

The Good End for Those with Taqwa

Allah said,

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ)

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.), unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allah said,

(فِي مَقْعَدٍ صِدْقٍ)

(In a seat of truth,) in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

(عِنْدَ مَلِكٍ مُّقْتَدِرٍ)

(near the Muqtadir King.) meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for. Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet said,

«الْمُقْسِطُونَ عِنْدَ اللَّهِ عَلَى مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَّوْا»

(Verily, the just will be with Allah on podiums of light, to the right of Ar-Rahman, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.) Muslim and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir of Surah Iqtarabat (Al-Qamar). All praise and thanks are due to Allah, and success and immunity from error come from Him.

The Tafsir of Surat Ar-Rahman

(Chapter - 55)

Which was revealed in Makkah

The Introduction to Surat Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said)to Ibn Mas`ud(: "How is this recited: "Ma'in Ghayri Yasin or Asin" He asked him, "Are you that proficient in reciting the whole Qur'an" He replied, "I recite the Mufassal section in one Pak`ah." So he said, "Woe to you! Do you recite

the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two Surahs from the beginning of the Mufassal section (in one Rak`ah)." And Ibn Mas`ud considered Surat Ar-Rahman to be the beginning of the Mufassal section. Abu `Isa At-Tirmidhi recorded that Jabir said, "The Messenger of Allah went to his Companions and recited Surat Ar-Rahman from beginning to end for them, but they did not say anything. The Prophet said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ
مَرْدُودًا مِنْكُمْ، كُنْتُ كَلِّمًا أُتَيْتُ عَلَى قَوْلِهِ:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ)

قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكْذِبُ فَلكَ
الْحَمْدُ»

(I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah'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 Hadith is Gharib." Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith. Abu Ja`far Ibn Jarir recorded that `Abdullah bin `Umar said that the Messenger of Allah recited Surat Ar-Rahman, 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 Allah's Messenger" He said,

«مَا أُتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ)

إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبَّنَا نُكْذِبُ»

(Whenever I recited the statement of Allah 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.")" Al-Hafiz Al-Bazzar also collected this Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ
الْبَيَانَ - الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ - وَالنَّجْمُ
وَالشَّجَرُ يَسْجُدَانِ - وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ
الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقِيمُوا
الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ - وَالْأَرْضَ
وَضَعَهَا لِلْأَنَامِ - فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ
- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ - فَبِأَيِّ آيَاتِ
رَبِّكُمَا تُكَذِّبَانِ)

(1. Ar-Rahman!) (2. He has taught the Qur'an.) (3. He created man.) (4. He taught him Al-Bayan.) (5. The sun and the moon (run) on fixed courses.) (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'am.) (11. Therein are fruits, date palms producing Akmam.) (12. And also corn, with (its) `Asf, and Rayhan.) (13. Then which of the blessings of your Lord will you both deny)

Ar-Rahman revealed and taught the Qur'an

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

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ
الْبَيَانَ)

(Ar-Rahman! He has taught the Qur'an. He created man. He taught him Al-Bayan.) Al-Hasan said: "Eloquent speech." This refers to Allah teaching the Qur'an, 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 Allah's Signs: the Sun, the Moon, the Sky and the Earth

Allah said,

(الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ)

(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),

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ 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), Allah said,

(وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ)

(And the Najm and the trees prostrating.) Ibn Jarir commented, "Scholars of Tafsir disagreed over the meaning of Allah's statement, 'And the Najm.' They agreed, however, that the trees mentioned here are those that stand on trunks." Ali bin Abi Talhah reported that Ibn `Abbas said, "An-Najm refers to the plants that lay on the ground." Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri. This is what Ibn Jarir preferred, may Allah have mercy upon him. Mujahid said, "An-Najm (the star); the one that is in the sky." Al-Hasan and Qatadah said similarly. This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ 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 Allah.)(22:18) Allah's statement,

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ)

(And the heaven He has raised high, and He has set up the balance.) meaning the justice, as He said in another Ayah,

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا 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) Allah 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. Allah'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 الْمُسْتَقِيمِ)

(And weigh with the true and straight balance.)(26:182) Allah said,

(وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ)

(And the earth He has put down (laid) for Al-Ana'm.) Allah 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 `Abbas, Mujahid, Qatadah and Ibn Zayd said that Al-An'am means the creatures.

(فِيهَا فَكِهَةٌ)

(Therein are fruits,) of various colors, taste and scent,

(وَالنَّخْلُ ذَاتُ الْأَكْمَامِ)

(and date palms producing Akmam.) Allah mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn `Abbas said said Al-Akmam, means sheathed fruit stalks. Smilar was said by more than one of the scholars of Tafsir, 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. Allah said,

(وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ)

(And also corn, with (its) `Asf, and Rayhan.) `Ali bin Abi Talhah said that Ibn `Abbas said that in,

(وَالْحَبُّ ذُو الْعَصْفِ)

(And also corn, with (its) `Asf), `Asf means straw." Al-`Awfi reported from Ibn `Abbas, " `Asf is green leaves cut from the stem, so it is called `Asf when it dries out." Similarly, Qatadah, Ad-Dahhak and Abu Malik said that `Asf means straw. Ibn `Abbas, Mujahid and others said that Rayhan means leaves, while Al-Hasan said that it means sweet-scented plants. `Ali bin Abi Talhah reported that Ibn `Abbas said that Rayhan means green leaves. The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and Rayhan are the leaves that grow on the stems.

Mankind is surrounded by Allah's Favors

Allah said,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny" Mujahid 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 Allah! None of Your favors do we deny. All praise is due to You." Ibn `Abbas used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."

(خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ
الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ فَبِأَيِّ
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ - بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ -
 فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ - يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ
 وَالْمَرْجَانُ - فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ - وَلَهُ
 الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَمِ - فَيَأْتِيَّ
 ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ -

(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 Maraja 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) (22. Out of them both come out pearls and Al-Marjan.) (23. Then which of the blessings of your Lord will you both deny) (24. And His are Al-Jawar Al-Munsha'at, in the seas like A` lam.) (25. Then which of the blessings of your Lord will you both deny)

The Creation of Humans and Jinns

Allah 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 Ad-Dahhak from Ibn `Abbas. It was also said by `Ikrimah, Mujahid, Al-Hasan and Ibn Zayd. Al-`Awfi reported from Ibn `Abbas, "From the best part of the fire, from its smokeless flame." Imam Ahmad recorded that `A'ishah said that Allah's Messenger said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ
 مَرَجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinns from a smokeless flame of fire, and `Adam from what was described to you.) Muslim also collected this Hadith. Allah's statement:

(فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ)

(Then which of the blessings of your Lord will you both deny) was explained above

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

Allah said,

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ)

((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. Allah said in another Ayah,

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ 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. Allah said in another Ayah,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكَيْلًا)

(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 آءَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

Allah created Different Types of Water

Allah said,

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ)

(He has Maraja the two seas), or let them loose, according to Ibn ` Abbas. Allah's statement,

(يَلْتَقِيَانِ)

(meeting together.) Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them." The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surat Al-Furqan when explaining Allah's statement;

(وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا
مَّحْجُورًا)

(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) Allah said,

(بَيْنَهُمَا بَرْزَخٌ لَّا 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. Allah said,

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearls and Al-Marjan.) pearls are well-known. As for Marjan they say it means small pearls. Mujahid, Qatadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from `Ali. It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf. Ibn Abi Hatim recorded from Ibn `Abbas who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls." Its chain of narrators is Sahih. Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Allah said,

(وَلَهُ الْجَوَارِ الْمُنشَآتُ)

(And His are Al-Jawar Al-Munsha'at), meaning the ships that float,

(فِي الْبَحْرِ)

(in the seas), Mujahid said, "Whatever ship hoists a sail, it is from Munsha'at, if it does not hoist a sail, it is not from the Munsha'at." Qatadah said, "Al-Munsha'at means created." Others said that it is Al-Munshi'at meaning, "launched."

(كَآلِ ءَعْلَمٍ)

(like A` lam.) 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,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو
الْجَلَلِ وَالْإِكْرَامِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ
فِي شَأْنٍ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(26. Whatsoever is on it (the earth) will perish.) (27. And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.) (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)

Allah is the Ever Living, Free of all Need

Allah states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allah wills. Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatadah said, "First, Allah 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,

(وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ)

(And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.)" This Ayah is similar to Allah's statement,

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.)(28:88) In this Ayah, Allah describes His Noble Face as being Dhul-Jalal wal-Ikram, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,

(وَأَصْبِرْ نَفْسَكَ 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 نَطْعِمُكُمْ لَوَجْهِ اللَّهِ)

(We feed you seeking Allah's Face only.)(76:9) Ibn `Abbas commented on the meaning of Dhul-Jalal wal-Ikram, by saying, "Owner of greatness and pride." After Allah stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, Dhul-Jalal wal-Ikram, will judge them by His fair judgement, He said,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Allah said,

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ 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 Ayah, Allah 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 Mujahid, from `Ubayd bin `Umayr,

(كُلَّ 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."

(سَنَقْرُعُ لَكُمْ أَيُّهَا الثَّقَلَانِ فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ فَبِأَيِّ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(31. We shall attend to you, O Thaqalan!) (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 Allah)!) (34. Then which of the blessings of your Lord will you both deny) (35. There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) (36. Then which of the blessings of your Lord will you both deny) ur Lord will you both deny)

A Warning for Humans and Jinn

Ibn Jurayj said that the Ayah,

(سَنَقْرُعُ لَكُمْ)

(We shall attend to you,) means, 'We shall judge you,' while Al-Bukhari said that it means, "We shall recompense you. Surely, nothing will busy Allah from attending to anything else." 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. Allah's saying;

(أَيُّهَا الثَّقَلَانِ)

(O you Thaqalan!) refers to the humans and the Jinns, as in the Hadith;

«يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ»

(Everyone will be able to hear it, except the Thaqalayn.) In another narration that explains it, the Prophet said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

(...except mankind and the Jinns.) Allah said,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny), then,

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا
مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ
إِلَّا بِسُلْطَنِ)

(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 Allah!) meaning, `you will never be able to escape Allah'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 بِسُلْطَنِ)

(except with authority) meaning, except with the commandment from Allah,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(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),

(وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا

أَغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(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 Allah. 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) Allah's statement,

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا
تَنْتَصِرَانِ)

(There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) `Ali bin Abi Talhah reported from Ibn `Abbas that Shuwaz is the flame of fire. Abu Salih said, "It is the flame above the fire below the smoke." Ad-Dahhak said,

(شُوَاظٌ مِّن نَّارٍ)

(Shuwaz of fire) "A flood of fire." Allah said;

(وَنُحَاسٌ)

(and Nuhas) `Ali bin Abi Talhah reported from Ibn `Abbas; "The smoke of the fire." Similar was reported from Abu Salih, Sa`id bin Jubayr and Abu Snan. Ibn Jarir said that the Arabs used to call the smoke of the fire, Nuhas and Nihas. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is Nuhas. Mujahid said, "Molten brass poured over their heads." Qatadah held the same view. Ad-Dahhak said, "Nuhas is liquid copper." The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of 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.' Allah's statement,

فَلَا تَنْتَصِرَانِ فَيَأِيءُ إِلَيْكُمَا رَبُّكُمَا تُكذِّبَانِ)

(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 وَرْدَةً كَالدِّهَانِ فَيَأِيءُ
إِلَيْكُمَا رَبُّكُمَا تُكذِّبَانِ)

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ - فَبِأَيِّ
 ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ - يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ
 فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ - فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
 تُكَذِّبَانِ - هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -
 يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ - فَبِأَيِّ ءَالَآءِ
 رَبِّكُمَا تُكَذِّبَانِ -

(37. Then when the heaven is rent asunder, and it becomes Wardah like Dihan.) (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 Hamim An!) (45. Then which of the blessings of your Lord will you both deny)

The Horrors of the Day of Resurrection

Allah said,

(فَإِذَا انشَقَّتِ السَّمَاءُ)

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

(وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ)

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

(وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمِّ وَنُزِّلَ الْمَلَائِكَةُ
 تَنْزِيلًا)

(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 - وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ)

(When the heaven is split asunder, and listens to and obeys its Lord -- and it must do so.)(84:1-2) Allah's statement,

(فَكَانَتْ وَرْدَةً كَالدِّهَانِ)

(and it becomes Wardah like Dihan.) 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." Mujahid said

(كَالدِّهَانِ)

(like Dihan), "Like the colors of dyes." Allah said;

(فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ)

(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 يَنْطِقُونَ - وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ)

(That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.)(77:35-36) This is the case at the time, then all the creatures will be questioned about their deeds. Allah said;

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)(15:92-93) Qatadah 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." Allah the Exalted said,

(يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ)

(The criminals will be known by their marks,) i.e., by special marks that distinguish them. Al-Hasan and Qatadah said, "They will be known by their dark faces and their blue eyes." 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. Allah said,

(فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ)

(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 ` Abbas 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." Allah said,

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ)

(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 بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) meaning, they will sometimes be punished with fire and they will sometimes be given Hamim which is a drink like molten copper tearing their intestines and internal organs,

(إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ 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 Hamim, then they will be burned in the Fire.)(40:71-72) Allah said

(ءَانَ)

(An) meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn ` Abbas said;

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) "That has reached the ultimate temperature and boiling fiercely." Similar was said by Mujahid, Sa` id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi. Qatadah also commented, "Its boiling started when Allah created the heavens and the earth!" Muhammad bin Ka` b Al-Qurazi 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 Allah's statement,

(فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(In the Hamim, then they will be burned in the Fire.)(40:72) And Al-Hamim Al-An means hot." There is another report from Al-Qurazi;

(حَمِيمٍ ءَانَ)

(Hamim An) that it means "prepared. " This is also the view of Ibn Zayd. And saying that it means "prepared" does not contradict the first report from Al-Qurazi which says that it means hot, for Allah said:

(تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ)

(They will be given to drink from a spring, Aniyah.) (88:5) which means severe unbearable heat, and His saying;

(غَيْرَ نَظْرِينَ إِنَّهُ)

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

(حَمِيمٍ ءَانَ)

(Hamim An.) Hamim, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had Taqwa, is from Allah's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

(فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ فَبِأَيِّ ءَالَءِ رَبِّكُمَا
تُكَذِّبَانِ ذَوَاتًا أَفْنَانٍ فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ
فِيهِمَا عَيْنَانِ تَجْرِيَانِ فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ فَبِأَيِّ ءَالَءِ رَبِّكُمَا
تُكَذِّبَانِ

(46. But for him who fears the standing before his Lord, there will be two Gardens.) (47. Then which of the blessings of your Lord will you both deny) (48. With Afnan.) (49. Then which of the blessings of your Lord will you both deny) (50. In them (both) will be two springs flowing (free).) (51. 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 Taqwa in Paradise

Allah the Exalted said,

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ)

(But for him who fears the standing before his Lord,) on the Day of Resurrection,

(وَنَهَى النَّفْسَ عَنِ الْهَوَى)

(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-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«جَنَّاتٍ مِنْ فِضَّةٍ آنِيَهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ آنِيَهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ»

(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.) The Group, with the exception of Abu Dawud, collected this via the Hadith of `Abdul-`Aziz. This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He says;

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قِيَّاتٍ رِيبًا رِيبًا
نُكْدَبَانَ)

(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,

(ذَوَاتَا أَفْنَانٍ)

(With Afnan.) their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) `Ata' Al-Khurasani and several others said that Afnan 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,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Al-Hasan Al-Basri said that one of these springs is called Tasnim, and the other called As-Salsabil. `Atiyah 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. Allah's statement,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ 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 heard and no heart has ever imagined,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Ibrahim bin Al-Hakam bin Aban said that his father narrated from `Ikrimah that Ibn `Abbas said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the color-cynth." Ibn `Abbas 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.

(مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانَ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ قَصِيرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ)

(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) (56. Wherein both will be Qasirat At-Tarf, 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 Yaqut and Marjan.) (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) Allah said,

(مُتَّكِنِينَ)

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

(عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(upon the couches lined with Istabraq,) which is thick silk brocade, according to `Ikrimah, Ad-Dahhak and Qatadah. Abu `Imran 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 Ishaq narrated that Hubayrah bin Yarim said that `Abdullah bin Mas`ud said, "This is their interior, so what about it if you see their exterior" Allah said,

(وَجَنَى الْجَنَّتَيْنِ دَانَ)

(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,

(قُطُوفُهَا دَانِيَةٌ)

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

(وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ فُطُوفُهَا تَذَلِيلًا)

(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 آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said,

(فِيهِنَّ)

(Wherein will be), meaning on these couches or beds,

(قَصِيرَاتُ الطَّرْفِ)

(Qasirat At-Tarf) 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 `Abbas, Qatadah, `Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, "By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you." Allah said,

(لَمْ يَطْمِئُنَّ 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. Artat bin Al-Mundhir said, "Damrah bin Habib 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." Allah's statement,

(لَمْ يَطْمِئُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ)

(whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed:

(كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ)

(they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, "They are as pure as rubies and white as Marjan." So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Srin said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ
لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى (أَضْوَاءِ) كَوْكَبِ
دُرِّي فِي السَّمَاءِ، لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ
اِثْنَتَانِ، يُرَى مَخُّ سَوْقَيْهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا
فِي الْجَنَّةِ أَغْزَبُ»

(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.) This Hadith was recorded in the Two Sahihs. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا
وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ
يَعْنِي سَوْطُهُ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا،
وَلَوْ أَطَّلَعَتْ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى
الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا
بَيْنَهُمَا، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا
وَمَا فِيهَا»

(A morning or an evening journey in Allah'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 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.) Al-Bukhari also collected a similar narration. Allah the Exalted said,

(هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ)

(Is there any reward for good other than good) Allah 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,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(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 Allah's favor and bounty, after all of these He says;

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(وَمِن دُونِهِمَا جَنَّتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
 مُدْهَمَمَتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا عَيْنَانِ
 نَضَّاخَتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا فَكِّهَةٌ
 وَنَخْلٌ وَرُمَّانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ
 خَيْرَاتٌ حِسَانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ حُورٌ
 مَّقْصُورَاتٌ فِي الْخِيَامِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ
 لَمْ يَطْمِئِنَّ أَنْفٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ ءَالَآءِ
 رَبِّكُمَا تُكَذِّبَانِ مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ
 وَعَبَقَرٍ حِسَانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ تَبْرَكَ
 اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ)

(62. And below these two, there are two other Gardens.) (63. Then which of the blessings of your Lord will you both deny) (64. Mudhammatan.) (65. Then which of the blessings of your Lord will you both deny) (66. In them (both) will be two springs Naddakhatan.) (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 Khayrat Hisan;) (71. Then which of the blessings of your Lord will you both deny) (72. Hur (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 Rafraf 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, Dhill-Jalali wal-Ikram.)

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.

Allah said:

(وَمِنْ دُونِهِمَا جَنَّتَانِ)

(And below these two, there are two other Gardens.) We previously mentioned the Hadith 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 (Muqarribin) and the latter two are for those on the right (Ashab Al-Yamin). Abu Musa commented, "There are two gardens made of gold for the Muqarribin and two gardens made of silver for Ashab Al-Yamin." There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

(وَمِنْ دُونِهِمَا جَنَّتَانِ)

(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. Allah described the former gardens:

(ذَوَاتَا أَفْنَانٍ)

(With Afnan), which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

(مُدْهَامَّتَانِ)

(Mudhammatan), being dark, because of the intense irrigation. Ibn `Abbas said, "Mudhammatan means, they have become dark green because of extensive water irrigation." Muhammad bin Ka`b said:

(مُدْهَامَّتَانِ)

(Mudhammatan) "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ)

(In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens,

(نَضَّاخَتَانِ)

(Naddakhatan); `Ali bin Abi Talhah reported from Ibn `Abbas: "It means gushing. And the free flowing is stronger than gushing." Ad-Dahhak said that,

(نَضَّاخَتَانِ)

(gushing forth) means, they are full of water and constantly gushing. Allah said about the former two gardens,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ)

(In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens,

(فِيهِمَا فَاكِهَةٌ 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. Allah said about the latter two gardens, Allah then said;

(فِيهِنَّ خَيْرَاتٌ حِسَانٌ)

(Therein will be Khayrat Hisan;) meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah. It was also said that Khayrat 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 Hadith from the Prophet . There is another Hadith saying that Al-Hur Al-`Ayn will sing,

«نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجِ كِرَامٍ»

("We are Al-Khayrat Al-Hisan, we were created for honorable husbands.") Allah said:

(حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ)

(Hur (beautiful, fair females) guarded in pavilions;) but He said about the first two gardens,

(فِيهِنَّ قَصِيرَاتُ الطَّرْفِ)

(Wherein both will be Qasirat At-Tarf,) 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 Allah's saying:

(فِي الْخِيَامِ)

(in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مَيْلًا، 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.) In another narration the Prophet said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مَيْلًا، 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 all.) Allah the Exalted said,

(لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(Whom never were deflowered by a human before nor Jinn.) We explained this meaning before. Allah added in the description of the first group of the believers' wives,

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكَذِّبَانِ)

(they are like Yaqut (rubies) and Marjan (pearls). Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ)

(Reclining on green Rafter and rich beautiful `Abqariy.) `Ali bin Abi Talhah reported from Ibn `Abbas: "Rafter means cushions." Mujahid, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that Rafter means cushions. Al-`Ala' bin Badr said: "The Rafter are arrayed hanging over the couches." Allah's statement,

(وَعَبْقَرِيٍّ حِسَانٍ)

(and rich beautiful `Abqariy.) Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi said that `Abqariy means rich carpets. Allah said,

(تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلْلِ وَالْإِكْرَامِ)

(Blessed be the Name of your Lord (Allah) Dhill-Jalal wal-Ikram,) Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. `Abdullah bin `Abbas said that,

(ذِي الْجَلْلِ وَالْإِكْرَامِ)

(Dhill-Jalal wal-Ikram) means, the Owner of greatness and pride. In a Hadith, the Prophet said,

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

(Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it." Imam Ahmad recorded that Rabi` ah bin `Amir said that he heard the Messenger of Allah say,

«الْظُّوَا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

(Persist (in invoking Allah) with, "Ya Dhal-Jalal wal-Ikram (O Owner of greatness and honor).") An-Nasa'i also collected this Hadith. Muslim and the Four Sunan compilers recorded that `A'ishah said, "When the Messenger of Allah would (say the) Salam (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 Allah! You are As-Salam, and peace comes from You. Blessed be You Ya Dhal-Jalal wal-Ikram.)" This is the end of the Tafsir of Surat Ar-Rahman, all praise is due to Allah and all favors come from Him.

The Tafsir of Surat Al-Waqi` ah

(Chapter - 56)

Which was revealed in Makkah

The Virtues of Surat Al-Waqi` ah

Abu Ishaq reported from `Ikrimah from Ibn `Abbas that Abu Bakr said, "O Allah's Messenger! You are becoming gray" The Messenger replied,

«شَيَّبَنِي هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ
يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

(Hud (chapter 11), Al-Waqi` ah (56), Al-Mursalat (77), `Amma Yatasa'alun (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.) At-Tirmidhi collected this Hadith and said, "Hasan Gharib."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(إِذَا وَقَعَتِ الْوَاقِعَةُ- لَيْسَ لِقَوِّعَتِهَا كَاذِبَةٌ-
خَافِضَةٌ رَّافِعَةٌ- إِذَا رُجَّتِ الْأَرْضُ رَجًا- وَبُسَّتِ
الْجِبَالُ بَسًّا- فَكَانَتْ هَبَاءً مُنْبَثًّا- وَكُنْتُمْ أَزْوَاجًا
ثَلَاثَةً- فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ-