmad recorded that Rabī'ah bin 'Āmir said that he heard the Messenger of Allāh ﷺ say,

«أَلِظُوا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

«*Persist (in invoking Allāh) with, "Yā Dhal-Jalāl wal-Ikrām (O Owner of greatness and honor).*»^[3]

An-Nasā'ī also collected this *Ḥadīth*.^[4] Muslim and the Four *Sunan* compilers recorded that 'Ā'ishah said, "When the Messenger of Allāh ﷺ would (say the) *Salām* (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

«*O Allāh! You are As-Salām, and peace comes from You. Blessed be You Yā Dhal-Jalāl wal-Ikrām.*»^[5]

This is the end of the *Tafsīr* of *Sūrat Ar-Rahmān*, all praise is due to Allāh and all favors come from Him.

[1] Aṭ-Ṭabari 23:86.

[2] Abu Dāwud 5:174.

[3] Aḥmad 4:177.

[4] An-Nasā'ī in *Al-Kubrā* 6:479.

[5] Muslim 414, Abu Dāwud 2:179, *Tuḥfat Al-Aḥwadhī* 2:192 and An-Nasā'ī 3:69 and Ibn Mājah 1:298.