SURAH AR-RAHMAN
(Chapter 55)

A Detailed Analysis
Researched & compiled from various tafseer sources of Sunni Islamic Scholars
by
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son of the late
Shaikh Al-Hafiz Al-Qari Muhammad Abdul Qadir (Rahimahullah)
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Dedicated to:

Our Beloved
PROPHET MUHAMMAD
(Sallallahu Alayhi Wasallam)
and his family

سُبْحَانَكَ لََ عِلْمَ لََنَا إِلَََ مَا عَلََمْتَنَا
ۖ إِنََكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

Exalted are You (O Allah)
Of knowledge we have none except what You have taught us.
Indeed, it is You who is the Knowing, the Wise.
(Surah Al-Baqarah: Verse 32)

In memory of my late parents
and all those who have been transferred to the
Mercy and Kindness of their Most Merciful Rabb
A TRIBUTE TO MY BELOVED FATHER AND USTADH (TUTOR):

SHAIKH AL-HAFIZ AL-QARI MUHAMMAD ABDUL QADIR (Rahimahullah) was one of the oldest living Islamic Scholars (Aalim) in South Africa who passed away on Saturday 30 Rabi-ul-Akhir 1419 (23 August 1998) at his residence in Durban, Kwa-Zulu Natal, South Africa at the age of 94 years (97 years according to the Islamic Lunar Calendar).

He was born in Durban, South Africa, on 20 April 1904, and lost his parents at an early age. Being orphaned at such an early age, he was fortunate to have found care at the Soofie Sahib Centre at Riverside in Durban, under the care and guardianship of Dada Jaan, the elder son of the great Islamic Reformer, As-Sayyid Soofie Sahib (Rahmatullahi Alayhi). At an early age he had shown great keenness in Islamic education and he was thus encouraged to pursue higher Islamic education. In the early days of Islam in South Africa, the Soofie Sahib Centre at Riverside in Durban was the hub of all Islamic activities.

At the tender age of 15 years, he had completed the study of such great Persian works like the Gulistaan, Bustaan and Kareema, that was then regarded as prerequisites for higher Islamic Studies in India. Because of this and other academic achievements, he was sponsored by the generous people of Durban in South Africa, to further his studies at the Darul Ulooms in India. In 1919 he left the shores of South Africa via ship to India. He first studied at Madrasah Mazaahirul Uloom, in Saharanpur, UP (India) and thereafter at the famous Madrasah Ameeniyah in Delhi under the Grand Mufti of India at that time, i.e. Shaikh-ul-Islam Mufti Kifaayatullah (Rahimahullah). Having completed most of his early studies at these two institutions, he was advised to carry out his final stage of the ‘Aalim Course’ in 1928 at the Darul Uloom in Daabhel, Surat, where great luminaries and doyens of Islamic scholarship had moved over to from Deoband. He graduated there in 1930.

Amongst his tutors (Asaatidhah) were intellectual giants such as Allamah Anwar Shah Kashmiri (Rahmatullahi Alayhi), Shaikh Shabbeer Ahmad Usmani (Rahmatullahi Alayhi) and Shaikh Mufti Azizur Rahman (Rahmatullahi Alayhi). Amongst his study companions were: Shaikh-ul-Hadith Muhammad Zakariyya and Shaikh Yusuf Binnori. May Allah shower his choicest mercy upon them!

During his period of study in India, he learnt many languages. Amongst the languages he knew well and was very conversant with were: Arabic, Urdu, Persian, Gujerati and Hindi.

After his graduation, he returned to South Africa in 1931 and took on his first assignment in Stanger, South Africa as Imam and Teacher (Ustaadh). A year later, he then moved to Verulam, South Africa where he was also an Imam and Teacher. He moved to Durban in South Africa in 1943 holding the post of Principal firstly at Madrasah Shawkatul Islam in Essendene Road, Sydenham; and thereafter at Madrasah Mazaahirul Uloom in Villa Road, Sydenham.

In the early fifties up to mid seventies, for twenty-five years, he was Imam of the well-known Muhammadiyyah Masjid, Sparks Road, Sydenham, Durban in South Africa. He even laid the foundation stone of this Musjid and also named it. During this period, he enrolled himself at the world-famous Al-Azhar University in Cairo, Egypt, at his own cost. There he successfully achieved the highest diploma in Arabic from the Kulliyatul Lughah (Dept of Arabic Language) – equivalent to a Ph.D. degree.
He then finally relocated to a greatly Indian suburb of Chatsworth in South Africa and was the Imam of Masjid An-Noor in Unit Seven for seven years, serving the poorer Muslim Community there.

He was one of the founding members of the Jamiatul Ulama of Natal (now known as Jamiat KZN) in South Africa. During the last part of his life, he was in great demand as Guest Imam in various Masajid around Durban, Johannesburg and Cape Town.

He passed away and was transferred to his Most Merciful Rabb on Saturday 30 Rabi-ul-Akhir 1419 (23 August 1998). Amongst his mourners were hundreds of his students and members of the Muslim Community whom he had served for many years. They all had expressed the same great joy to be either taught by him and/or their marriages officiated by him. They all had expressed great sorrow to be present at his funeral which was admitted as one of the largest crowds ever witnessed in Durban, South Africa. After the funeral prayers at the Grey Street Jumu’ah Masjid in Durban, he was put to rest at the nearby Flower Road Muslim Cemetery in Clairwood, South Africa. He had then left behind 6 sons and four daughters, and a host of grandchildren.

May Allah shower His choicest Mercy on him, pardon him with great forgiveness and make his eternal abode in Jannatul Firdaus. Ameen!

Requesting your duas!

Abdul Haq Abdul Kadir
c/o REFLECTIONS Quarterly e-Newsletter
Website: www.ummahreflections.co.za
(PDF format of this booklet on my web site – download, print and distribute it for free).

01 Shawwal 1440
05 June 2019
THE NOBLE QURAN’S CORE MESSAGE

All Praise is due to Allah (Subhaanahu Wa Ta’ala – Glorified be He, the Exalted) and peace and blessings of Allah be upon His beloved Messenger Muhammad, his family and all his companions. Ameen!

In essence, the core message of the Quran is emphasis on the fact that we were not created in vain, and that we will be held responsible for our conduct on this earth. Allah indicates that He created the human being to be His trustee on earth. This is actually an honour given by Allah to human beings, the dignity to be the trustee of Allah even though He doesn’t need our worship and our obedience. It is to our own benefit.

The core message of the Quran also emphasizes that ultimate guidance is that which come from the Creator Himself, because Allah has the ultimate wisdom, power, and knowledge. Allah alone is the ultimate authority and should be obeyed willingly, an obedience that is based not just on fear or reward but for the love of Allah. One should always turn to the Quran for guidance. The Quran generally gives broader guidance in most aspects within concepts - with some details therein - to conduct our lives according to the will of Allah. The Quran also indicates that since a human being is a free agent, one can choose to obey or disobey Allah, to believe or reject faith in Him. This kind of privilege comes with great responsibility that goes with it because ultimately, we have to return to Allah. There will be resurrection. There will be life after death in which people would be rewarded or punished, according to their conduct in this world.

All prophets and messengers of Allah have taught this exact same core message as taught by the Noble Quran.

WHAT IS TAFSEER-UL-QURAN?

Tafseer is to know what Allah intended when He, the Almighty, spoke the words of the Qur’an.

The style in which this tafseer is presented is as follows:
Firstly, to explore the meanings according to Allah’s final messenger, and then according to the earliest interpreters of the Qur’an, such as Abdullah ibn Abbas (RA), al-Baydawi (ra), al-Qurtubi (ra) and al-Tabari (ra) etc.
Secondly, to reflect on the different shades of these meanings; and then
Finally, to learn the lessons based on these meanings.

There is a difference between understanding and contemplating. One cannot contemplate on something when its proper meaning is not completely understood. A common phenomenon in modern times is for individuals to contemplate and to derive lessons from the verses of the Qur’an before first seeking out the correct understanding of the verses. Though the lesson derived in itself may be sound, what is most proper is to derive its lessons based on the actual meaning of the verse, having first established what they really mean.
THE IMPORTANCE OF TAFSEER

The comparison of a person with knowledge of tafseer and the one who does not - is like the example of a group getting a letter from their king in the darkness of the night without a lamp to read it. The one who knows tafsir is like the one who brings the lamp and reads for them the letter from their king. Indeed, mastering the tafsir of any Surah gives a greater pleasure and understanding to the Qur'an. There are various different categories within the Science of Tafseer which includes Grammar and Fiqh. Tafseer has levels and the very basic level of tafseer is that which the person who understands Arabic can extract. This level of tafsir is the basic understanding of the Qur'an as Allah intended for it to be understood and to the audience it was revealed. This is the basic level that most of us strive for when we read translation.

But then there is a higher level of tafseer in which scholars of History, Grammar, Fiqh and Lexicography look at an ayah and ask questions such as why? What? When? They ask questions such as how adding the “Huwa” to the first ayah of Surah Ikhlas adds a new dimension to the meaning of the ayah, why is “Ahad” different from “Waahi’d”? This level of Tafsir can’t simply be achieved by learning Arabic Grammar.

Additionally, the study of the Tafsir of an ayah brings in other verses of the Qur'an and Ahadith of our beloved Prophet Muhammed (SAW). We can never understand the Qur'an fully without having a grasp of these other verses of Qur'an and the Ahadith of the Prophet (SAW). Linguistic analysis on the other hand will only get you so far, and the Qur'an and Sunnah overrule linguistic analysis if it contradicts Qur'an and authentic Ahadith.

As an example, in Surah Yaseen, why does Allah refer to Himself in the plural? This requires an understanding of Theology not just Grammar. It is a grave error for a person to think that they can open up the Qur'an and interpret it in the manner of a Mufassir (a scholar specializing in Tafseer). Why? Because you are claiming to interpret the Speech of Allah (Kalaamullah) without the knowledge of how to interpret it. As an example, you cannot interpret a book of any field of Specialty even if you knew how to read it in English. Can you explain neurosurgery to people even though you read the book on it? This is a fundamental problem in our times. Until you are qualified to master the 15 sciences of tafsir, you can’t take it even to the basic level. Additionally, if you don’t know Arabic you are basically walking on someone else’s crutches, whether that be Abdullah Yusuf Ali, Muhammad Muhsin Khan or whoever else that has translated the Qur'an you are reading. It is thus very important to know your limits. Abu Bakr As-Siddique (RA) would say, “which shade will give me shade, and which earth will allow me to walk on it, if I speak about the book of Allah in a manner that I do not know”. Therefore, be very careful about reading the Qur'an and becoming an instantaneous Mufassir via Sheikh Google or Imam Wikipedia. We see such people today finding exotic meanings and interpretations from the Qur'an and this has become very problematic.

In this detailed analysis, I have referenced many books of tafseer of Sunni Muslim Scholars in English, Urdu and Arabic. Please see references at the end of this booklet.

INTRODUCTION TO SURAH AR-RAHMAN

It is the only chapter (Surah) in the Noble Qur'an that begins with one of the ninety-nine Names of Allah. It is also the only one in which Allah directly addresses jinn,
sentient beings created from fire. This occurs through a verse that is repeated thirty-one (31) times throughout this Surah: “Then (O jinn and mankind), which of the favours of your Lord do you both deny?”

After carefully study of this Chapter 55 of Al-Qur’an Al-Kareem, we notice that there are five distinct areas that exemplify Allah’s Mercy, i.e design and balance, wonders in creation, the end of the world, Hell and Paradise. Great focus is given to the glory of Allah’s design of the living and the non-living and the wonders of the universe. The parts of the chapter that examine the end of the world and hell are brief but nonetheless convey a clear and strong message. The theme of Paradise gathers much attention and is noted as a hallmark of this Surah or Chapter.

The first four verses describe Allah’s creation of man, the knowledge of the Qur’an instilled upon man, and the skill of communication endowed to man. The imagery then starts with elements of Allah’s design on earth, such as fruit, corn and plants. A few examples of the Perfect Balance of the universe follow – the synchronization of the cycles of the sun and moon and the movements of the stars and trees. Allah created perfect order in the universe for all of his creatures to follow and abide by it.

The next set of verses focus on various wonders of the world that exemplify the Glory of Allah. Such wonders include the locations of the sunrise and sunset, the natural separation between salt water and fresh water, and the production of pearl and coral. There is great emphasis on Allah’s ownership over all of these phenomena. Verse 24 reminds us that even manmade devices like ships essentially belong to the Almighty Allah.

Following the descriptions of Allah’s creation are images of the Last Day, in which everything on earth will come to an end; all that remains will be the Face (Wajh) of the Lord. Verses 29 and 33 demonstrate jinn and man’s complete dependence on Allah and their failure without Him. Verses 35 and 37 hold vivid depictions of the turmoil and awe of the end of the world including flashes of fire and smoke and the sky torn apart and turned red. Verse 39 states that the sins of jinn and men will be made so clear that they will not need to be questioned.

Although there are only a few verses describing Hell in this surah, the warning to jinn and men is clear and the punishment therein are described as severe. The warning example presented in verse 41 is of the mujrimoon (criminals; disbelievers) who will be taken to Hell by their hair and feet. Verse 44 states that a continuous interchange of fire and boiling scalding water awaits such sinners.

Throughout the rest of this Surah, there is a drastic shift in tone as the descriptions of Hell end and images of Paradise follow. Two tiers of experience in Paradise are described in detail. There are two gardens for the believers with flowing water and fruit of all kinds and also beautiful couches with virgin maidens sitting and waiting in them. Under these gardens, there are two other gardens, functioning as the second tier. These are gardens of green life and gushing springs and various fruits. Lovely chaste women also await on green cushions and fine carpets in cool pavilions.

Poetic and literary patterns appear throughout the chapter, helping to weave together all the vivid images. For example, the use of simile appears in verses 14, 24, 37, and 58.
Verse 14 compares Allah’s creation of mankind out of dry clay with the fashioning of pottery. In verse 24, in a description of the wonders of creation, it is said that even the ships belong to Allah and float like mountain peaks in the sea.

Verse 37 describes the sky splitting apart and turning red like oil. Finally, the modest and untouched maidsens from verse 56 are compared to the beauty of rubies and the purity of white pearls in verse 58.

These figurative comparisons provide and help readers understand a few of the abstract concepts discussed in this chapter. It is worthy of note that this beautifully poetic and powerfully rhythmic chapter of Allah’s revealed Word begins with His Name Ar-Rahman, “The Beneficent (Most Gracious)”. This alludes to the reality that everything discussed in this chapter is somehow intimately connected to the inner secret of this Unique Revealed Name of Allah. It is Allah - as the “All-Beneficent, Most Gracious” - Who reveals and teaches the Qur’an, creates man and teaches him eloquent speech; Who orders the sun and the moon to their movements, and creates the stars and trees to prostrate; and Who establishes “the Balance” of each and everything, starting with the Heavens. In other words, it is “The All-Beneficent (Most Gracious)” Who causes all existence, orders it, nourishes it, and keeps it within certain bounds or limits as a result of His Most Beneficent and Most Gracious nature. This very Name of Allah is therefore the very substance and fabric of existence (wujood), and it is this Truth/Reality which this beautiful Surah compels us to remember and to live by. It is in this very context that as human witnesses to this Truth, we are called to recognize all of this as Divine “favours” and are asked by Allah in “rhetorical fashion” and through a compelling appeal, to never deny His favours: “Then (O jinn and mankind), which of the favours of your Lord do you both deny?”.

Furthermore, at the root of these favours is our very existence, and at the root of that existence, is Allah’s Attribute, Ar-Rahman (The Most Beneficent, Most Gracious). In fact, all of existence “submits” itself—its very being—to this “name” or “law” of Ontological Mercy. This fact is found in the following Qur’anic verse: “There is not a thing in the Heavens and the Earth that does not come to Ar-Rahman (the All-Beneficent – All-Merciful) except as a servant” (Surah Maryam: Chapter 19: Verse 93). Notice again Allah uses His Name Ar-Rahman, in this very same context, as above. Note also the verse: “...all that is in the Heavens and Earth submits to Allah, willingly or unwillingly, and unto Him they will be returned” (Surah Aali Imraan: Chapter 3: Verse 83). This brings us to consider that as Allah’s servants (or creatures) we are all “involuntary submitters” to Allah’s Mercy, Wisdom, and Creative Power. It is up to us as His servants to willfully accept the reality of our cosmic situation: that is, we can not help but be compelled into Divine Submission as an expression of Allah’s Pure Mercy.

THE BLESSINGS OF SURAH AR-RAHMAN

The Prophet (SAW) said:
I have been given instead of the Torah, the ‘Sab’a Tiwaal’ - 7 long Surahs (Surah Baqarah to Surah Taubah), and
I have been given instead of the Zaboor (Psalms of David) the ‘Mi’eem’ Surahs (Surah Younus to Surah Faatir), and
I have been given instead of the Injeel of Eesa the ‘Mathaani’ surahs (Surahs with roughly 100 ayaat in them) and
I have been privileged with the ‘Mufassal’ Surahs (Short Surahs) (Narrated by Al-Wathilah ibn AsQaa in Musnad Imam Ahmad)
Of the blessings of Surah Ar-Rahman, the books of Seerah mention that one of the Sahaba mentioned to another Sahaba that the Quraysh have not yet heard the Qur'an, so they asked who will recite the Qur'an publicly in Makkah for the first time. Ibn Masud (RA) wanted to be the first but they rejected him, saying, No! You can’t recite the Qur'an because you have no protection and we worry that they will beat you up or even kill you. Ibn Masud (RA) insisted to have this honour, citing his trust in Allah, and so when he insisted, he was given the honour. He went in front of the Ka'bah and recited in a loud and beautiful voice Surah Ar-Rahman and he was indeed beaten up. Nevertheless, he was the first person to publicly recite the Qur'an. This shows us that Surah Ar-Rahman was revealed in early Makkah Period and must be one of the earliest of revelations.

**VIRTUES OF SURAH AL-RAHMAN**

The opening word of the first verse of the Surah is Ar-Rahman (The Most Beneficent). One of the reasons for beginning the Surah with this name of Allah is that the infidels of Makkah were unaware of this name of Allah. They used to say, “What is Ar-Rahman?” This name of Allah has been specifically selected here to let them know about it. The second reason was to indicate that teaching the Qur'an, which has been mentioned in the next verse as Allah’s action, was a sheer gift flowing from Allah’s beneficence (rahmah), and not because this was obligatory upon Allah, or He is in need of anyone.

Surah Ar-Rahman is named after one of the most beautiful Names of Allah. This Surah shows examples of Divine Grace and reiterates the importance of various Favours and Blessings of Allah. It encourages us to reflect on the concept of Divine Mercy. Allah has given us various gifts. Life in this world is a gift too — the trees, food, our surroundings, air, water, healthy body and mind, family, friends, everything is a gift. We take it all for granted, but fail to appreciate that these are all favours or gifts of Allah upon us.

Surah ar-Rahman helps us remember that all such Divine favours are not something we should neglect. This reminder is achieved by repeating the question: “Then (O jinn and mankind), which of the favours of your Lord do you both deny?”.

Human beings have a weakness of ignoring the truth. We know that everything is perishable, yet we remain madly in pursuit of the worldly riches and comforts. We should be aware that whatever we have in this life is not permanent — our family and friends might leave us, good health might decline, our wealth might perish, and so on. Yet, we remain proud and arrogant. Abdullah Ibn Mas'ud (RA) reported that the Messenger of Allah (SAW) said, ‘Everything has an adornment, and the adornment of the Qur'an is Surah ar Rahman’. (Bayhaqi in Shuab al Eeman)

Surah ar-Rahman beautifully conveys the infinite list of the Favours and Blessings of Allah. It touches the heart and brings tears to the eyes of true believers.

As practicing Muslims, learning Surah ar-Rahman by heart can prove to be a source of peace and tranquillity. By reminding ourselves of the various Favours of Allah, we can combat stress and depression and also strengthen our Faith (Imaan).
PERIOD OF REVELATION

Imam Tirmidhi (ra) records from Sayyiduna Jabir (RA) that the Messenger of Allah (SAW) recited this Surah before some people who remained silent. The Holy Prophet (SAW) said: "I recited this Surah to the Jinns, on the night of Jinn, and their receptive response was better than yours! Whenever I recited Allah’s statement: (So, (0 mankind and Jinn,) which of the bounties of your Lord will you deny?), they said: ‘None of your bounties do we deny, our Lord! All praise is due to You’. This narrative indicates that this Surah was revealed in Makkah, because ‘the night of the Jinn’ refers to the night when the Messenger of Allah (SAW) met the Jinns to convey to them the Message of the Qur'an and impart knowledge to them.

As is well known, this incident took place in Makkah. Likewise, Imam Qurtubi (ra) refers to a few more narratives which indicate that this Surah was revealed in Makkah.

THEME AND SUBJECT MATTER

The Surah opens with the Divine attribute—Al-Rahman, signifying that after having created the universe. Allah created man, the apex and crown of all creation, and that his creation was the result of Allah’s Rahmaniyyah (Beneficence). After man’s creation Allah revealed Himself to jinn and mankind through His Prophets and Messengers, because they could not attain the sublime object of their creation and fulfil their high destiny without being guided to their great goal by Divine Revelation. Prophethood found its most complete and perfect manifestation in the person of the Prophet Muhammad (SAW) to whom Allah gave the Qur'an, the last and final code of Divine Laws for the guidance of the whole of humanity for all time. But Allah’s gifts to man did not end with his creation. He made the whole universe subservient to him. The heavens with all the celestial bodies, and the earth with all its treasures, the deep seas and high mountains, were all created for us. Over and above all those gifts, Allah endowed us with great intellectual and discretionary powers so that by sifting the right from the wrong he might follow Divine Guidance and thus attain the object of our creation. But instead of us benefiting from the endless means of spiritual progress and development opened up to us by the Gracious, Beneficent and Merciful Rabb, we ignore and defy Divine Laws and consequently bring down upon ourselves Allah’s displeasure. This disobedience and defiance of Divine Laws will result in the most heinous of forms in sometime to come, and we will then be visited with such destructive and annihilating Divine Punishment as we had not known before. But while the most grievous punishments will be meted out to the guilty and the sinful, the Divine favours will be bestowed upon the righteous and the God-fearing. Thus, both Divine Punishment and Favours would show that while Allah is ‘Swift at Reckoning’, He is also the Most Gracious, the Beneficent.

This chapter 55 divides mankind and jinn into three categories:

- the disbelievers (verses 41-5)
- the best of the believers (verses 46-61)
- and the ordinary believers (verses 62-77)

Surah Ar-Rahman mainly describes the favours and bounties of Allah and includes those of this world as well as those of the Hereafter. Therefore, when a particular bounty of Allah is described, the verse (Then (0 Jinn and Mankind) which of the favours of your Lord will you both deny?) is used deliberately as an exhortation to awaken the people and urge them to give thanks to Allah for His favours. This verse is repeated thirty-one times in this Surah. According to the rules of linguistic style and
usage, repetition of an expression serves the deliberate purpose of ‘emphasis’. In principle, the repeated sentence is each time related to a new subject, and has its own significance, and therefore cannot be taken as redundant. After the description of every new bounty or favour the verse (Then (0 Jinn and Mankind) which of the favours of your Lord will you both deny?) is repeated. Allamah Suyuti (ra) terms this device of repetition as ‘at-tardeed’. Arab masters of eloquence (expression) regard this device as appealingly beautiful, polished, effective, moving, forceful and persuasive use of language. This ‘device’ is used both in prose as well as in poetry. It is used not only in Arabic, but in almost all the languages of the world, as for example the most accomplished and consummate poets of Persian and Urdu have used them. The author of Tafsir Ruhul Ma'ani has collected several examples of it when discussing this Surah.

Allah repeatedly asks: (Then (0 Jinn and Mankind) which of the favours of your Lord will you both deny?) while urging us to observe the order in our surroundings and ponder over it. This simple statement is the whole essence of what Prophet Muhammad (SAW) had taught. The humans and the jinns are dependent upon Allah to such a degree that even the voice with which most of them proclaim their disbelief (kufr), the mind with which they negate Allah's existence, are themselves a favour from that Omnipotent and Beneficent Creator unto whom is our final return.

The entire Surah is, in fact, a question to both of Allah Almighty's creations - Jinn and Mankind - as to which of the favors and bounties of their Lord they can ever dare to deny. From the very first breath to the last, both man and jinn are blessed with so many gifts that they can't even explore and give thanks for in their entire life. Starting with the creation of man, the Surah comments on different aspects, such as the punctuality of the sun and the moon, the fertility and pleasures of the earth, the arrangement of the skies etc, in a sequential manner. And interposed at intervals is the fundamental question that is intended to make us realize our worth: Which of the favours of Allah can you both deny? Is there anything that we possess by our own accord? How can we utter words of disbelief, when “He has taught him utterance” How can we order others to follow us and worship us, when we were “created of clay like the potter's”? How can we claim eternal existence, when “everyone that is here will pass away?” These verses show that we must be humble, especially in our mention of Allah, to whom we entirely owe our existence. Can we really discover the world without discovering our self (nafs), when discovering our ‘self (nafs)’ is the key to discovering our Ultimate Lord (Rabb)? The real servant of the Supreme Creator ALLAH is not one who prays continuously without knowing the meaning of prayer. The true person of Allah is he who is in harmony with his own self, who has recognized his complete dependency on Allah Almighty, and who regards himself as a humble creation. That is the real person of Allah, for whom the world is one great arena of discovery, where everything proclaims the Blessed Name of Allah, the Lord, the Al-Mighty, the Glorious.

**BRIEF SUMMARY OF THIS CHAPTER:**

**VERSES 1-4:** states that the teaching of the Qur'an is from the Beneficent Allah and it is the very reflection of His Mercy that He should provide guidance to mankind through this teaching, for it is He Who has created man as a rational and intelligent being.

**VERSES 5-6:** states that the whole system of the Universe is functioning under Allah’s Sovereignty and everything in the earth and heavens is subject to His Command alone.

**VERSES 7-9:** expresses another important truth that Allah has established the entire system of the Universe precisely and equitably on justice, and the nature of this system
requires that those who dwell in it also should adhere to justice within the bounds of their authority and should not disturb the balance.

**VERSES 10-25:** besides mentioning the wonders and excellence of Allah’s Might, references have been made to His specific favours from which the jinn and men are deriving benefit.

**VERSES 26-30:** reminds both the jinn and men of the truth that in this Universe no one except One Allah is immortal and imperishable. And everyone, from the lowest to the highest, stand in need of Allah for one’s survival and other requirements. Whatever is happening here, from the earth to the heavens, is happening under Allah’s complete control and administration.

**VERSES 31-36:** warns both the jinn and men that the time is fast approaching when they will be called to account, which they will not be able to avoid, for Allah’s Kingdom is encircling them from every side; it is not in their power to flee it. If they are engrossed in this misunderstanding that they can, they may try to do so.

**VERSE 37-38:** states that this accountability will be held on the Day of Resurrection.

**VERSE 39-45:** mentions the evil end of the guilty sinful ones, from among the jinn and mankind, who have been disobeying Allah in this world.

**VERSE 46-55:** mentions those rewards and blessings which will be granted to the righteous men and jinn who have led pious lives in the world and lived with a clear understanding that they will have to appear before their Lord one day and render an account of their deeds and actions.

In conclusion, I must admit that no author or compiler can claim sole credence to his own self.

My gratitude
Firstly, goes to Allah Who guided me aright and granted me the knowledge in compiling this detailed analysis of Surah Ar-Rahman, and
Secondly, to my late father, Shaikh Al-Qari Muhammad Abdul Qadir (rahimahullah), whose continuous religious teachings and guidance gave me the encouragement to start compiling such analysis of some chapters of the Book of Allah.

I seek the pleasure of none other than Allah.
May Allah accept from me my most humble effort! Ameen!

Abdul Haq Abdul Kadir

Website: [www.ummahreflections.co.za](http://www.ummahreflections.co.za)
(PDF format of this booklet on my web site – download, print and distribute it for free).
I seek refuge in Allah from Shaitaan, the Rejected one

Before one starts to recite the Qur’an, one should begin with the Isti’adhah (Ta’awwuz) as instructed by Allah, Subhaanahu Wa Ta’ala, Glorified be He, the Exalted:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشََيْطَانِ الرََجِيمِ

So, when you recite the Qur’an, seek refuge with Allah against Shaitan, the accursed. (Surah An-Nahl: Verse 98).

In the Arabic language the word Shaitaan (Satan) is derived from the verb SHA-TA-NA, which has the meaning of BA’U-DA meaning: to be far away. So, the Scholars mention two reasons why Shaitan has this meaning of being far away.

1. He is far away from Allah and all goodness. Allah has distanced him from all good. That is why people who have no good in them are essentially Devils “Shayaateen” from amongst mankind.

2. He is far away from the nature of human beings. Humans are made from earth/clay “turaab”. Shaitaan is from amongst the Jinn and is made from smokeless fire.

Allamah Fakhruddin Ar-Razi (ra) recorded that Ata bin Abi Rabah (ra), a great Tabi’ee and a scholar of Hadith in Makkah, also amongst one of the great teachers of Imam Abu Hanifah (ra), said that the Isti’adah is required:

- at the beginning of each salaah (not each raka’ah), and
- at the beginning of the recitation of the Noble Qur’an

In support of Ata’s statement, Allamah Fakhruddin Ar-Razi (ra) relied upon the apparent meaning of the Ayah, ‘then seek refuge’. He said that the Ayah contains a command that requires implementation.

Isti’aadhah means to say

“I seek refuge in Allah from the cursed (expelled) Satan”; so that he is prevented from affecting my religious or worldly affairs; or hindering me from adhering to what I was commanded; or tempting me into that which I was prohibited from.”

The virtues of Isti’aadhah are:

- It cleanses the mouth from the foul speech that it had indulged in
- It also purifies the mouth and prepares it to recite the Speech of Allah (Kalaamullah)
- It entails seeking Allah’s help and acknowledging His ability to do everything
- It also affirms our weakness and inability to face the enemy of our souls.

This Isti’aadhah entails seeking Allah’s help and acknowledging His ability to do everything. It also affirms the servant’s weakness and inability to combat the unseen enemy, Shaitaan. The servant cannot see Shaitaan but Shaitaan can see him, so the servant in turn takes refuge/protection with the Almighty Allah Who can see Shaitaan but Shaitaan cannot see Allah.
Allah alone created this enemy and He alone is able to repel and defeat it. This enemy does not accept kindness, unlike the human enemy. There are three verses in the Noble Qur'an that confirm this fact. Allah (Subhanahu Wa Ta’ala) says:

إِنََ عِبَا

As for My servants, you have no control over them, and your Lord is enough to look after (everything). (Surah Al-Israa: Verse 65)

وَإِمََاعِبَا

And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing. (Surah Al-A’raaf: Verse 200)

وَإِمََا يَنزَغَنََكَ مِنَ الشََيَاطِينِ نَزْغٌ فَاسْتَعِذْ بِالََـهِ ۚ إِنََهُ سَمِيعٌ عَلِيمٌ

Repel by (means of) what is best (their) evil. We are most knowing of what they describe. And say, ‘My Lord, I seek refuge in You from the incitements of the devils; and I seek refuge in You, my Lord, even from them coming near me.’ (Surah Al-Mu’minoon: Verses 96 - 98)

وَكَذَٰلِكَ جَعَلْنَا لِكُلَِ نَبِيَ عَدُوَاا شَيَاطِينَ الِْْنسِ وَالْجِنَِ يُوحِي بَعْضُهُمْ إِلََٰ بَعْضٍ زُخْرُفَ الْقَوْلِ عِلْبَاءاا ۚ

And thus, We have made for every prophet an enemy - devils from mankind and jinn - inspiring to one another decorative speech in delusion. (Surah Al-An’am: Chapter 6: Verse 112)

اللََُّ نزََلَ أَحْسَنَ الْحَدِيثِ مَُتَشَابِهاا مََثَانَِ تَقْشَعِرَُ مِنْهُ جُلُودُ الََذِينَ يَخْشَوْنَ رَبََهُمْ ثُمََ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلََٰ ذِكْرِ اللََِّ

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And as for the one whom Allah leaves astray - for him there is no guide. (Surah Az-Zumar 39: Verse 23)

**HADITH:**
The Messenger of Allah (SAW) said:

“O Abu Dharr! Seek refuge with Allah from the devils of mankind and the Jinns.” Abu Dharr said, “I asked him, ‘Are there human devils’ He said, ’Yes.’ (Nasa’i)

Whoever says: “Bismillah tawakaltu ‘ala Allah, la hawla wa la quwata illaa bilLah” (In the Name of Allah, I place my trust upon Allah. There is no power nor movement except by Allah), it is said to him: “You have been sufficed, you have been protected and you have been guided”. Then one of the devils turns to another and says, “How can you get to a person who has been sufficed, protected and guided”. (Abu Dawud, Tirmidhi).

I enjoin you to remember Allah, for the likeness thereof is that of a man who is hotly pursued by the enemy until, when he comes to a strong fortress, he barricades himself inside to protect himself from them. Similarly, a person cannot protect himself against the Shaitan except by remembering Allah. (Tirmidhi)
When the call for the prayer is given, the Shaitan takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the call to prayer is finished, he comes back. And when the Iqamah is said, he again takes to his heels, and after it is completed, he returns again to interfere between the (praying) person and his heart, saying to him: 'Remember such and such, remember such and such,' - things that he had not remembered - until he does not know how many (Raka’aat) he has prayed. (Nasa’i)

Abu Said Al-Khudri (RA) reported that when the Messenger of Allah (SAW) got up to pray at night (for tahajjud prayer) he uttered the takbir and then said: “Glory be to Thee, O Allah, and Praise be to You and Blessed is Your Name and Exalted is Your Greatness, and there is no god but You.” He then said: “There is no god but Allah” three times; he then said: “Allah is the Greatest” three times. Then “I seek refuge in Allah, All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his pride (nafkh), and from his spitting (nafth)” . He then recited (the Qur’an). (Abu Dawud)

Abdullah ibn ‘Umar (R.A.) said, “When the Messenger of Allah (SAW) used to enter the musjid he would say, “A’oodhu billahil-'adheem wa bi wajhil-kareemi wa bi sultaanihil-qadeemi min ash-Shaytaani-rajeem” (I seek refuge with Allah the Mighty, with His Noble Face and with His Eternal Authority from Shaytaan, the Accursed). The Messenger of Allah (SAW) then said, “When anyone says this, Shaitaan says: ‘He has been protected from me for the whole day’”. (Abu Dawud)

In the name of Allah, Most Gracious, Most Merciful

Imam Malik (ra), Imam Abu Hanifah (ra) and their followers said that the ‘Basmalah’ (Bismillahir Rahmanir Raheem) or “Tasmiyyah” is not part of Surah Al-Fatihah or any other Surah. However, all scholars agree that the ‘Basmalah’ is a part of an Ayah in Surah An-Naml

Indeed, it is from Sulaiman, and it is with the name of Allah, the All-Beneficent, the Very-Merciful. (Chapter 27: Surah Al-Naml: Verse 30)

Both the Divine Epithets RAHMAAN and RAHEEM are derived from the word RAHMAH, which signifies mercy, compassion, loving tenderness, and more comprehensively, grace.

Hafiz Ibn al-Qayyim (ra) said: “Al-Rahmaan refers to an attribute that refers to Allah and is part of His Essence (Dhaat), and al-Raheem refers to a connection with the one to whom mercy is shown. The former is adjectival (referring to what He is) and the latter is verbal (referring to what He does). Ar-Rahman indicates that mercy is His attribute, and Ar-Raheem indicates that He bestows His mercy upon His creation. To fully understand this explanation, let us ponder over the meaning of these verses:
And He (Allah) is Ever Most Merciful (Raheem) to the believers.
(Chapter 33: Surah al-Ahzaab: Verse 43)

Surely, to them He is Very-Kind, Very-Merciful. (Chapter 9: Surah al-Tawbah: Verse 117)

The word al-Rahmaan is not used in the above verses. So, we learn that the word Rahmaan means the One Whose attribute is mercy (rahmah), and al-Raheem is the One Who bestows His mercy (raheem).” (Bada’i al-Fawa’id, 1/24)

Allah (SWT) says:
قُلْ يَا عِبَادِيَ الََذِينَ أَسْرَفُوا عَلََٰ أَنفُسِهِمْ لََ تَقْنَطُوا مِن رََحْمَةِ اللََـهِ ۚ إِنََ اللََـهَ يَغْفِرُ الذَُنُوبَ جَمِيعا ۚ إِنََهُ هُوَ الْغَفُورُ الرََحِيمُ

Say (on My behalf), “O servants of Mine who have acted recklessly against their own selves, do not despair of Allah's mercy. Surely, Allah will forgive all sins. Surely, He is the One who is the Most-Forgiving, the Very-Merciful. (Chapter 39: Surah al-Zumar: Verse 53)

When one says “Bismillah” before starting anything, it means that one is starting this action accompanied by the name of Allah or seeking help through the name of Allah, seeking His blessings thereby. Allah is the Creator, the beloved and worshipped, to Whom hearts turn in love, veneration and obedience (worship). He is al-Rahmaan (the Most Gracious) Whose attribute is vast mercy; and al-Raheem (the Most Merciful) Who causes that mercy to reach His creation.

**HADITH:**
The Messenger of Allah (SAW) said:

Whoever says (upon leaving his house): ‘Bismillah, tawakkaltu ‘alallah, wa la hawla wa la quwwata illa billah’ (In the Name of Allah; I place my trust in Allah; there is no power and strength but by the Power of Allah), it will be said to him: ‘You are guided, defended and protected.’ The devil will go far away from him. (Tirmidhi; Abu Dawud; Nasa’i)

Anas (RA) was asked: “How was the recitation (of the Qur’an) of the Prophet?” He replied, “It was characterized by the prolongation of certain sounds.” He then recited: In the Name of Allah, the Most Beneficent, the Most Merciful = prolonging the pronunciation of ‘In the Name of Allah’, ‘the Most Beneficent,’ and ‘the Most Merciful’. (Bukhari)

Abu Sa’id Al-Khudri (RA) reported that Jibreel (AS) came to the Prophet (SAW) and said: “O Muhammad (SAW)! Do you feel sick?” He (SAW) said, “Yes.” Jibreel supplicated thus (i.e., he performed Ruqyah):

بِاسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِِ شَيْءي يُؤْذِيكَ، مِنْ شَرَِ كُلِ نَفْسي أَوْ عَينِ حَاسِدي، اللهُ يَشْفِيكَ بِاسْمِ اللهِ أَرْقِيكَ

“In the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and in the Name of Allah, I recite over you”. (Muslim)
1. The Most Gracious (Allah)

Surah al-Rahman appropriately opens with the divine attribute *ar-Rahmaan* – the Most Gracious (Allah). Ar-Rahman refers to an attribute that refers to Allah and is part of His Essence (Dhaat), and al-Raheem refers to a connection with the one to whom His Mercy is shown. The former is adjectival (referring to what He is) and the latter is verbal (referring to what He does). Ar-Rahmaan indicates that Mercy is His attribute, and Ar-Raheem indicates that He bestows His Mercy upon His creation. This idea of Allah’s Great Mercy prefaces and formulates a framework over everything else that follows. The next few verses discuss the Holy Qur’an, the creation of man, and the inherent balance in the universe.

Both of the names ar-Rahmaan and ar-Raheem come from the root ر ح م. These names are similar so they require a parallel explanation.

**Ar-Rahman**: The Entirely Gracious Allah Who is the Most Beneficent

**Ar-Raheem**: The Especially Merciful Allah Who expresses this Mercy to His creation

Why does this Surah start with the divine attribute of “Ar-Rahman”? One interpretation is that instead of saying that Allah (the Creator), has taught this Qur’an, it is said: *The Most Gracious (Ar-Rahman) has taught this Qur’an*. It therefore gives the meaning that the revelation of the Qur’an for the guidance of mankind was nothing but Allah’s Grace and His Mercy. As He is Most Kind and Merciful to His creation, He did not like to leave them wandering in darkness. In fact, it was His Mercy that demanded that He should send down this Qur’an to them with knowledge on which depends their right guidance and conduct in this world and their success and well-being in the Hereafter.

Ar-Rahman is one of the most powerful names of Allah, occurring over 71 times in the Qur’an. It is also the only name of Allah used as a stand-alone name by itself – like the name “Allah”. Allah and Ar-Rahman are used independently, frequently and without any other names attached to it. For example, here are some verses from the Noble Qur’an:

*قُلِ ٱدْعُوا۟ ٱللَََّ أَوِ ٱدْعُوا ٱلرََحْمَـٰنَۖ أَيَاا مََا تَدْعُوا۟ فَلَهُ ٱلَْْسْمَآءُ ٱلْحُسْنَٰ*  
(Chapter 17: Surah al-Israa: Verse 110)

*يَـٰٓأَبَتِ لََ تَعْبُدِ ٱلشََيْطَـٰنَ ۖ إِنََٱلشََيْطَـٰنَ كَانَ لِلرََحْمَـٰنِ عَصِيَاا*  
(O my father, do not worship Satan. Indeed, Satan has ever been, to the Most Gracious (ar-Rahmaan), disobedient. (Chapter 19: Surah Maryam: Verse 44)

*جَنََـٰتِ عَدْني ٱلََتِِ وَعَدَ ٱلرََحْمَـٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۖ إِنََهُۥ كَانَ وَعْدُهُۥ مَأْتِيَاا*  
[Therein are] gardens of perpetual residence which the Most Gracious (ar-Rahmaan) has promised His servants in the unseen. Indeed, His promise has ever been coming. (Chapter 19: Surah Maryam: Verse 61)

*وَإِذَا قُيلَ لَهُمُ ٱسْجُدُوا لِلرََحْمَـٰنِ قَالُوا۟ وَمَا ٱلرََحْمَـٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُوراا*  
And when it is said to them, "Prostrate to the Most Gracious (ar-Rahmaan)," they say, "And what is the Most Gracious (ar-Rahmaan)? Should we prostrate to that which you order us?" And it increases them in aversion. (Chapter 25: Surah Al-Furqaan: Verse 60)
Say, "He is the Most Gracious (ar-Rahmaan); we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."
(Chapter 67: Surah Al-Mulk: Verse 29)

The Most Gracious (ar-Rahmaan) [Who is] above the Throne established.
(Chapter 20: Surah Taa-haa: Verse 5)

And the servants of the Most Gracious (ar-Rahmaan) are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. (Chapter 25: Surah Al-Furqaan: Verse 63)

In the Noble Qur’an, Allah says “call upon Allah or Ar-Rahmaan, whichever name you use, all names belong to Him” (Chapter 17: Verse 110). The Name Ar-Rahman is also one of the most common names used in Surah Yaseen - in fact Allah uses the name Ar-Rahman more than the name of Allah in Surah Yaseen. Whenever Allah speaks of His Throne, Allah only uses the name Ar-Rahman and not Allah, and He says that He established Himself above the Throne. When Allah speaks of the creation of the heavens and the earth and how He rose over the Earth, He mentions His name Ar-Rahman. Ar-Rahman is the most comprehensive and unique Name of Allah and a Name that infuses in literally everything.

There is the theme of duality in this entire Surah, except for the first ayah which mentions Ar-Rahman, because Allah is One. It is like Allah is emphasizing that, “I am ONE and UNIQUE and everything else is not unique.” In this way, the correct tone of this Surah is set up right from the very beginning. And only Allah has the privilege of being singular while everything else is in pairs, even the oft-repeated verse, “then which of the favours of your Lord will you both (jinn and men) deny” is in the dual form.

Hadith:
The Messenger of Allah (SAW) said:

If the believer knew what Punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what Mercy Allah has, none will lose hope of earning His Mercy. (Muslim)

Allah created mercy in one hundred parts and He retained with Him ninety-nine parts, and He has sent down upon the earth one part, and it is because of this one part that there is mutual love among the creation so much so that the animal lifts up its hoof from its young one, fearing that it might harm it. (Muslim)

The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him. (Tirmidhi)

When Allah created the creation, He ordained for Himself and this document is with Him: ‘Verily, My Mercy predominates My Anger’. (Muslim)
Caliph Umar bin Al-Khattab (RA) reported:
Some prisoners were brought to Messenger of Allah (SAW) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. The Messenger of Allah (SAW) said, “Do you think this woman would ever throw her child in fire?” We said, “By Allah, she would never throw the child in fire.” Thereupon Messenger of Allah (SAW) said, “Allah is more kind to his servant than this woman is to her child”. (Bukhari; Muslim)

2. He has taught the Quran

Almighty Allah (Ar-Rahman) revealed and taught the Qur’an. Allah informs of His favours 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.

One may logically ask: To WHOM did Allah (SWT) teach the Qur’an? This is not mentioned because the Qur’an is meant for all mankind.

This Blessing of teaching Al-Qur’an is so great that it is mentioned even before creation of mankind. The biggest blessing is that Allah taught us the Qur’an and made it easy for us to understand it. This blessing is greater than our existence. Without being taught the Quran our existence has no significance. In fact, our existence is nothing without the Qur’an. If a person knows the Qur’an it means that that person’s existence is real. Therefore, we need to ask Allah (Ar-Rahmaan) to grant us the knowledge of the Qur’an from his Rahmah. We need to ask Allah to give us the blessing of learning the Quran. Ar-Rahman is the one who will grant us this knowledge. Our hearts need to be attached to Ar-Rahmaan so that He will teach us the Quran.

Now let us ponder over this verse, “He has taught the Qu’ran”. By default, the following is included in His teaching:
1. The way of recitation of the Qur’an - Allah taught us how to pronounce the Quran through the means. Allah taught Jibreel (AS) and Jibreel taught Prophet Muhammad (Peace and Blessings of Allah be upon him) and he subsequently taught it to the Sahaba’s and so on. The teaching included the way it should be recited. We must always remember that Allah wants us to recite the Quran in a way that pleases Him. Allah taught us the way of recitation of the Quran out of his Rahmah.
2. The Meaning of the Quran – Allah taught us the meaning of the Quran out of his Rahmah.
3. The manner in which we should act upon the Quran and how to apply it to our daily life.

In order to fulfill the due rights of the Quran, we should be addicted to hearing and reciting the Quran. Allah wants to see our determination. The more we increase the recitation the more Allah will perfect for us our recitation; our understanding of the Quran will also increase and it will easy for us to put them into practice. The Quran guides us to live an ideal Islamic life in this world to achieve success in the Akhirah. Allah, the Exalted, informs us of His Bounty and Mercy to His creation in that He sent down to His servants the Qur’an and made memorising it and understanding it easy for whomsoever He has blessed.
The first point to consider here is the fact that Allah decided to give us the Qur'an. This is an act of unimaginable mercy above everything else. The Qur'an is an act of mercy from Allah. We have the intellect and the covenant had already been taken. So, we were already responsible to Allah. But as an added favour, Allah taught us the Qur'an.

The second point to consider here is that Allah did not say that He sent the Qur'an down, but He said He taught the Qur'an. What is the difference between sending and teaching? Teaching the book takes time. If you have the book, you may not know anything about it. Teaching is an act of effort on two parties. Allah says that He taught the Qur'an. In other words, He did not just tell us to figure it out for ourselves. We should know how to act and live by the Qur'an. Part of teaching the Qur'an was sending His Messenger Muhammad (SAW), as Allah (SWT) says: “Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.” (Surah Ali Imraan; Chapter 3; Verse 164).

Verses 1-2 of this Surah is a special kind of sentence: It is ‘Al-Rahman’ who taught the Qur'an. It is the Most Merciful who taught the Qur'an. The credit is only given to Al-Rahman. In other words, when the Prophet (SAW) is teaching the Qur'an, he himself is a student, and the actual teacher is still Allah (SWT). The chain is unbroken and goes from Allah (SWT) right through to each one of us individually.

When we study Qur'an, we are learning from Allah. In this āyah, there is an honour. The word ‘allama’ implies taking time to teach. There is a difference between teaching and informing. In this verse, there is a great lesson: we should take our time in studying the Qur'an. Allah tells us in Surah Al-Israa Verse 106:

وَقُرْءَانَ تَنزِيلًا ۖ وَلَقَدْ يَسََرْنَا ٱلْقُرْءَانَ لِلذَِكْرِ فَهَلْ مِنَ مَُدََكِري
And [it is] a Qur'an which We have separated (by intervals) that you might recite it to the people over a prolonged period. And We have sent it down progressively.

Allah repeats the following verse in Surah al-Qamar Chapter 54 - 4 times:

وَلَقَدْ يَسََرْنَا ٱلْقُرْءَانَ لِلذَِكْرِ فَهَلْ مِنَ مَُدََكِري
And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Allah instructs our beloved Prophet (SAW) to say the following:

وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ وَأَتْلُوَا ٱلْقُرْءَانَ ۖ وَمَنِ ٱهْتَدَىٰ فَإِنََمَا يَهْتَدِي لِنَفْسِهِ وَمَنَ ٱضْلََ فَقُلْ إِنََمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ
And I am commanded to be of the Muslims (those who submit to Allah). And to recite the Qur'an. And whoever is guided is only guided for (the benefit of) himself; and whoever strays - say, ‘I am only [one] of the warners.’ (Chapter 27: Surah Al-Naml: Verse 90)

Reading the translation of the Qur'an from cover to cover is not learning. Studying Sūrah Al-Fātiḥah properly for 6 months would be categorized as learning. You have to take your time with the Qur'an and be students. You can’t think about your post-graduate Master’s degree if you are still in high school. Everybody has a journey to pursue in learning. For everyone who has knowledge in this world, there is somebody who has more. There are always people who know more than you, so don’t compare yourself with anyone else. You are in it to learn the Qur'an for yourself.
In Arabic, the word ‘allama is a category of verbs that is explained with two definitions. If someone says “I taught” in Arabic, the listener expects two responses: who did you teach and what did you teach. In this verse, the question that is answered is what is taught: the Qur’an. There is an unanswered question: who did He teach? This means that anyone from humanity and jinn can come and learn the Qur’an. Not only did Allah teach the Qur’an, He taught it to all of the generations before us and those that will come after us.

A point of reflection: the word ‘Al-Qur’an’ has many meanings. Al-Qur’an is that which is recited over and over again. Allah has given us a clue as to how to be successful students. In the name of the Book is the methodology of how to study it: we must repeat, review and read it over and over again. The real student of the Qur’an is the one who reads it over and over again. It is an endless treasure that keeps arousing our curiosity.

When somebody studies the Qur’an, they have accepted Allah as the teacher and themselves as the student. They can then truly taste what it means to have a relationship with Al-Rahman.

**HADITH:**
The Messenger of Allah (SAW) said:

The superiority of Allah’s Speech (the Qur’an) over the speech of others is like the superiority of Allah over His creation. (Tirmidhi)

The most superior among you (Muslims) are those who learn the Qur’an and teach it.
(Bukhari; Abu Dawud)

Read the Qur’an regularly. By the One in Whose Hand is Muhammad’s soul, it escapes from memory faster than a camel does from its tying ropes. (Bukhari; Muslim)

Whoever says (something) about the Qur’an without knowledge, then let him take his seat in the Fire of Hell. (Tirmidhi)

Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (knowledge of the Qur’an and Sunnah) and he acts according to it and teaches it to others. (Bukhari)

He who treads the path in search of knowledge, Allah would make that path easy - leading to Paradise for him and those persons who assemble in the house among the houses of Allah (masaajid) - and they recite the Book of Allah and they learn and teach it (among themselves), there would descend upon them tranquillity, and mercy would cover them, and the angels would surround them and Allah mentions them in the presence of those near Him.” (Muslim)

“The example of a Believer who recites the Qur’an, is that of a citron (a large fragrant citrus fruit with a thick rind) which smells good and tastes good;
And the example of a Believer who does not recite the Qur’an, is that of a date which has no smell but tastes sweet;
And the example of a hypocrite who recites the Qur’an, is that of an aromatic plant which smells good but tastes bitter;
And the example of a hypocrite who does not recite the Qur’an, is that of a colocynth (bitter apple) plant which has no smell and is bitter in taste. (Bukhari)
The majority of the hypocrites of this Ummah will be its readers (i.e. those who read the Qur’an and not act according to it). (Sahih Musnad Ahmad)

3. He created the human being

“It is Ar-Rahmaan, He created mankind.”
As Allah also says:

He created man from a clinging substance. (Chapter 25: Surah Al-Furqaan: Verse 63)

When Allah (SWT) alone is the Creator of man, it is the Creator's responsibility to provide guidance to His creation. Who else would provide guidance to the creation if not the Creator Himself? And if the Creator did not provide guidance, who else could? And what greater defect could there be for a creator that he should not teach his creation the method of fulfilling the object, for which it has been created?

This ayah is placed in an unusual order. We would have expected the sequence to be Allah saying that He created the human being and then taught the Qur’an. The reason being that our purpose is even more important than our very existence. The reason for which we were created is more important than our creation itself. Allah mentions the Qur’an first to make sure that we focus firstly on our purpose and then on our existence. That is possibly why Allah mentions the purpose first, then the creation.

The word “insaan” is the human being. Linguists argue that it can be traced to a couple of origins. One of it is that it may have come from the root word ‘nasiya’ which means forgetting; and that “insaan” is a creature that is forgetful. In other words, we were created knowing Allah, but when we came to this earth, we forgot. When someone is forgetful, the best thing to do is to remind them. A reminder is most needed when a person is forgetful. The Qur’an becomes even more relevant because Allah keeps describing the Qur’an as a reminder (Al-Dhikr). Reminders are there when you are forgetting. There seems to be a relevant connection between the Qur’an begin a reminder and the human being that is forgetful.

Hadith:

Sayyidah Aisha (RA) said:
The commencement of (the Divine Inspirations to) Allah’s Messenger (SAW) was in the form of true dreams. The Angel came to him and said,
“Read! In the Name of your Lord Who has created (all that exists), has created man from a clot. Read! And your Lord is Most Generous Who has taught (the writing) by the pen.” (Q 96:1-4).
(Bukhari)

The Messenger of Allah (SAW) said:
The Prophet said: “At every womb Allah appoints an angel who says, 'O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.' Then if Allah wishes (to complete) its creation, the angel asks, (O Lord!) Will it be a male or female, a wretched or a blessed, and how much will his
provision be? And what will his age be?' So, all that is written while the child is still in the mother’s womb.” (Bukhari)

No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?” Then he recited: ‘The religion of pure Islamic Faith (Hanifa), (i.e. to worship none but Allah), The pure Allah’s Islamic nature with which He (Allah) has created mankind. Let There be no change in Allah’s religion (i.e. to join none in Allah’s worship). That is the straight religion; but most of men know not. (30:30) (Bukhari)

No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son. Then Abu Hurairah (RA) recited: ‘And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast.’ (3.36). (Bukhari)

4. He taught him the mode of expression (speech)

“Al-Bayaan” is “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.

(It is Al-Rahmaan), He taught him, articulate, clear speech.”
Who is “him”? The human being. When Allah talks about speech, Allah says who He taught. When it comes to the teaching of the Qur’an, it is open to humans or jinn, but when it came to speech, it is special to human beings. In Arabic grammar, there is one subject (Al-Rahman) and multiple objects in these four verses.

One meaning of the word ‘Al-Bayaan’ is the expressing of one's own mind, i.e. speaking and expressing one’s thoughts and intentions.

Its other meaning is to make distinction between things, which here signifies the distinction between good and evil, virtue and vice.

‘Al-Bayaan’ is also reported in Tafsir ibn Al-Kathir to mean “Eloquent speech.” This refers to Allah teaching the Qur’an, that is, teaching His 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.

‘Al-Bayaan’ is now the fourth blessing. In order to help the human being to learn the Qur’an, Allah taught him “Al-Bayaan” i.e. “Eloquent speech”.
Another meaning of “Al-Bayaan” is that Allah gave the human being the ability to express him in different ways. To clarify what we have in our hearts, we express ourselves by different means i.e. talking, writing and by our actions. This ability to express oneself is one of the greatest blessings from Allah.
The other meaning of “Al-Bayaan” is that Allah taught man to understand the speech, writings and actions of a human being. Allah also says:
So, when We have recited it (through Angel Jibreel), then follow its recitation. Then upon Us is its clarification (to you). (Chapter 75: Surah Al-Qiyamah: Verse 19)

According to Al-Hasan al-Basri (ra), this means Allah (SWT) taught him correct pronunciation, while others held that it means that Allah (SWT) taught man the difference between good and evil. The saying of Al-Hasan al-Basri (ra) seems to be better and stronger, because Allah (SWT) is referring here to His having taught mankind the Qur’an, which includes the correct manner of recitation. And this can only be achieved by making the pronunciation and expression easy for His creatures.

The beautiful order mentioned in these verses is that Allah (SWT) mentions the teaching of the Qur’an first, then the creation of man and then teaching him speech (the mode of expression). From this ordering of the verses, we also should get our priorities right, and realize that our existence without guidance is useless. Even before we were created, the purpose of our creation was already laid out. We were not put on Earth except that Allah had our code of live already established. That Allah guides us through the Qur’an is more important for us than our own existence thus. As Allah says, did man think that he would live without guidance? i.e. lawlessness. A second point to note is to look at the verbs used: He TAUGHT Qur’an, He CREATED man. Imam Ahmad and classical scholars prove that the Qur’an is part of Allah’s Knowledge (‘ilm), is NOT created. Our defining characteristic in Ahlus Sunnah wal Jamaah is that the Qur’an is uncreated.

We now see why this is a big deal when we look at the progressive and modernist groups today. Their leaders and “scholars” say that the Qur’an is created. By saying that the Qur’an is created, they mean that it is not perfect. If it is not perfect, what follows is that they do not have to follow every single verse, rather they get the “meaning” and “spirit” of it without having to worry about the wordings of the Qur’an. If it is created, then that further means that it is open to being modified as well. We seek refuge in Allah from such kufr beliefs.

But our theology dictates that the Knowledge (Al-‘ILM) of Allah is NOT created. And because we say that the Qur’an is an attribute of Allah Himself, this means that we must follow it to the letter, and that we cannot modify it under any circumstance.

Allah is saying He taught man speech (Al-Bayaan) and this is what separates us from all other creation. Speech has been described as meaning “uncovering” an object in Arabic. Our tongue expresses our inner thoughts and feelings. Our speech uncovers our inner thoughts and expresses what we think. If it was not for our ability to speak, we would be quiet just like animals. No doubt animals communicate with one another and speak at a rudimentary level. The Qur’an says that the ants communicate with one another, and modern science has managed to record conversations between whales. Ants leave behind a scent and trail. But what makes us different? A much higher level of our communication. To this day, modern scientists that believe in Darwin’s theory have this as a stumbling block; how did we get language whereas the other creations did not? Language is the number one factor that separates humans from any other creation. Vocal cords are present in apes etc., yet humans can do exponentially more than apes. The common theory amongst linguists is that all languages go back to one common origin. Allah taught Adam how to speak and all languages go back to Adam (AS). Some may wonder why did Allah say He taught man speech, but isn’t our biggest blessing is that of intellect? The reason is that you cannot have speech without intellect,
as this is a condition. Allah focuses on speech here and intellect is definitely implied and included.

Different languages are one of the great signs of Allah, as Hw (SWT) says:

وَمِنْ آيَاتِهِ خَلْقُ السََمَاوَاتِ وَالأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَايَاتٌ لِلْمُتَّقِينَ

“And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.” (Surah al-Rum: Chapter 30: Verse 22)

**HADITH:**

The Messenger of Allah (SAW) said:

I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand. (Sahih Al-Bukhari)

He who believes in Allah and the Last Day should either utter good words or better keep silence; and he who believes in Allah and the Last Day should treat his neighbour with kindness and he who believes in Allah and the Last Day should show hospitality to his guest. (Bukhari)

Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell.’ (Sunan ibn Maajah)

Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue (while eating). (Abu Dawud and At-Tirmidhi).

Sayyidah A’ishah (RA) reported:

The speech of Messenger of Allah (SAW) was so clear that all those who listened to it would understand it. (Sunan Abu Dawood)

The Messenger of Allah (SAW) was asked:

‘Which of the people is best?’ He said: ‘Everyone who is pure of heart and sincere in speech.’ They said: ‘Sincere in speech, we know what this is, but what is pure of heart?’ He said: ‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.’ (Tirmidhi)

**5. The sun and the moon follow courses (exactly) computed**

“Husbaan” means in perfect harmony, complete courses that are already pre-calculated, Surah Yasin talks about this miracle as well. The amazing fact is that we do not time these massive celestial objects, rather these bodies are what give us time. When we consider how large they are, it is amazing that we can derive time to the millisecond through them. According to some scholars, Allah mentions Shams wal Qamar i.e. Sun and Moon because both our Lunar and Solar calendars are derived from their fixed course and there are civilizations that work on both calendars. During the time of the Prophet (SAW) the Romans did have a solar calendar. The concept of the Sun and Moon and their resulting effects on our lives is something that we take for granted, yet Allah mentions this often in the Qur'an as a blessing to us and a proof of His Might. In the Qur'an, Allah says,
Say, ‘Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?’

Say, ‘Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?’ (Surah al-Qasas: Verses 81-82)

Allah also says in the Qur’an, of His blessings and Rahmah:

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. (Surah al-An’aam 6:96).

The sun and the moon are very disciplined, and all of our calendars are based on either the sun or the moon. Allah made them follow a schedule. The sun and the moon are of less dignity than human beings. If they can follow a precise measure and have discipline, then why can’t we? The Qur’an from this point of view is an invitation to discipline. Salaah is calculated by the position of the sun. Other fundamental responsibilities are Ramadan and Hajj, which also follow the lunar calendar. We are an ummah of discipline. If we just reflected on the sun and the moon, we would respect our time more. The next time we look at a sunset, think about how we used our time for a day.

In a narration from Abu Dharr (RA), there appear the additional words to the effect: “I asked the Messenger of Allah (SAW) about the Statement of Allah: -- ‘And the sun is quickly proceeding towards its destination. That is the designing of the All-Mighty, the All-Knowing.’ (36:38). He (SAW) said, “Its course is underneath Allah’s Throne.” (Sahih Bukhari)

At times, a figurative reading of a Hadith can easily remove the difficulty in understanding its contents. To interpret the sayings of the Prophet (SAW) without considering the tools of rhetoric can be misleading, especially when the use of figurative speech (majaaz) is common in Arabic, as in other languages. Losing sight of the broader message of a Hadith by delving into its literal words can deter one from...
understanding its correct intent. When taken at face value, the Hadith where the Prophet (SAW) tells Abu Dharr (RA) that “during sunset, the sun prostrates underneath the ‘Arsh (Divine Throne) and then seeks permission to rise again” is difficult to reconcile with science. However, there is a greater message embedded in these words. The Prophet (SAW) took this opportunity—when the world goes through a magnificent transformation, that of the alternation of night and day—to teach mankind that this marvelous phenomenon happens only with the permission of Allah. The ‘Arsh encompasses the entire creation, and therefore, the sun is always beneath the ‘Arsh. This moving with Allah’s permission and by His command is described as its “prostration”. The Prophet (SAW) articulated his comment according to what Abu Dharr (RA) observed in front of him. Expressing a specific orbital path or other material reality was not the purpose of the Hadith; misconstruing it as such would only serve to obscure the intended message. Even in daily conversations today, people use phrases that are unscientific if taken literally, e.g. at sunrise or sunset. It is inaccurate to study Ahadith of this nature through a strictly materialistic and naturalistic lens because the Prophet’s mission was not to provide guidance on scientific matters. A study of the Prophet’s Ahadith demonstrates that they possessed a rhetorical consistency which can be dubbed a Prophetic style of speaking.

The following is an explanation given by Mufti Muhammad Shafi’ (ra) after quoting the above narrations in his commentary (tafsir) to Qur’an under Chapter 36: Verse 38.

**The Prostration of the Sun: A look into the phenomenon of the sun performing sajdah (prostration) beneath the ‘Arsh (the Divine Throne)**

One must remember that the prophets did not come to teach astronomy. Their sole aim is to make people understand that everything in the universe obeys Allah and so should human beings. For this reason, they allude to how humans perceive things and it actually does appear that sun moves across the horizon. Had the Prophet (SAW) - through divine guidance – said it in a way that could not be understood by his then immediate listeners, it would have killed the purpose of his mission, because their guidance and instruction into righteousness was certainly the sole way message could reach us in this age. Looking back, we can now easily understand the proverbial sense of it and appreciate it, but it would not have been anyway possible for the people in the seventh century to look ahead into the future. For us, the message remains as great and relevant as ever before, because even though we have the knowledge that it is rather the Earth that revolves around sun, we know the Grand Design and fine-tuning of the whole celestial system including the sun is such that it speaks of an Ultimate Power which is obeyed by the whole Universe. And this is what the essence of the message was and is right now.

**HADITH:**

Narrated Sayyiduna Abu Dharr: The Messenger of Allah asked me at sunset, “Do you know where the sun goes (at the time of sunset)?” I replied, “Allah and His Messenger know better.” He said, “It goes (i.e. travels) till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: “And the sun is quickly proceeding towards its destination. That is the designing of the All-Mighty, the All-Knowing.” (36:38).

(Sahih Bukhari)
And the stars (or shrubs) and trees prostrate

“Shajar” means trees with branches
“Najm” has 2 meanings:
1) The stars, i.e. there is a good parallel here in that the stars are high and the trees are low (and everything in between is implied)
2) The plants that crawl on the ground that do not rise up. This means that the shrubs on the ground and the tall trees are all prostrating.

Regardless of which meaning of Najm we take, in both cases there is a contrast of high to low. All beings are prostrating to Allah! We have no problems believing in this because Allah (SWT) says:

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. (Surah al-Hajj 22: Verse 18)

And we see some examples of this fact in the Seeratun Nabi (SAW):
- the mountain of Uhud - as the Prophet (SAW) addressed it after the battle of Uhud - and how he praised it (as he said, (Uhud is a mountain that loves us and we love it)
- the palm tree trunk that cried when the Prophet (SAW) moved away from giving Khutbahs close to it
- the stones that praised Allah as the Prophet (SAW) had witnessed while spending time in the cave of Hira
- and so on.

Today, theories in modern science speak of even inanimate objects having some type of consciousness.

Therefore, the stars, shrubs and trees are in complete submission to Allah. The humblest act of submission in prayer (salaah) is the sajdah. There is no honour or pride in front of Allah, and you are willing to put your head on the ground. In many civilizations and cultures, the head is considered a place of pride and crowns are put on it. The act of sajdah takes your pride and puts it on the ground. In psychology, when you are embarrassed and humiliated, your head goes down. When a person is full of pride, his head goes up.

**HADITH:**
The Messenger of Allah (SAW) said:

I have been ordered to prostrate on seven bones i.e. on
1. the forehead along with the tip of the nose and the Prophet pointed towards his nose,
2. both hands,
3. both knees and
4. the toes of both feet
and not to gather the clothes or the hair. (Sahih Bukhari)
Do the prostration (sajdah) properly, and do not put your forearms flat with elbows touching the ground like a dog. (Sahih Bukhari)

The nearest a salve of Allah is to his Rabb (Lord) is in the state of Sajdah (Prostration). Therefore, increase the Dua (in sajdah that you make to Allah). (Sahih Muslim)

Perform Sajdah much because there is no Muslim that prostrates (perform Sajdah) to Allah except that Allah raises him one degree (in Jannah) by it and forgives for him a sin. (Ahmad)

My ummah on that day (the Judgement Day) will surely have bright faces because of sujood (that they would have performed), and bright arms and feet because of wudu (ablution). (Hadith by Ahmad)

Abdullah Ibn Abbas (RA) said: “A man came to the Prophet and said: ‘O Messenger of Allah! I had a dream at night while I was sleeping, in which I was praying behind a tree. When I prostrated, the tree prostrated along with me. Then I heard it saying: “O Allah! Record for me a reward with You for it, remove a sin from me by it, and store it away for me with You for it, and accept it from me as You accepted it from Your worshipper Dawud.”’ Ibn Abbas said: ‘So the Prophet recited (an Ayah of) prostration, then prostrated. I listened to him, and he was saying the same words as the man informed what that tree had said.’” (Tirmidhi)

NOTE: Prostration (sajdah) of sun, moon, trees, stars, etc. mentioned in Qur’an and Hadith does not necessarily mean like our prostration but it means that these objects are obedient to their Creator (Allah) and they obey Allah for what they have been created. Allah knows best.

7. And the sky He has raised high, and He has set up the balance

The Qur’an is not a science textbook and does not speak to you in scientific terms. Allah speaks to us on a level that we perceive things and can appreciate and understand them. From our point of view, the sky is above. Allah is not talking in scientific terms. Allah is talking about looking up at the sky. If you stare at the sky, it keeps getting deeper and deeper.

Some commentators say that Allah placed the earth, the sun, the moon, the stars, and planets and balanced them all evenly throughout the universe. In other words, this massive universe is part of “al-Meezaan” – a great scale well balanced. Allah balanced the sky with galaxies and stars.

The theme of duality continues. The two nouns used are the Heaven and the Meezan. Meezan is typically translated as the scale or the balance, but the real meaning of Meezan here is the concept of Justice. Meezan is called such (the scale, the balance) because it is the manifestation of Justice. Allah says that He has raised the Heaven and has set up the Balance.

This means that He established the Balance of Justice, as in His Words:
We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain (their affairs) with justice. (Surah al-Hadeed 57: Verse 25)

**HADITH:**
The Messenger of Allah (SAW) said:

Behold! the Dispensers of justice will be seated on the pulpits of light beside Allah, on the right side of the Merciful, Exalted and Glorious. Either side of the Being (Allah) is the right side (both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. (Muslim)

If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell. (Abu Dawood)

There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (charity) for the one who establishes justice among people. (Bukhari)

A woman of the Makhzoom family with good associates was found guilty of theft. For the prestige of the Quraysh, some prominent people, including Usaamah Ibn Zayd (RA), interceded to save her from punishment. The Messenger of Allah (SAW) refused to condone the crime and expressed displeasure saying:

Many a community ruined itself in the past as they only punished the poor and ignored the offences of the rich. By Allah, if Muhammad’s (my) daughter Faatimah would have committed theft, her hand would have been cut off. (Bukhari)

The ‘Balance’ has been set up so that we don’t go to extremes, and don’t act unjustly. We should establish the scales of Justice and do not lessen that Justice. Allah says:

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain (their affairs) with justice. (Surah al-Hadeed 57: Verse 25)

In this verse of Surah Al-Hadeed, Allah mentions that He sent down Justice, and this is ingrained in every single human being. It is an inborn feeling that we want to be fair and that we love people to be fair to us. Realistically speaking, none of us want injustice.

“Al-Meezan” in the context here could also refer to the Qur’an because it is the ultimate criteria of good and evil. This is similar to what Allah says:
Verily, Allah orders justice and good conduct and giving to relatives and He forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Surah an-Nahl 16: Verse 90)

Allah the Exalted has made clear in his law (shari‘ah) that the objective is the establishment of justice between His servants and fairness among the people. So, whichever path leads to justice and fairness is part of the religion. We should never let our hatred for people or their sins be a cause for us to oppress them. Hatred, when misdirected at people instead of the evil in itself, is a dangerous spiritual disease that often leads to acts of injustice.

The criminals that Allah is talking about here has no concern for justice and they are completely rebellious. These criminals have no moral scale. Allah is saying that He has set a scale in the universe so that we can think about that magnificent scale and align our moral scale in the same line.

In Islam, even the highest official, the Caliph, is subject to the same rules of justice as everyone else. There is a famous incident in which Ali Ibn Abu Talib (RA) lost a court case to a Christian because he lacked evidence, even though Ali was the Caliph at the time.

Sha‘bi reported: Ali ibn Abu Talib (RA) found a Christian man with his armour. He decided to take up the matter legally, so he brought the dispute to the judge, Shuraih. Ali said, “This is my armour and I have not sold it nor given it away.” Shuraih said to the Christian, “What do you say about what the leader of the believers has said?” The Christian replied, “It is my armor, but I do not consider the leader of the believers to be a liar.” Shuraih turned to Ali and said, “O leader of the believers, do you have proof?” Ali laughed and said, “Shuraih is correct. I do not have proof.” So Shuraih ruled in favour of the Christian. The Christian took the armour and began to walk away but then he returned and said: “As for me, I testify that this is the judgment of the Prophets. The leader of the believers himself takes me to his judge and the judge rules against him. I testify that there is no God except Allah, and I testify that Muhammad is the Messenger of Allah. By Allah, the armour is yours, O leader of the believers! I followed the army when you were on your way to the Battle of Siffeen and the armour fell from your equipment.” Ali said: “If you have accepted Islam, then the armour is for you”.

(Hadith)

Hadith:
The Messenger of Allah (SAW) said:

Allah, the Exalted, said: “O my servants, I have forbidden oppression for myself and have made it forbidden among you, so do not oppress one another. (Muslim)

Guard yourself from oppression, for oppression will be darkness on the Day of Resurrection. Guard yourself from greed, for greed destroyed those before you. It caused them to shed blood and to make lawful what was unlawful. (Muslim)

9. And establish weight with justice and fall not short in the balance
We are all living in a balanced universe, whose entire system has been established on justice. We should also adhere to justice. For if we act unjustly within the sphere in which we have been given authority, and fail to render the rights of others, we would indeed be rebelling against the nature of the universe. The nature of this universe does not admit of injustice and perversion and violation of others’ rights. Not to speak of a major injustice, even if a person fraudulently deprives another of an ounce or milligram of something, by giving him short measure, he disturbs the balance of the entire universe.

Do not cheat even in the weights and measures, but rather observe justice and fairness. Allah (SWT) says:

وَيْلٌ لِّلَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَو وََزَنُوهُمْ يُخْسِرُونَ أَلََ يَظُنُُ أُولَٰئِكَ أَنََهُ م مََبْعُوثُونَ

Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected? (Surah al-Mutaffifin: Chapter 83: Verses 1-4)

The first people to cheat with the scales were the people of Prophet Shu’ayb (AS). In Midian, the people practised lots of things prohibited by Islam, such as robbery, collection of taxes, the practice of idolatry and cheating customers by lying about their products. We are informed in the Qur’an that the people of Shu’ayb (AS) were involved in three major sins:

- **first and primary sin** of Shu’ayb’s (AS) people was that they ascribed divinity to false gods.
- **second major sin** was that they habitually cheated in trade, giving short measure and weight but taking more than their due, in spite of the fact that Allah had given them good provision and made their lives easy
- **third major sin** was the practice of highway robbery.

As Allah (SWT) says:

وَإِلََٰ مَدْيَنَ أَخَاهُمْ شُعَيْبااۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَََّ مَا لَكُم مَِنْ إِلَٰهي غَيُْْهُ ۖ قَدْ جَاءَتْكُم بَيَِنَةٌ مَِن رََبَِكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلََ تَبْخَسُوا النََاسَ أَشْيَاءَهُمْ وَلََ تُفْسِدُوا فِِ الَْْرْضِ بعَدَّ إِصْلًَحِهَا ۚ ذَٰلِكُمْ خَيٌْْ لََكُمْ إِن كُنتُم مَُؤْمِنِينَ

And to [the people of] Madyan [We sent] their brother Shu’ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So, fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers. (Surah al-A’raaf: Chapter 7: Verse 85)

وَلََ تَقْعُدُوا بِكُلَِ صِرَاطي تُوعِدُونَ وَتَصُدَُونَ عَن سَبِيلِ اللََِّ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجااۚ وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَثََرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters. (Surah al-A’raaf: Chapter 7: Verse 86)

What was their reckoning and punishment? Allah (SWT) describes in a most powerful image-provoking language. These evil-doers seized the belongings of Prophet Shu’ayb (AS) and his followers, and then drove them out of the city. The Messenger then turned to his Lord for help, and his prayer was answered. Allah sent down on them scorching heat and they suffered terribly. On seeing a cloud gathering in the sky, they thought it would bring cool, refreshing rain, and rushed outside in the hope of enjoying the
rainfall. Instead, the cloud burst, hurling thunderbolts and fire. They also heard a loud scream from above which caused the earth under their feet to tremble. The evil doers perished in these states of horror. As Allah (SWT) says:

And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day. Indeed, in that is a sign, but most of them were not to be believers. And indeed, your Lord - He is the Exalted in Might, the Merciful.
(Surah al-Shu'araa: Chapter 26: Verses 189-191)

So, the earthquake seized them, and they became within their home (corpses) fallen prone. Those who denied Shu'ayb - it was as though they had never resided there. Those who denied Shu'ayb - it was they who were the losers.
(Surah al-A'raaf: Chapter 7: Verses 91-92)

With regards to Justice in general, Ibn Taymiyyah (ra) said: “It is said that Allah allows a State based on Justice to prevail even if it is led by unbelievers, but Allah will not allow the Oppressive State to prevail even if it is led by Muslims. And it is said that the world will endure with Justice and Unbelief, but it will not endure with Oppression and Islam.” (al-Amr bil Ma'roof: 1/29)

This is similar to what Allah (SWT) says in other verses of the Qur'an:

O you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor. Allah is worthier of both...
(Surah an-Nisaa 4: Verse 135)

And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.
(Surah al-Maa'idah 4: Verse 8)

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them...”
(Surah al-Mumtahana 60: Verse 8)

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.
(Surah al-An'aam 6: Verse 115)
This is not just a conversation about government courts and the justice system. There is also justice in our personal lives. Many times, children are not giving fair rights due to their parents; and often times parents are oppressive and not giving their children their due rights. There is oppression between the husband and the wife. There is oppression between siblings over matters of inheritance.

Men are caught in the middle of many things. Men have wives, children, parents, community, jobs and themselves, and they have to learn to balance them all without doing injustice to any of them to establish the scale of balance in their lives. Our love for our parents should not justify us oppressing our children. Because we (men) love our wives so much, it doesn’t mean that we (men) should not take care of our mothers. We (men) will be pulled in different directions and told that we are unfair by all of them. We cannot make everyone happy, but then we have to try our best. The simple formula: Nobody gets to hurt anyone else.

Think about the larger scales of justice, justice in society, justice in business, justice within the family, and justice to Allah. Are we really doing what Allah wants us to do?

**Hadith:**
The Messenger of Allah (SAW) said:

*Do not sell gold for gold unless equal in weight, and do not sell silver unless equal in weight.*  
(Bukhari)

Suwayd ibn Qays (RA) narrated:
The Messenger of Allah (blessings and peace of Allah be upon him) saw a man who weighed things for a fee and the Messenger of Allah (blessings and peace of Allah be upon him) said to him: “Weigh and give a little more.”  
(Tirmidhi; Abu Dawood; Nasi; ibn Majah)

When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not believer at the time of drinking, and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it.  
(Bukhari)

*Gold for gold, weight for weight, like for like; and silver for silver, weight for weight, like for like. Whoever gives more or takes more has engaged in Riba.*  
(Nisaa’i)

The merchants (traders) will be raised on the Day of Resurrection as evildoers, apart from those who fear Allah and are honest.  
(Tirmidhi; Darimi; ibn Majah; Ibn Hibban; Mustadrak)

Abdullah Ibn Abbas (RA) narrated:
*When the Prophet (SAW) came to Madinah, they were the worst of people in weights and measures. Then Allah, Glorified be He, revealed: “Woe to the Mutaffifun (those who give less in measure and weight)” (83:1), and then became the best and fair in weights and measures after that.*  
(ibn Majah)

*There are seven categories of people whom Allah will shelter under the shade of His Throne on the Day when there will be no other shade except this. (One of them is) the Just Leader.*  
(Muslim)
Behold! The Dispensers of Justice will be seated on the pulpits of light beside Allah, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of Justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. (Muslim)

Any man whom Allah has given the authority of ruling some people, and he does not look after them in an honest manner, will never have even the smell of Jannah. (Bukhari).

10. And the earth, He has spread out for his creatures

Similar to Surah Yaseen, Allah is saying that He Created the Earth and then He subjugated it to us humans. The world has thus been created for our own use. “Anaam” here means primarily human beings and the Jinns, but includes all kinds of creatures.

Allah raised the heavens and spread out the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it.

This is similar to what Allah says:

It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds. (Surah Ghaafir 40: Verse 64)

That is, just as He raised the heaven, He placed the earth and flattened it out and fixed it firmly with the lofty mountains so that those upon it may thrive. These include creatures of the earth in all their shapes and colours. It is amazing how Allah laid out this earth and customized it for creatures both in the land and the sea.

HADITH:
The Messenger of Allah (SAW) said:

Allah, (Glorified and Exalted is He) created the earth on Saturday, and over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labour on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Adam, peace be upon him, after Asr on Friday, the last of creation in the last hour of Friday, between Asr and nightfall. (Muslim)

11. Therein are fruits and palm trees having sheaths (of dates)
“Faakiha” as mentioned before is all kinds of fruits, but of those the date-palm tree is mentioned specifically because of its benefits when both fresh and dry. We must remember throughout that all of these ayaat are linking back to Ar-Rahman. These verses are direct reflections of Allah’s name Ar-Rahman.

“Nakhl” means date palms. At that time date palms were one of the most prized things to have. They provide nutrition, shelter and are an indication of civilization. In the Arabian desert, a group of date palms seen cultivated after a long journey, meant that a town or people resided in that area. The Nakhl was praised by the Prophet (SAW) as well, who said that there is a tree amongst all trees that resembles a believer and that is the Nakhl.

“Akmaam” is plural form meaning sheathed fruit stalks or covering. So, the date palms are that which cover and give you shade.

Ibn Abi Hatim (ra) has written in his tafseer, on the authority of Ash-Sha’abi, that Caesar wrote to Umar ibn Al-Khattab (RA):

“I inform you concerning my representatives, that they have come to me from you, claiming that with you is a tree which was created in a form in which no kind of goodness has been left out: It emerges like the ears of a donkey; then it splits open like a pearl oyster; then it becomes green, like an emerald; then it becomes red, like a ruby; then it ripens and becomes like the sweetest faluzaj (a sweet made from flour and honey) ever eaten; then it dries, and it becomes a protection (from hunger) for the one who is at home and a provision for the traveller. And if my representatives have told me the truth, then I do not see a tree except as a tree of Paradise.”

Umar ibn al-Khattab (RA) replied to this letter saying:

“From Allah’s slave, Umar, Commander of the Faithful, to Caesar, the King of Rome: (I confirm) that your representatives have told you the truth: This tree is with us and it is the tree which Allah, the Exalted, grew over Maryam (Mary), when she gave birth to her son Isa, upon him be peace, so fear Allah, the Exalted, and do not take Isa as a deity besides Allah, the Exalted, because:

إِنََ مَثَلَ عِيسََٰ عِندَ ٱللََِّ كَمَثَلِ ءَادَمَۖ  خَلَقَهُۥ مِن تُرَابٍ ثُمََ قَالَ لَهُۥ كُن فَيَكُونُ ٱلْحَقَُ مِن رََبِّكَ فَلَنََ تَكُن مَِنَ ٱلْمُمْتََِينَ

The likeness of Isa (Jesus) with Allah is as the likeness of Adam: He created him from dust, then (He) said to him: ‘Be!’ and he was. (This is) the truth is from your Rabb, so be not of those who doubt’. (Surah Aal Imraan 3: Verses 59-60)

Even today, expensive homes have palm trees planted in front of them. Allah decorated the fruit and packaged it. The wrapping itself is beneficial. There is a huge conversation in the food industry about food packing. Most of the packaging of food is plastic, which poisons the earth when thrown away. Sometimes the toxins seep into the food. People are now going back to organic food, which is the way Allah packaged the food. If you throw away the packaging of the food Allah made, it feeds the earth and is beneficial and produces more vegetation.

Another point to reflect upon: In the story of Yusuf (AS), what saved generations of people from starving was food packaging. The food was stored for seven years in the stalks themselves. There was no expiration date.

**HADITH:**

The Messenger of Allah (SAW) said:

**There is a tree among the trees which is similar to a Muslim (in goodness), and that is the date palm tree.** (Bukhari)

Abu Hurairah (RA) narrated:
When the people would see the first fruit, they would bring it to the Messenger of Allah (SAW). Then the Messenger of Allah (SAW) would take it, and he would say: ‘O Allah, bless for us our fruits, and bless for us our city, and bless for us our Sa` and our Mudd. O Allah, verily, Ibrahim is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrahim AS) supplicated to You for Makkah, and I supplicate to You for Al-Madinah with the like of that with which he supplicated to You for Makkah, and the like of it with it.’ He said: Then he would call the smallest young child he saw and give him that fruit. (Tirmidhi)

Anas bin Malik (RA) narrated:
The Messenger of Allah (SAW) was brought a dish with unripe dates on it. The he said (the ayah of the Noble Qur’an):

من عينة كلامي معينة كشجرة معينة أصلها ثابت وفرعها في السماء تؤكل كلما كتب الله ب ذهن عيني ربيها

“an example of a good word like a good tree, whose root is firmly fixed and its branches (high) in the sky. It produces its fruit all the time, by permission of its Lord. (14:24, 25).” And he said: “It is the date-palm.” (Tirmidhi)

12. And grain having husks and scented plants

“Habb” does not only mean corn but all kinds of grain.
“Asf” is one part of the tree and “Rayhaan” is another part of the tree.
“Asf” is the stalk or leaves while “Rayhaan” applies to the tree from which good scent comes i.e. the fruit and flowers.
Therefore, Rayhaan refers to the sweet-scented fruits and flowers of a tree.

Allah is mentioning all these blessings, yet we deny worshipping Him and deny attributing all these favours to Him.

HADITH:
The Messenger of Allah (SAW) said:

He who is presented with a flower should not reject it, for it is light to carry and pleasant in smell.
(Muslim)

13. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

This means: “O Mankind and Jinn, which of the favours that Allah has given to you will you deny”? Therefore, we say, just as the believers among the Jinns said, “O Allah! None of Your favours do we deny. All praise is due to You.” Ibn Abbas used to say, “No, our Lord!” meaning, “None of Your favours do we deny.”

The letter “FA” is a letter of response translating as “therefore” or “in light of what has proceeded”, as if Allah is saying, now that you have heard these blessings, therefore
“BI-AYYI” means “which one”, “AALAA” is the plural of “ilyun” meaning a blessing or a favour. This word occurs in many places in the Qur’an. For example, Allah says about Prophet Hood (AS) told his people:

وَأَذَّنَنَا إِذْ جَعَلَكُمْ خُلَفَآءً مِنٍۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِی ٱلْخَلْقِ بَص ْطَةاًۭ ۖ  فَٱذْكُرُوٰٓءَلَََكُمْ تُفْلِحُونَ

And remember when He made you successors after the people of Noah and increased you in stature extensively. Then remember the favours of Allah that you might succeed. (Surah Al-A’raaf: Verse 69)

Another example is the verse wherein Allah says:

فَبِأَىَِ ءَالََءِ رَبَِكَ تَتَمَارَىٰ

Then which of the favours of your Lord do you doubt? (Surah An-Najm: Verse 55)

What does the duality mean? Why to “the both of you” (kumaa)? The Prophet (SAW) recited these verses to the Jinn and to Mankind, and so the duality is a reference to the Jinn and Mankind.

Allah has commenced this Surah with a brief introduction of His manifest favours to Mankind and the Jinn. His foremost favour is that He is Ar-Rahman (the Most Gracious and Compassionate) and all His favours emanate from Him as a result of His Compassion.

“Kadhaba” means to reject or consider something as false.
In this verse, “Tukadh-dhibaan” has 3 meanings (i.e. there are 3 types of rejection, and they become progressively less in severity as we go down the list:

**Rejection: Type No 1:** To reject that Allah has given a blessing. This is the worst type of rejection and it denies that Allah has given us blessings. This is what the Atheists and Shayateen do. Qaroon was also guilty of rejecting Allah’s blessings, as Allah says:

قَالَ إِنََمآ أُوتِيتُهُۥ عَلََٰ عِلْمي عِندِى

He said, “I was only given it because of knowledge I have.” (Surah Qasas 28: Verse 78)

Also, the man of the garden as mentioned in the story of Surah Kahf was guilty of this as well, as Allah says:

وَدَخَلَ جَنََتَ هُۥ وَهُوَ ظَالِمًٌۭ لَِنَفْسِهِۦ قَالَ مَآ أَظُنَُ أَن تَبِيدَ هَـٰذِهِۦٰٓ

And he entered his garden while he was unjust to himself. He said, "I do not think that this will ever perish. (Surah Al-Kahf 18: Verse 35)

**Rejection: Type No 2:** To accept that Allah has given a blessing but associate others to and with it. This type of rejection is ‘Shir-k’. This was the guilt of many of the Quraysh and Polytheists of Makkah during the time of the Prophet (SAW). In Islam, ‘shir-k’ (شرك) is the sin of practicing idol worship or polytheism, i.e. the deification or worship of anyone or anything besides the only One God, i.e. Allah. Literally, it means ascribing “partners” with Allah. It is the vice that is opposed to the virtue of Tawheed (monotheism). Those who practice “shir-k” are called “mushrikoon”. Within Islam, “shir-k” is an unforgivable crime if it remains unpardoned before death: Allah may forgive any sin if one dies except that of committing ‘shir-k’, as Allah says:

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Indeed, Allah does not forgive association with Him, but He forgives what is other than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin. (Surah An-Nisaa 4: Verse 48)

**Rejection: Type No 3**: Not to thank Allah properly of all His favours (Ni’mah) upon us. This ayah is unique to Surah Rahman, although a similar ayah is present in Surah Najm: Verse 55 – as quoted above. **Kufr an-Ni’mah** is something that unfortunately many of us are guilty of. It is to be ungrateful to the one who gave you the gift. Unfortunately, many of us fall into this part of “Tukadh-dhibaan” that we have not thanked Allah the way He deserves to be thanked. This is the lowest type of rejection **“Takdheeb”** but it does not make one a Kaafir, but rather makes one an ungrateful Muslim. Allah says:

Have you not considered those who exchanged the favour of Allah for disbelief? (Surah Ibrahim 14: Verse 28)

And if you could count the favour of Allah, you will not be able to count them. Indeed, mankind is (generally) most unjust and ungrateful. (Surah Ibrahim 14: Verse 34)

Why is this verse repeated 31 times in this Surah? The reason is to emphasize each of these blessings one after the other. Every time Allah mentions a blessing, He repeats this verse to emphasize the favour mentioned in the previous verse.

Siddique Hasan Khan (ra) wrote a tafsir of the Qur’an in which he mentions that this verse occurs 31 times. His analysis is amazing and it seems like he was the only one to do so - thus far. His Tafsir - on the repetition of this verse occurring 31 times - is as follows:
1. The first 8 repititions of this verse follow Allah’s blessings in this world
2. the next 7 occur after warnings of Allah’s punishment in Hell - because Jahannum has 7 doors
3. The next 8 follow a description of the highest levels of Jannah, and Jannah has 8 doors
4. The next 8 come after Allah describes the lower levels of Jannah, and Jannah has 8 doors

So, he comments as follows:
- whoever acknowledges the first 8 favours of Allah
- will be saved from the next 7 doors of Jahannum
- and will enter through all the lower-level 8 doors of Jannah
- to get to the final higher-level 8 doors of Jannah

This is a total of exactly 31 times.

**HADITH**
The Messenger of Allah (SAW) said:
Look to one who is lower than you, and do not look to one who is above you. For indeed that is worthier (so that you will) not belittle Allah’s favours upon you. (Tirmidhi)

There are two blessings which many people lose: (they are) health and free time for doing good. (Bukhari)

Muhammad bin Al Munkadir (RA) narrated that Jabir (RA) said:
The Messenger of Allah (SAW) came out to his Companions, and recited Surah Ar-Rahman for them from its beginning to its end, and they were silent. Then he said: “I recited it to the Jinns on the ‘Night of the Jinns,’ and they had a better response to it than you did. Each time I came to Allah’s saying: ‘Which of your Lord’s favours do you deny.’ They said: ‘We do not deny any of Your favours our Lord! And Yours is praise.’” (Tirmidhi)

Abdullah bin Umar (RA) reported:
The Messenger of Allah (SAW) used to supplicate thus:

اللَّهُمََ إِنَِ أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوَُلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْ

O Allah! I seek refuge in You from the decline of Your favours, the withdrawal of Your protection (from me), sudden punishment from You, and all (kinds of) Your displeasure. (Muslim)

14. He created man (Adam) from sounding clay like (that of) pottery

After having said that He created mankind at the beginning of this Surah, Allah now elaborates as to how He did so, speaking about the source of mankind’s creation.

Here is a clearer evidence that the “duality” mentioned in the oft-repeated verse “Then which of the Blessings of your Lord will you both deny?” refers to Mankind and Jinn. The reason being that Allah mentions Mankind in this verse and then followed by Jinns in the next verse.

“SalSaal” like “Fakhaar”.
“Salsaal” is a dry clay used by the potters when they make their pottery. It is called so because when you knock it, the sound will echo and you will hear the hollow sound inside.

Allah says in the Qur’an that He created mankind and also mentions the different sources of the creation of mankind.

1) Water, or ‘Maa’
Allah says in many verses He created everything from water.

Allah has created every (living) creature from water. (Surah An-Noor 24: Verse 45)

And We made from water every living thing. (Surah Al-Anbiya 21: Verse 30)

And it is He who has created from water a human being (Surah Al-Furqaan 25: Verse 54)
2) **Dry Sand**, or “Turaab”

Allah says:

> Have you disbelieved in He who created you from dust (dry sand)?
> (Surah Al-Kahf 18: Verse 37)

3) **Earth or “Ardh”**

This is mentioned at least twice in the Qur’an, Allah says:

> He (Allah) has produced you from the earth and settled you in it.
> (Surah Hood 11: Verse 61)

And Allah has caused you to grow from the earth a (progressive) growth.
(Surah Nuh 71: Verse 17)

4) **Sticky Clay** or “Teen”

Allah says:

> Indeed, We created men from sticky clay. (Surah As-Saaffaat 37: Verse 11)

5) **Dry Clay** or “Salsaal” as mentioned here in this Surah.

Fakhaar is another term for clay that potter’s use. This term is also used here in Surah Ar-Rahman. Allah says, I have created you from clay like the potter’s use. Allah says:

> He created man from clay like (that of) pottery. (Surah Ar-Rahman 55: Verse 13)

6) **Dark and hard clay** or “Hama’im Masnoon”

This is the type of clay that comes from an oven or furnace. Allah says:

> And (tell them, O Prophet), when your Lord said to the angels, “I will create a human being out of clay from a dark black mud clay”. (Surah Al-Hijr 15: Verse 28)

The are no contradictions in all of the above verses. The above-mentioned sources are all stages of the creation of man. Put together, our two primary (base) components are water and sand. From here, we get “Teen” or sticky clay; “Ardh” or earth that is a version of “Teen” but it is moist with water. “Salsaal” or dry clay is from water and sand and then we finally become “Hama’im Masnoon” i.e. dark and hardened clay.

The origin of human being, according to the Qur’an, was made of earthly matter mixed with water, and left for a while until it went through a process of transformation. This clay had already gone through a transformation to become a smelly and dark substance, thereby suggesting an organic process. This transformed clay was then molded into the human shape, and into which Allah breathed a spirit derived from His own.
The Messenger of Allah (SAW) said:

The angels were created from light; the jinn were created from smokeless fire; and Adam was created from that which has been described to you. (Muslim; Bayhaqi; Musnad Ahmad; Ibn Hibbaan)

Allah created Adam, making him 60 cubits tall. When He created him, He said to him: ‘Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring).’ So, Adam said (to the angels), As-Salama Alaikum (i.e. Peace be upon you). The angels said: ‘As-Salama Alaika wa Rahmatullah’ (i.e. Peace and Allah’s Mercy be upon you). Thus, the angels added to Adam’s salutation the expression, ‘Wa Rahmatullahi’. Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam’s creation. (Bukhari)

Allah, the Almighty, created Adam from dust after He mixed the clay and left him for some time until it became sticky mud, after which Allah shaped him. After that Allah left him till it became like potter’s clay. Iblees used to go past him saying: ‘You have been created for a great purpose.’ After that Allah, the Almighty, breathed His Spirit into him. The first thing into which the spirit passed was his eye and then his nose. He sneezed. Allah, the Almighty, taught him to praise his Lord (saying Alhamdulillah after sneezing). Allah, the Almighty, said: ‘May your Lord have mercy upon you’ and then said to him: ‘0 Adam! Go to those angels and say to them: Assalamu Alaykum and see what they would say.’ Then, Adam went and greeted them. They replied saying: ‘Peace be upon you and the mercy and blessings of Allah.’ Allah, the Almighty, said: ‘0 Adam! This is your greeting and that of your offspring.’ Adam said: ‘0 my Lord, what is my offspring? Allah, The Almighty, said: ‘0 Adam, choose one of my hands’. Adam said: ‘I choose the Right Hand of My Lord and both Hands of my Lord are blessed.’ Then Allah spread out His Hand, and there were Adam and his offspring. But among them there were people who were the most illuminating of them. Adam was admired by one of them and thus he said: ‘0 Lord! Who is this?’ Allah, The Almighty, said: ‘This is your son Dawood.’ He said: ‘0 Lord! how long did you make his age? Allah, the Almighty, said: ‘I wrote forty years for him.’ He said: ‘0 Lord! Give him from my age till he gets a hundred years.’ Allah, the Almighty, did so and made witnesses over this. Then, when he was advanced in years, the Angel of death came to him, and Adam said to him: ‘Do not I still have forty years to live?’ He said: ‘Did you not give them to your son Dawood.’ So, he rejected, and his offspring rejected, and he forgot, and his offspring forgot. (Tirmidhi; Nasai; Haakim; Abu Ya’laa – classified it as Authentic)

Allah created Adam from a handful that He, the Exalted, gathered from the entire earth. So, the sons of Adam come like the earth. Some of them are red, some are white, some are black and some are in between. Some of them are easy, some of them are difficult, some are evil, some are good and some are in between. (Tirmidhi; Abu Dawud; Haakim; Baihaqi; Ibn Khuzaymah)

At every womb Allah appoints an angel who says, ‘0 Lord! A drop of semen, 0 Lord! A clot. 0 Lord! A little lump of flesh.” Then if Allah wishes (to complete) its creation, the angel asks, (0 Lord!) Will it be a male or female, a wretched or a blessed, and how much will his provision be? And what will his age be?’ Then all that is written while the child is still in the mother’s womb. (Bukhari)

Abu Hurairah (RA) reported that the Messenger of Allah (SAW) said: “Between the two sounds of the trumpet, there will be forty.” Somebody asked Abu Hurairah, “Forty days?” But he refused to reply. Then he asked, “Forty months?” He refused to reply. Then he asked, “Forty years?” Again, he refused to reply. Abu Hurairah (RA) then added, “Then (after this period) Allah, the Almighty, will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the
human body that does not decay except one bone; that is the little bone at the end of the coccyx (at the base of the spine - tailbone) from which the human body will be recreated on the Day of Resurrection.”
(Bukhari; Muslim; Abu Dawud; Nasai; Ibn Maajah; Musnad Ahmad)

15. And He created the Jinns from a smokeless flame of fire

“Maarij” is a mixture of Fire (Naar). Allah says He created jinn from different types of fire and the Qur’anic Scholars say that these are orange, red, white and blue fire.

Jinns are believed to be a special type of energy. And when we consider their other characteristics this also makes sense. They go through physical barriers, travel at the speed of light, have no shape and can take any other shape. And Allah knows best.

What is the original shape of jinn? The question comes from our own standards of perception that everything must have an original shape. They don’t have a shape and take a form and shape just to come to our world of vision.

Even though the Jinn are more in quantity than the humans and they were created before us (we know this from the story of Iblis - Iblis was told to do Sajdah to Adam (the sajdah of respect) but he refused. Our superiority is shown in that we are mentioned before the Jinn in this Surah Ar-Rahman.

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.

For example, in a gas stove, there is a blue flame and then - an invisible part near the bottom- which can be called “maarij” in the context of this verse.

HADITH:
The Messenger of Allah (SAW) said:

Angels were created from light, jinns were created from a smokeless flame of fire, and Adam was created from that which you have been told (i.e. sounding clay like the clay of pottery). (Muslim)

The jinn are of three types: a type that has wings, and they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest then resumes its journey. (Mishkaat; Tabrani; Mushkil al-Athaar of al-Tahaawi)

There is not one of you who does not have a jinn appointed to be his constant companion”. They (the Companions) asked: O Allah’s Messenger, with you too? Thereupon he said: “Yes, but Allah has helped me and he has submitted, so that he only helps me to do good. (Muslim)

16. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?
Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

The point of focus here is that Allah’s Mercy is not for those who deny His Favoors. Allah becomes displeased with the people who are in denial of the favours being done to them. Our teenagers and youth are becoming increasingly arrogant, self-absorbed, hot-tempered and uninterested. The more we act like nothing affects us, and that we are above the comments and advice of others, it indicates our weakness. It is becoming more and more difficult for our youth to be humble to Allah and cry in their prayers. The modern culture is encouraging people to become so self-centered that they have a hard time being humbled towards Allah. This is a very serious issue facing the Ummah today.

The Lord of the two easts and two wests. Allah speaks about the Lord of the Easts and Wests in many verses of the Qur’an. Scholars say that this is in reference to the rising and setting of the sun in different spots of the horizon every single day. The sun rises at a slightly different place every single day, and throughout the year it follows a different spectrum. The two equinoxes are the center of this spectrum. This detailed knowledge of the sun’s setting in different places in a cycle - with the cycle centered at the equinox - was not known to the Arabs but it was to ancient civilizations: the Incas, the Greek, the Romans and the civilization of the Polynesian Islands. On the days of the equinox, there was a shadow of an object cast that was unique just for that day only, and this is how they knew this day was the day of the equinox. So, it makes sense that there are different easts and wests. According to Tafsir Tabari, this verse means the two sunrises of summer and winter and the two sunsets of summer and winter. The singular and plural forms of this verse also exist in the Qur’an. Allah says in other verses of the Noble Qur’an, e.g.

(He is) the Lord of the East and the West; there is no god except Him, so take Him as Disposer of (your) affairs. (Surah Al-Muzzamml 73: Verse 9)

So, I swear by the Lord of all risings and settings (of the sun) … (Surah Al-Ma’aarif 70: Verse 40)

The sun does not rise from the same place on two different days. Same is true for sunsets. The sun does not set in the same place on two different days. This is proven by astronomers and can be researched very easily. One can observe and note the exact spots of sunrise and sunset sitting at one particular spot for a week to verify this fact.

There are several meanings of calling Allah “Lord of the two Easts and the two Wests.” First, that it is by His command that the system of the rising and setting of the sun and their changing pattern during the year is functioning.
Second, that Allah alone is the Master and Ruler of the earth and the sun. Had they been created by separate gods, this regular system of the rising and setting of the sun on the earth could not have functioned so precisely, and still continues to function precisely on a permanent basis.

Third, that the Master and Sustainer of both the Easts and both the Wests is One Allah alone; to Him belong the creations living between them. He alone is nourishing them, and it is for their sustenance that He has established this wise system of the rising and setting of the sun on the earth.

**HADITH:**
The Messenger of Allah (SAW) said:

Indeed, Allah gathered up the earth for me so that I saw its eastern and western parts, and indeed the dominion of my Ummah will reach what was gathered up for me from it. (Muslim)

Allah, the Exalted, folded for me the earth, so much so that I saw its easts and wests (i.e. the extremities). The kingdom of my ummah will reach as far as the earth was folded for me.

(Abu Dawood)

Sayyidah A’ishah (RA) narrated that the Prophet (SAW) used to supplicate:

O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the East and West far away from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt. (Bukhari)

**18. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?**

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

**19. He has let free the two seas meeting together.**

“Maraja” means to send forth or it could mean to mix or to allow to flow freely. Allah says that water is not stagnant and the waters of the world are interconnected and run together. Thus, Allah speaks of the flow of water through His Mercy. To this day, we could not understand how and why streams, rivers and water bodies flow, but Allah says He is the One Who caused them to spread and mix.

In this verse, Allah is describing two different bodies of water slamming into each other.
The two seas are the fresh and salty waters, the former coming from running rivers. The proof of this interpretation is the verse in which Allah says:

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَـٰذَا عَذْبٌ فُرَاتٌ وَهَـٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مََحْجُورًا

And it is He Who has released (simultaneously) the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and a prohibiting partition. (Surah Al-Furqaan 25: Verse 53)

According to most of the books of tafseer (Qur'anic commentary), the two seas here means the two well-known types of water that are found on earth:
- rivers of fresh water
- oceans of salty water
The evidence of the verse quoted above (25:53) supports this view of the majority.

**HADITH:**

In the hadith, “bahr” (sea) is also used to mean salt water. Abu Hurairah (RA) reported:

A man asked Allah’s Messenger: ‘O Messenger of Allah! We sail the seas, and we only carry a little water with us. If we use it for Wudu then we will go thirsty. So, shall we perform Wudu from the (water of the) sea?’ Allah’s Messenger said: ‘Its water is pure, and its dead are lawful.’

(Tirmidhi; Abu Dawud; Muwatta)

20. Between them is a barrier so that they do not merge totally

With regard to the barrier between the two seas that is mentioned in these verses, there are two scholarly opinion concerning it:

**Opinion No 1:**
The barrier between the two seas (i.e. between rivers and seas) is the vast lands that separate the rivers from the seas, so that there is no mixing of their waters; rather each of them has its own course and destination and is separate from each other. This is the literalist interpretation that we find with many of the commentators. Al-Hafiz ibn Katheer (ra) said:

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَـٰذَا عَذْبٌ فُرَاتٌ وَهَـٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مََحْجُورًا

And it is He Who has released (simultaneously) the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and a prohibiting partition. (Surah Al-Furqaan 25: Verse 53)

“and He placed between them a barrier and a prohibiting partition” means between the sweet water of rivers and the salty water of oceans. The “barrier” is the dry land and “a prohibiting partition” is an obstacle that prevents one of them reaching the other.

**Opinion No 2:**
That between the two “seas”, the fresh and the salty, there is a barrier that is not visible to the human eyes. Allah created it by His Decree (Qadr) and it prevents mixing of the fresh water with the salty water even though the two waters meet at the mouths of rivers. This was narrated by al-Qurtubi (ra) from Ibn Abbas (RA), and as-Suyooti (ra) in his Tafsir ad-Durr al-Manthoor from Qataadah. Imam al-Qurtubi (ra) said:
“and placed between the two seas a barrier” (Surah an-Naml 27: Verse 61)

i.e. a barrier by His Will, lest the salty water mix with the fresh water. Ibn Abbas (RA) said: A barrier by His Decree, so one does not change the other. Allah therefore created the barrier between the two seas in His Great Wisdom. It is a virtual barrier resulting from each type of water pushing against the other so that they do not get mixed, because of the relative differences in density due to the different components of salt water and fresh water.

There is no reason not to adopt both opinions in interpreting this verse, because both are correct and there is no contradiction between them. The barrier may indeed be a dry land that separates rivers and seas, and it may be a virtual barrier (resulting from differences in density) which oceanographers speak of today.

There also exists third scientific opinion, and that is of the example of the two seas like the Mediterranean Sea and Atlantic Ocean. They meet each other at the Strait of Gibraltar. One of the properties of these two seas that has only recently been discovered is mentioned in this verse. This property of the seas, that is, they meet and yet do not intermix, has only very recently been discovered by oceanographers. Because of the physical force called “surface tension”, the waters of the neighbouring seas do not mix. Caused by the difference in the density of their waters, surface tension prevents them from mingling with one another, as if a thin wall is placed between them. This is very interesting in that, during a period when there was little knowledge of physics, surface tension or oceanography, this truth was revealed in the Qur'an more than 1400 years ago.

Modern Science has now – only recently - discovered that in places where two different seas meet, there is a barrier between them. This barrier divides the two seas so that each sea has its own temperature, salinity, and density. For example, Mediterranean Sea water is warm, saline, and less dense, compared to Atlantic Ocean water. When Mediterranean Sea water enters the Atlantic over the Gibraltar sill, it moves several hundred kilometers into the Atlantic at a depth of about 1000 meters with its own warm, saline, and less dense characteristics. The Mediterranean water stabilises at this depth. (see Marine Geology, Kuenen, p. 43).

One may ask, why did the Qur'an mention the partition when speaking about the divider between fresh and salt water but did not mention it when speaking about the divider between the two seas? Modern science has discovered that in estuaries, where fresh (sweet) and salt water meet, the situation is somewhat different from what is found in places where two seas meet. It has been discovered recently that what distinguishes fresh water from salt water in estuaries is a ‘pycnocline zone’ with a marked density discontinuity separating the two layers. This partition (zone of separation) has a different salinity from the fresh water and from the salt water. (see Marine Geology, Kuenen, p. 43).

This information has been discovered only recently, using advanced equipment to measure temperature, salinity, density, oxygen dissolubility, etc. The human eye cannot see the difference between the two seas that meet. Rather the two seas appear to us as one homogeneous sea. Likewise, the human eye cannot see the division of water in estuaries into the three kinds: fresh water, salt water and the partition (zone of separation).
**HADITH:**
The Messenger of Allah (SAW) said:

Indeed, in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards. (Tirmidhi)

He who becomes sick on a stormy sea and vomits will have the reward of a martyr. And he who is drowned will have a reward of two martyrs. (Abu Dawood)

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21. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

22. From them both come out the pearl and the coral

“Lu’lu’u” means pearls. “Marjaan” means corals. ‘Minhumaa’ means ‘from both waters’ i.e fresh water from rivers and salty water from the oceans.

Freshwater pearls are found in freshwater mussels in lakes, rivers, creeks and ponds. Often irregular in shape, but also can be perfectly round and come in a vast number of gorgeous colours. For example, some people have found long black pearls in the Mississippi river in America, and we also hear of pink, white and even red pearls coming from there.

Saltwater pearls are found in salt water oysters in a bay, ocean, gulf or sea. These also can be irregular in shape, especially when natural, although the best cultured ones are known for their fine round shape.

Each type may be either natural (nature made) or cultured (man induced) and inside each category are different varieties of pearls.

Deep-water corals are mysterious because they construct their reefs in deep, dark, cool waters at high latitudes, such as Norway’s Continental Shelf. They were first discovered by fishermen about 300 years ago, which garnered interest from scientists. Early scientists were unsure how the reefs sustained life in the seemingly barren and dark conditions of the northerly latitudes. It was not until modern times - when manned mini-submarines first reached sufficient depths - that scientists began to understand these living organisms.
Many past civilizations have used both pearls and corals as items of beauty. A reminder here is that something so unnecessary for life is valued so much, what about the other things in the ocean that are far more valuable to us? Let us continue reading the next few verses of this Surah.

**HADITH:**
The Messenger of Allah (SAW) said:

Kauthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow. (Ibn Maajah)

Ibn Abi Hatim (ra) recorded from Ibn Abdullah Abbas (RA) who said:

*When it rains, the oysters in the sea open their mouths. What falls in them, the drops turn into pearls.* Its chain of narrators is Sahih. (Tafsir ibn Kathir)

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<th>فَبِأَيَِ ءَالََءِ رَبَِكُمَا تُكَذَِبَانِ</th>
<th>23. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?</th>
</tr>
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<th>وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـ َاتُ فِِ ٱلْبَحْرِ كَٱلَْْعْلَٰمِ</th>
<th>24. And to Him belong the ships with raised masts on the sea like mountains.</th>
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“Al-Jawaar” is referring to ships. This refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one continent to another. Ships provide various benefits for people.

“Munsha’aat” means constructed. These ships are not natural, they must have been made. Allah reminds us that He favoured us with the knowledge of building these ships.

“Al-A’laam” means mountains. This word is used to show their total size and weight. Some ships today are called “floating cities.” Another reason why ‘mountains’ is that just as we can recognize a mountain from a distance, we can also likewise recognize a ship in the ocean from a distance.

Allah has assigned the seas, rivers and winds to the service of mankind. Materials that have a lower density than the water can float in the water. By means of the lifting force of water, ships can travel in the seas and help mankind transport goods from place to place. Humans have developed floating vehicles and traveled far distances even in very ancient times.

Allah says in another verse:
Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the (great) ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. (Surah al-Baqarah 2: Verse 164)

The sailing ships and steamers - and by extension of analogy, aeroplanes and airships majestically navigating through the air - are made by man, but the intelligence and science which made them possible are given by man's Creator; and therefore, the ships are also gifts of Allah. They are lofty as mountains - both with regards to the high sails or masts, and with regards to the height at which the top of the ship towers above the surface of the sea. The 'Queen Mary' - the biggest ship afloat in 1936 - had a height of 135 feet from the keel to the top of the superstructure, and 234 feet from keel to the mast-head.

Ships are sailing on the top of the ocean, and the tiny pearls are at the bottom of the ocean. What one expects to float can sink, and what one expects to sink can float. This happens only by the Will of Allah.

**HADITH:**
The Messenger of Allah (SAW) said:

The parable of the one who upholds Allah’s laws and the one who breaches them, is that of a people who drew lots on a ship at sea. Some of them got the upper part, and some of them the lower part. Those on the lower part ascended to get water, spilling it upon those upper part. So those in the upper part say: ‘We will not let you to come up here and bother us.’ Then those on the lower part say: ‘We should make a hole in the lower part, so we can get water.’ If they take them by the hand and stop them, then they will save all of them, and if they leave them (to make a hole in the lower part to get water), they will all drown.’ (Tirmidhi)

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**25. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?**

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

**26. Whatsoever is on it (the earth) will perish.**
The shift now occurs from the transient nature of this worldly life to the permanent abode of the Hereafter. Allah states that all the residents of earth will perish and die.

“Faan” is that which is meant to die. Allah created everything with an expiration date. Nothing lasts forever in this world, even though we wish for things to last forever. Even this very Earth was not built to last forever and will be destroyed on the Day of Qiyamah. Mortality was installed into the operating system of this whole universe. But when we are rebooted in the hereafter, our bodies will be immortalized.

“Faan” does not mean just to die, but literally means to be extinguished and perished. It is a more powerful term than dying because absolutely nothing remains. Allah speaks of the complete annihilation of everyone on this Earth. The Jinn and Mankind are specifically meant here because in this Surah, these two creations of Allah are specifically addressed. This does not necessarily imply that the other creations of Allah are not perishable e.g. the heavens and celestial bodies in the universe, because Allah says in another verse:

\[
	ext{كُلُّ شََْءٍ هَالِكٌ إِلَََ وَجْهَهُۥ}
\]

Everything will be destroyed except His (Allah's) Face. (Surah Al-Qasas 28: Verse 88)

Everyone is meant to die. Firawn (Pharaoh) thought that he would live forever and that his kingdom would never end. But his pyramid has now become just another tourist spot. Death is a reality every single living creature will experience. No one’s health, wealth, status or riches ever saved them from dying and being buried with nothing.

One of the most fascinating aspects of the life of every living thing is the existence of death as its final destination. Biological scientists can give different explanations about the origin of life, but none of them can explain the biological need or advantage of death at the individual level (i.e. one single organism). Interestingly, no one can challenge death and choose not to die. Thus, death undeniably shows the power of Allah (Jalla Jalaluhu) as the One and Only Creator Who sets the rules for the entire universe, when He says:

\[
	ext{كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ وَإِنََمَا تُوَفََوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنََارِ وَأُدْخِلَ ٱلْجَنََةَ فَقَدْ فَازَ ۖ وَمَا ٱلْحَيَوٰةُ ٱلدَُنْيَآ إِلَََ مَتَـٰعُ ٱلْغُرُورِ}
\]

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion.” (Surah Aal Imraan 3: Verse 185)

According to the Quran, death is not the end of a living thing suffering from the mere consequences of biological ageing, but it is the beginning of a new life of accountability, as Allah says:

\[
	ext{ٱلََذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيَُكُمْ أَحْسَنُ عَمَلًاًۭ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ}
\]

“(He) who created death and life to test you (as to) which of you is best in deed - and He is the Exalted in Might, the Forgiving”. (Surah Al-Mulk 67: Verse 2).

Allah says:
“He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things.” (Surah Al-Hadeed 57: Verse 3)

Allah precedes all things. He has no beginning. He abides after all things without ever coming to an end. Our beloved Prophet Muhammad (SAW) whilst addressing Allah in supplication, said: “You are the First, so nothing precedes You. You are the Last, so nothing comes after You. You are the Manifest, so nothing comes above You. You are the Hidden, so nothing comes below you. Fulfill our debts for us and enrich us so we will not be poor.” (Sahih Muslim)

There is no denying death, nor escaping it. It is an inevitable fact that everyone agrees with. It is a huge event in the life of an individual and his loved ones. But there is a day that is a far greater event than death. A day when the Trumpet will be blown and everyone in the heavens and the earth will be struck with terror as their souls depart. This will be ending of the world - that we called home for years - and then life of eternity begins. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will become unconscious, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting). As Allah says in another verse:

And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on. (Surah Az-Zumar 39: Verse 68)

The Final Hour will start suddenly, and death will come very quickly not giving any notice or time to prepare – a man will milk his she-camel but will not be able to drink it, a man will raise a morsel of food to his mouth, but he will not be able to eat it. The angel assigned to blow the Trumpet is prepared, vigilantly waiting for His Lord’s command.

They have not honoured Allah with true honour, while the earth entirely will be (within) His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him. (Surah Az-Zumar 39: Verse 67)

Life will be extracted from everyone by the Angel of Death, but it doesn’t end there - next up will be the heavens and the earth. Nothing is spared as the world moves towards its demise, except Allah and those whom He wills. Allah says:

When the sun is wrapped up [in darkness]. And when the stars fall, dispersing. And when the mountains are removed. And when full-term she-camels are neglected. And when the wild beasts are gathered. And when the seas are filled with flame. And when the souls are paired. And when the girl (that was) buried alive is asked. For what sin was she killed. And when the pages are made public. And when the sky is stripped away. And when Hellfire is set ablaze. And when Paradise is brought near. A soul will (then) know what it has brought (with it). (Surah At-Takweer 81: Verses 1-14)
These few words in the above verses briefly describe events of The Last Day. They may sound like a movie but it is only a matter of time when it will become a reality. This Great Event has been ordained by Allah, and only He knows when The Hour will be.

**Earth and Mountains:**
The earth and the mountains will be removed from their places and will be crushed. A violent shake will overwhelm them and the firm, heavy mountains will turn into a heap of fine sand poured out, like flakes of wool, blown away, levelling the earth.

**Seas:**
The seas will also not be able to escape that day. Water, the substance used to distinguish fire, will explode into a fiery blaze.

**Sky:**
The beautiful sky will also be shaken with a powerful shaking and will be torn up. Its calming blue colour will be forced to change, turning red and other dark colours.

**Sun, Moon and Stars:**
Our source of heat, light and energy - the sun - will be folded up and wound round, will lose its light and will be overthrown from its original place. The moon similarly will lose its light, and will be eclipsed, while the stars that fill the sky will fall and scatter, like being poured out from the sky.

**Gravity of the Day of Judgement**
We are told that we are being followed by secretive meticulous recorders. They do not give a hint of their presence, and we can never see them. They are observing us day in day out, jotting down everything we do, every single word you said from morning till night and not missing a single moment. All this is being recorded in a detailed book. On the Day of Judgement, we will meet these recorders who are special angels assigned by Allah to record our deeds. Our book of deeds will be opened before the Owner of the Last Day, holding us accountable for what we had earned.

Will we be prepared to face our Lord on that Day? Will we be prepared to take ownership of our book of deeds that will be opened and presented to us? The horror of the Day of Judgement cannot be taken too lightly. It is a Great Day (Yawmun Azeem) which has been clearly described by Allah Himself in another verse:

Do they not think that they will be resurrected? For a Great Day - The Day when mankind will stand before the Lord of the worlds? (Surah Al-Mutaffifeen 83: Verses 4-6)

Woe, that Day, to the deniers, who deny the Day of Recompense. And none deny it except every sinful transgressor. When Our verses are recited to him, he says, ‘Legends of the former peoples.’ No! Rather, the stain has covered their hearts of that which they were earning. (Surah Al-Mutaffifeen 83: Verses 10-14)

The fear and terror will be so great that man will appear to be in a drunken state, unable to blink, or look left and right. Nursing mothers will forget their nursling, every pregnant one will drop her load, and the hair of children will turn grey due to the Day's intensity. Blood ties will be severed as everyone will only care about their own self. They will run away and hide from those dearest to them, afraid, concerned with what they did and what others will ask of them.
Allah only asked His creation to worship Him alone, without any partners. Those who opened their hearts and minds to accept His guidance will receive blessings and rewards for what they earned, even during that Difficult Day. However, there are many who rejected His Guidance, and due to their defiance, will be in extreme terror. The hearts of these disbelievers will rise and choke in their throats out of fear, neither able to come out nor return in their chests. The disbelievers will be prepared to give up everything to save themselves, be it the earth filled with gold or those dearest to them, but nothing will help. It is only from Allah’s Mercy that He prolongs the time delaying His punishment in this world, so that people may turn back to Him and mend their ways. Unfortunately, the disbelievers used the time to increase in their ways of disobeying Allah, following their desires, and then a day will come when they will have to bear the consequences of their rejection of Allah and His Guidance. Allah says:

(The time of) their account has approached for the people, while they are in heedlessness turning away. (Surah al-Ambiya 21: Verse 1)

Allah existed before He created this world, and will remain to exist even after it will be destroyed - in full control, power and command over everything. He will roll up the heavens and the earth on the Day of Resurrection and grasp them in His Hand. Only He will be left when everything perishes - except what He wills. Some people think that everything will be destroyed. The Throne, Jannah and Jhannam, and their inhabitants, are amongst those that will not be destroyed. The word “kullu” (everthing) does not necessarily mean you cannot have exceptions but rather that exceptions are allowed. Yes, the heavens and the earth will be destroyed. When Allah says in the Qur’an about the queen of Sheeba from the hoopoe (hud-hud):

Indeed, I found [there] a woman ruling them, and she has been given (kullu) of all things, and she has a great throne. (Surah an-Naml 27: Verse 23)

Was she really given everything? Of course not, this is a just a way of conversation in which the hoopoe spoke.

The tyrants who took joy in overwhelming the weak, the arrogant kings who claimed to be powerful and full of might, and those who dared to challenge their Creator, will all remain silent when Allah will ask of them. Only His Majesty is worthy of wearing the Cloak of Pride, and Robe of Greatness. The rest will be in their graves waiting for the Resurrection to begin. As Allah says:

The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it. (Surah al-Ambiyaa 21: Verse 104)

**Resurrection (Bringing to life after death)**

Allah will create a new earth, a white land that is spread flat and wide as far as the eye can see. Despite its vastness it will be crowded, filled with everyone who ever lived no matter where or how they died, or what remained of them. After we are born and full of the spring of life, we get old, wither away and die. On this Great Day of Resurrection, Allah will then send a special kind of rain, and from the decayed bodies a new creation will grow, once again life will be given back to us - similar to how Allah resurrects the
withered trees and plants. The Trumpet will then be blown for a second time, and we will arise and be witnesses of this promised Resurrection. As Allah Himself declares:

O People! If you are in doubt about the Resurrection, then (consider that) We indeed created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then (We develop you) that you may reach your (time of) maturity. And among you is he who is taken in (early) death, and among you is he who is returned to the most decrepit (old) age so that he knows nothing, after (once having) knowledge. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows (something) of every beautiful kind. That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent. And that the Hour (Day of Judgement) is coming - no doubt about it - and that Allah will resurrect those in the graves. (Surah al-Hajj 22: Verses 5-7)

Everyone from amongst mankind and jinn - born since the beginning of creation till the first blowing of the Trumpet - will all be resurrected. Everyone will be gathered together, and Allah will grant us all a new life from which we will never get to experience death ever again. The firm faith in Allah we had in this world will determine whether our end will be filled with happiness in Paradise, or whether the reside will be in Hell – a horrible place. The disbelievers will wish for death but living in eternity in Hell Fire will be their reality, while the people of Paradise will live in eternity with all their wishes fulfilled.

The events of the Last Day are real, Paradise and Hell are real, and the Resurrection is real. What will happen to us is in the Hands of our Merciful Lord, and He alone is the Owner of the Last Day of Judgement.

**Hadith:**
The Messenger of Allah (SAW) said:

The gaze of the one (Angel) who will blow the Trumpet has been fixed since he was entrusted with it, looking towards the Throne, ready (to blow it), in case he will be commanded to do so before he blinks, as if his eyes are two bright stars. (Haakim: Classed as authentic)

How can I feel secure when the holder of the Trumpet has placed it against his mouth and has bent his forehead, listening carefully, awaiting the command to blow it. (Musnad Ahmad; Tirmidhi)

The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne.” Abu Hurairah said: The Prophet (SAW) said, “I will be the first person to be resurrected and will see Moses holding the Throne. (Bukhari)

Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) Isa, son of Maryam. Isa (AS) will pursue him and slaughter him. Then people will survive for
seven years (i.e. after the demise of Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Sham (Syria). None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will be left alive and they will be as fast as birds (i.e. to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: ‘Will you not obey me?’ They will say: ‘What do you order us to do?’ He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it (i.e. his neck). The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: ‘0 people! Go to your Rabb.’ (Muslim)

The disbelievers (kuffaar) will be brought forth on the Day of Resurrection and it will be said to them: ‘Do you think that if you had an earth full of gold that you would be able to ransom yourself with it?’ He will say, ‘Yes.’ It will be said to him, ‘I (i.e. Allah Almighty) used to ask you for less than that. (Al-Bukhari)

When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the “Ra’an” that Allah mentions in His Book: “Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.” (Quran 83:14 - quoted above)’ (Ibn Maajah)

Allah will take the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth?" (Al-Bukhari).

Abdullah bin Umar (RA) said:
I heard the Messenger of Allah say, when he was on the pulpit:
The Compeller will seize the heavens and the earth in His Hand and he clenched his fist and began to open and close it. Then He will say: “I am the Compeller! Where are the tyrants? Where are the arrogant?” He said, the Messenger of Allah was turning to his right and to his left, until he saw the pulpit moving from below and I thought: ‘What if it falls with the Messenger of Allah on it?’ (Ibn Maajah)

27. And the ‘Face’ of your Lord will abide forever, full of Majesty and Honour

Allah is the Ever Living, Free of all Need. Allah tells us here about the moment when everything and everyone on earth will perish and only His Honourable Face will remain, because He is the Ever-Living and will never die.

The Ahlus-Sunnah affirm that using “Wajh” or Face is permissible, and that Allah has a Face and this is seen here and elsewhere in the books of Hadith. However, we do not question or try to imagine the Face of Allah, but rather we know that it is “dhul dhalaali
wal ikraam” (the Owner of Loftiness and Majesty, The Lord of Generosity and Nobility). Allah says:

وَأَصْبِنَ فَنَسْلَكَ مَعَ ٱلََذِينَ يَدْعُونَ رَبََهُم بِٱلْغَدَوٰةِ وَٱلْعَشَِِ يُرِيدُونَ وَجْهَهُ وَإِلَيْهِ تُرْجَعُونَ

And keep yourself patient (by being) with those who call upon their Lord in the morning and the evening, seeking His Face (Countenance). (Surah al-Kahf 18: Verse 28)

This Ayah is similar to Allah’s statement:

وَلَّ تَدْعُ مَعَ ٱللََِّ إِلَـٰهاا ءَاخَرَ لََ إِلَََ هُوَ كُلَُ شََْءي هَالِكٌ إِلَََ وَجْهَهُ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned. (Surah al-Qasas 28: Verse 88)

The word “jalaal” comes from the root word jeem-laam-laam, which points out to three main meanings. The first main meaning is to be glorious, majestic and sublime. The second main meaning is to be high, lofty and independant and the third to be supremely great. This word appears twice in the Quran in one form as the noun “jalaal” – and both of these appears in this Surah ar-Rahman.

The word “ikraam”, “kareem” and “akram” come from the root kaaf-raa-meem, which points out to four meanings. The first meaning is to be generous, giving and beneficent. The second meaning of this root is to be highly esteemed, honoured and valued. The third meaning is to be precious, valuable and rare and the fourth to be bountiful and productive. This root appears 47 times in the Quran in eight derived forms. Examples of these forms are al-akram (the most generous), kareemun (noble), kiraaman (dignified ones) and al-ikraam (“honour”).

Allah alone is the Lord of these two beautiful Attributes. Dhul-Jalaali wal-Ikraam is the One Who is Most Precious and Honoured. He is the Majestic and Glorious Lord, Owner and Source of all generosity, blessings and bounties!

The Qur’an and Hadith clearly establish the fact that the believers (mu’minoon) will look at their Lord in Paradise. The companions of the Prophet (SAW), their successors and the righteous persons who came after them are agreed upon on this fact. Allah (SWT) says:

وُجُوهٌ يَوْمَئِذي نََاضِرَةٌ إِلََٰ رَبَِهَا نَاظِرَةٌ

“Some faces that Day will be shining and radiant (Naadirah). Looking at their Lord (Allah)”. (Surah Al-Qiyamah: Chapter 75: Verses 22-23)

كَلًََ إِنََهُمْ عَن رََبَِهِمْ يَوْمَئِذي لََمَحْجُوبُونَ

“No! Indeed, they will be partitioned from their Lord, that Day.” (Surah Al-Muthaffifeen: Chapter 83: Verse 15)

لَِلََذِينَ أَحْسَنُوا الْحُسْنَٰ وَزِيَادَةٌ

“For those who have done good is ‘the best’ (i.e. Jannah) and ‘even more’ (i.e. having the honour of glancing at the Face of Allah.” (Surah Yunus: Chapter 10: Verse 26)

In the above verse ‘best reward’, means the Paradise and ‘even more’ means having the honour of looking at the Face (Wajh) of Allah.

**HADITH:**
The Messenger of Allah (SAW) said:
Verily the Exalted and Mighty Allah does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the Light (Noor). In the hadith narrated by Abu Bakr (instead of the word ‘Light’) it is Fire. If he withdraws it (the Veil), the splendour of His Countenance (Wajh) would consume His creation so far as His sight reaches. (Muslim)

When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them: ‘Do you wish me to give you anything more?’ They will reply: ‘Have You not made our faces bright? Have You not brought us into Jannah and saved us from the Hell?’ And then Allah will remove the Veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Lord. (Muslim)

Persist (in invoking Allah) with, “Yaa Dhal-Jalaali wal-Ikraam (O Possessor of Majesty and Honour).” (Musnad Ahmad, Nasai)

If anyone acquires knowledge that should be sought seeking the Face of Allah, but he acquires it only to get some worldly advantage, he will not experience the fragrance (‘arf) of Paradise on the Day of Judgement. (Abu Dawood)

You will definitely see your Lord with your own eyes. (Bukhari)

The Messenger of Allah (SAW) narrated this du’a:
O Allah, I ask You for the delight of gazing at Your Face and the eagerness of meeting You. (Nasa’i)

Sayyidah A’ishah (RA) said, “When the Messenger of Allah (SAW) would (say the) Salaam (on completing the salah), he would only sit as long as it takes him to say, Allahumma antas-salaam wa minkas-salaam, tabaaraka yaa Dhal-Jalaali wal-Ikraam (O Allah! You are As-Salam, and peace comes from You. Blessed be You, O Possessor of Majesty and Honour! Yaa Dhal-Jalaali wal-Ikraam).” (Muslim)

Jabir (RA) narrated, “The Messenger of Allah looked at the moon on a night when it was full, and he said, Verily, you will see your Lord just as you see this moon! So, if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (Asr prayer) then do so.” (Bukhari and Muslim)

28. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
29. Whoever is in the heavens and on earth begs of Him. Every day He is upon some task (of preserving his creation)

After mentioning that everything will be destroyed and only Allah will remain forever, the Ever Living. Allah mentions another attribute of His in this verse: that He is the Sustainer. From the combination of both these attributes we derive Allah’s names, Al-Hayy and Al-Qayyoom. According to many scholars, these are the greatest names of Allah. The concept that “He is the One that remains” and “He is the One Who gives what everyone needs” is a very powerful concept. All who are in the heavens and earth ask of Him. What if someone were to say that the ‘kaafir’ doesn’t ask Him for anything. The response is as follows:
1) This ayah speaks in a general sense.
2) The Kaafir does in fact ask Allah in times of need.
3) They may not ask by way of their tongue but by way of circumstances they are put in.

“Sha’n” means importance. What does it mean that everyday He is engaged in matters of importance? Abu Darda (RA) narrated the Prophet (SAW) said: “From his “Sha’n” is that He forgives sins, alleviates sufferings, honouring some and debasing others, etc. The most important point to remember here is that Allah is very actively involved in our daily lives.

In this Ayah, Allah affirms that He is Rich, free of all wants from 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. 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.

From this and other verses, scholars list the 5 levels of Qadr (taqdeer):
1) The Eternal Qadr that exists in Allah’s Knowledge.
2) The Qadr written down 50,000 years before creation i.e. Al-Lawh Al Mahfoodh.
3) The Qadr of our birth, when the Soul (Ruh) is blown into us when we were in the wombs of our mothers. This is when the angel writes our Qadr again and asks Allah if we are to be a
   a) Boy or girl,
   b. What is our Rizq,
   c. Our deeds,
   d. How long we will live, and
   e. If we are to be of those that enter Hellfire or Heaven
   f) The Yearly Qadr i.e. on Laylatul Qadr. On this night Allah announces the decree of the upcoming year
   g) The Daily Qadr, “kulla yawmin huwa fi sha’n” – of this verse under discussion

The lowest levels of Qadr can change, but the higher levels do not change and there is no clear distinction as to what is low and high and the changes that can occur within them. To further explain, the Qadr at the time of our creation, our Yearly and Daily Qadr can change from one to another, but these changes have been recorded in the eternal Qadr i.e. Al-Lawh Al Mahfoodh, the preserved tablet, and this is within Allah’s Knowledge.
As an example, Allah can decree that a person lives 60 years, 3 months and 5 days in the life-time level of Qadr i.e. the womb of his mother. Because he has been righteous and pious and he has accumulated much good (example he went to Umrah and Hajj which increases life), when the man reaches 60 Allah tells the angels on Laylatul-Qadr for an extension. The opposite may also happen, the man may be a sinner and thus Allah may tell the angels to take his life early. However, all these changes are in Allah’s Knowledge and have been recorded already in Al-Lawh Al Mahfoodh but the angels do not know of them. The angels are the ones that just carry out the Decree of Qadr.

**HADITH:**
The Messenger of Allah (SAW) said:

*Among my community there will be people who will falsify Divine decree.*  (Abu Dawood)

No servant truly has Imaan until he believes in four things: in Allah alone with no partner; that I am the Messenger of Allah; in the resurrection after death; and in the Divine Decree (Qadar).  (Ibn Majah)

Abu Hurairah (RA) narrated: ‘The idolators and Quraish came and disputed with the Prophet (SAW) concerning the Divine Decree. Then the following verse was revealed: “The Day they will be dragged into the Fire on their faces (it will be said), ‘Taste the touch of Saqar (Hell). Indeed, all things We created with predestination.’” (Chapter 54: Verses 48-49).  (Ibn Majah)

It is narrated on the authority of Yahya b. Ya’mur that the first man who discussed qadr (Divine Decree) in Basra was Ma’bad al-Juhani. I along with Humaid b. ‘Abdur-Rahman Himityari set out for pilgrimage or for ‘Umrah and said:

*Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about TAQDEER (Divine Decree).*

Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur Rahman! There have appeared some people in our land who recite the Qur’an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the Lord) and said: If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree.  (Muslim)

30. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
In this verse, the scene now shifts to the Eternal life.

Two ways of talking about the future:

“Sa” means in a short period of time
“Sawfa” means after a while

“Thaqal” means heavy, “thaqalaan” means two mighty nations, and this is what the Jinn and Mankind are addressed as in this verse.

“Sanafrughu lakum” i.e. SHORTLY We will make ourselves concentrating on you. We will set aside time for you. This is in reference to Day of Judgement where time will be set aside for our accountability of deeds. Abdullah ibn Abbas (RA) said that “Sanafru” literally means “We will stop and concentrate on you”, but Allah is not in need of stopping and concentrating on one thing at the expense of another. Rather it is a means of expression warning His creation that His entire attention would be directed towards us. And We know that no other creation will be called to task except Jinn and Mankind.

People’s books of deeds will be distributed and opened for them to read. An individual’s book of deeds is the register of every action. These deeds are being written down by the angels entrusted with recording the actions of all the children of Adam. Allah says:

And indeed, (appointed) over you are keepers, honourable recorders. They know whatever you do. (Surah Al-Infitaar: Chapter 82: Verses 10-12)

These angels record in a book everything a person does because they are always with him. And on the Day of Resurrection, Allah will bring forth this book, making it known to the person as He says:

Every person, we have imposed his fate upon his neck. And we will produce for him, on the Day of Resurrection, a record which he will find spread open. (It will be said to him,) “Read your book. You are sufficient today as a reckoner against yourself.
(Surah Al-Isra: Chapter 17: Verses 13-14)

There are, however, some people who will be exempt from being judged; they will be allowed to enter Paradise without judgment or punishment. This has been confirmed in Bukhari and Muslim.

Hadith:
The Messenger of Allah (SAW) said:

Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ruqyah, do not see an evil omen in things and put their trust in their Lord. (Bukhari; Muslim)

I was shown the nations (of prophets) and I saw a prophet with an entire nation with him, a prophet with only a single follower, a prophet with ten followers, a prophet with five, and a prophet with none. I then saw a huge crowd and asked, “Oh (Angel) Gabriel, is this my nation?”
to which he replied, “No, but look to the horizon.” I then looked and saw a huge nation (of followers). Gabriel said, “This is your nation and in front of them are seventy thousand who will have no judgment and no punishment.” I asked, “Why?” He answered, “They did not practice cauteryization, did not seek ruqyah (incantations, healings with un-Islamic recitations), did not believe in good or bad omens, and they relied exclusively on their Lord.”

After hearing this, a companion named ‘Ukkaashah Ibn Mihsan stood and said to the Prophet, “Pray to Allah to make me one of those.” So, the prophet said: ‘Oh Allah, make him one of them.’ Then another man stood and he too asked, “Pray to Allah to make me one of them,” but the Prophet replied: ‘Ukkaashah beat you to it.’ (Bukhari; Muslim)

We (Ummah of Prophet Muhammed - SAW) are the last ones but the first ones to be judged on the Day of Resurrection. They (Jews ad Christians) were given the scripture before us and we were given it after them. So, this is the day they differed about, but Allah has guided us. So, tomorrow is for the Jews, and the day after is for the Christians. (Bukhari; Muslim)

The first thing for which a worshipper will be judged on the Day of Resurrection will be prayer (salaah). If it is sound, the rest of his deeds will be sound, but if it is bad, the rest of his deeds will be bad. (Tirmidhi; Nasaai; Ibn Maajah; Tabaraani)

The first thing to be settled between people on the Day of Resurrection will be (crimes of) bloodshed. (Bukhari; Muslim)

This is because prayer is the best bodily act of worship related to the rights of Allah, and bloodshed is the greatest violation of communal rights related to mankind.

Describing the manner in which Allah will judge a believer and take him to account, Abdullah Ibn Umar (RA) narrated that the Messenger of Allah (SAW) described the private counsel to be held between a true believer and his Rabb:

Allah will draw a believer close, placing him under his care and screening him. Allah will say to him, “Do you remember this sin and that sin?” The person will answer, “Yes, my Lord.” After he is made to confess all of his sins and he sincerely believes he is ruined, Allah will say, “I concealed them for you in life and I forgive you for them today.” The Messenger of Allah (SAW) then said: But as for the disbelievers and hypocrites, they will be publicly called out in front of all creation and it will be announced, “These are the ones who lied against Allah.” (Bukhari; Muslim)

The Messenger of Allah (SAW) also said:

Allah will meet with a servant, asking, “Oh so-and-so, did I not honour you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?” The person will reply, “You did.” Allah will ask him, “Did you think you would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”

Then Allah will meet with a second person and ask, “Oh so-and-so, did I not honor you, give you authority, give you a spouse, give you control over horses and camels, and made you a leader (or allowed you to live a comfortable life)?” The person will reply, “You did, my Lord.” Allah will ask him, “Did you think you would ever meet me?” and he will answer, “No.” So Allah will say, “Then I will forget you as you forgot me.”

Allah will then meet with a third person and will ask him similarly as he did with the others, but this person will say, “My Lord, I believed in you, in your book, and in your messengers. I prayed, fasted, and gave charity.” And he will continue praising the good (he did) as much as he can. Allah
will say, “(Stop) then. Now we will bring forth our witness against you.” The person will think to himself about who this witness could be to testify against him. His mouth will then be sealed and his legs, his flesh and bones will be told, “Speak.” His legs, flesh, and bones will then speak about what he did. That is the person who will have no excuse for himself; that is the hypocrite, and that is the one with whom Allah is angry. (Muslim)

32. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

33. O you assembly of Jinn and Mankind! If you have power to pass beyond the zones of the heavens and the earth, then pass (them). But you will never be able to pass them, except with authority (from Allah)

“Nafadha” means to go quickly or break with speed. “Aqtaraar” are the zones or boundaries of the heavens and earth. “Sultan” is authority and refers to the permission of Allah.

Let us recall that earlier in this Surah, Allah says that He created Humans and then He created Jinns, but here Allah reverses the order. He mentions Jinn first then Humans. The primary audience now being spoken to is the Jinns. When it comes to breaking through the barriers of heavens, the Jinns are more capable to do this, not Humans. Allah also presents a challenge to the Jinns and Humans. If they want to, then get together in groups instead of doing it individually, and get as much help as they need, they will still NOT be able to go beyond the zones of the heavens and the Earth.

This is so true today. If we look at our times and with the technology that we have developed, we as humans still haven’t been able to achieve inter-galactic travel unless we invent what our minds can’t even comprehend. One simple factor – the time involved in undertaking such a journey – is our limit, let alone other factors.

A commentary on “Samawaat” or the Heavens versus “Jannat” or Paradise. The 7 Heavens are not Paradise. Paradise is a reward for the believers after the Day of Judgement. The heavens are what we are living in today, the Earth and the galaxy are all under the first heaven and we have not traversed even past this heaven. What is the reality of the 2nd, 3rd and successive heavens? We have no idea yet we are so proud of having sent someone to Mars and this journey would take half a human lifetime!
Paradise occupies the 7th heaven. The Jinns also are unable to go beyond the heavens, as we know this was attempted by the Jinns after the birth of the Prophet (SAW).

Let’s forget about going beyond the first heaven, what about the Earth itself? Allah challenges us, how deep can you go? Even with all our technology, how deep have we been able to go into the crust of the Earth? The deepest machine, not human, has traversed approximately 5.5 miles into the Earth and after this level anything that we have will simply melt.

We should humble ourselves because Allah thus reminds us that we can’t cross even a minute fraction of the 1st heaven or we can’t even begin to explore our own Earth without His permission. And we know from Isra wal Mi’raaj that the Prophet (SAW) was indeed given permission to cross the heavens.

This verse states that it is possible to travel and even go beyond the regions, boundaries or layers of the heavens and the earth. Allah’s Messenger (SAW) achieved this both with his body and spirit, which we call the Ascension (Mi’raaj). The verse also suggests that the immaterial dimensions of existence can ‘scientifically’ be discovered and established. The word ‘aqtaar’ means regions, boundaries or layers with a diameter, and therefore, spherical regions.

If people think that they are accountable before no one and have absolute authority, they should just attempt to cross the boundaries of the heavens and the earth created by Allah so that it can be proven that they are beyond Allah’s control or can be beyond His control. The word ‘Sultan’ means "authority" as well as "permission". Here it is used in the second of these meanings. However much they may want to cross the boundaries of the heavens and the earth, they cannot do so. This is only possible when they have the passport to do so and obviously it is only Allah who can grant this to them.

This could also refer to the Day of 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, (except with authority) meaning, except with the commandment from Allah, as He says:

\[
\text{يَقُولُ أَيْنَ ٱلْمَكََرُ وَزَرَ} \\
\text{Man will say on that Day, ‘Where is the (place of) escape?’ No! There is no refuge.} \\
\text{(Surah al-Qiyaamah 75: Verse 10)}
\]

Jinns and Humans will try to escape the reckoning on the Day of Judgement. Allah sarcastically challenges us to run and go beyond heavens and earth if we can. But nobody will be able to hide from Allah or escape His judgement. We will be surrounded by Allah’s Rule and Judgement, wherever we may be. It is impossible to escape Allah’s Decree as it will encompass us. None of us has the ability to escape death, or escape the Day of Accountability. Jinns have been mentioned first as they have greater ability to travel beyond space than humans.

This verse is not necessarily referring to current day space travel. On the other hand, if this verse is read together with a couple of its preceding verses, is actually informing the Jinn and Mankind that soon Allah shall bring a Day of Judgment, on which the ‘good’ and the ‘bad’ shall meet their respective promised ends. Thus, if the men and the jinn
want to avoid facing that Day, they may, if they can, try to free themselves from the boundaries that Allah has set for them. They may try, as much as they can, but they shall never be able to get out of the boundaries of the heavens and the earth, except that Allah Himself grants them permission to do so. Thus, if they cannot even cross the boundaries of the heavens and the earth, they should consider the fact that how impossible would it be for them to get out of Allah’s control.

**Hadith:**
The Messenger of Allah (SAW) said to Al-Bara bin Azib (RA):

“Should I not teach you some words to say when you go to your bed, so if you died, you will die upon the Fitrah, and if you reach the morning, you will reach it in good? You say: ‘O Allah, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing in You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent.

(Allâhumma inna aslantu nafsī ilaika wa wajjahtu wajhi ilaika, wa fawwaḍtu amrī ilaika, raḥbatan wa raḥbatan ilaika wa aljā'tu žahrī ilaika, lâ malja'a [wa lâ manjâ] minkā illā ilaik. Āmantu bikītābilkal-ladhî anzalta wa binabiyyikal-ladhî arsalta).’” Al-Bara’ said: “So I said: ‘And in Your Messenger whom you have sent.’” He said: “So he (SAW) struck his hand upon my chest, then said: ‘And in Your Prophet whom You have sent. (Wa bi Nabīyyikal-ladhî arsalta).’” (Tirmidhi)

34. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

35. Flames of fire and molten brass will be sent against you and you will not be able to defend yourselves.

“Shuwaadh” is a precise term, it means a fire without smoke. Smoke is literally particles of the air.

“Nuhaas” is copper or the colour of copper.

The reference of the meteors is that the Jinns would go up before the birth of the Prophet (SAW) and listen to the conversations between the angels, this would allow them to know the decree of Allah before it happened. The skies however were closed at the birth of the Prophet (SAW), though the Jinns are given some partial access and only with the permission of Allah. Meteors are a dull copper colour and this could be the ‘Nuhaas’. What is the fire without smoke? This is such a precise term because
smoke comes from particles in our atmosphere i.e. air. And in space, there is no air or atmosphere, thus the fire would not have any smoke.

Allah does not allow any jinn that have ill intentions to ascend to the heavens to take something from the conversation of the angels; rather, he destroys them. As Allah says in other verses:

وَلَقَدْ جَعَلْنَا فِِ ٱلسََمَآءِ بُرُوجاا وَزَيَََـٰهَا لِلنََـٰظِرِينَ وَحَفِظْنَـٰهَا مِن كُلَِ شَيْطَـٰني إِلَََ مَنِ ٱسْتَََقَٱلسََمْعَ فَأَتْبَعَهُۥ شِهَابٌ مَُبِينًٍۭ
And We have placed within the heaven great stars and have beautified it for the observers. And We have protected it from every devil expelled (from the mercy of Allah, except one who steals a hearing and he is then pursued by a clear burning flame. (Surah al-Hijr 15: Verses 16-18)

وَمَا تَنزََََِلَتْ بِهِ ٱلشََيَـٰ طِينُ وَمَا يَنبَغِ لَهُمْ وَمَا يَسْتَطِيعُونَ إِنََهُمْ عَنِ ٱلسََمْعِ لَمَعْزُولُونَ
And the devils have not brought the revelation down. It is not allowable for them, nor would they be able. Indeed they, from [its] hearing, are removed. (Surah al-Shu’araa 26: Verses 210-212)

إِنََا زَيََنََا ٱلسََمَآءَ ٱلدَُنْيَا بِمَصَـٰبِيحَ وَجَعَلْنَـٰهَا رُجُوماا لِلشََيْطَينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسََعِيِْ
Indeed, We have adorned the nearest heaven with stars; and have made (from) them what is thrown at the devils, and have prepared for them the punishment of the Blaze. (Surah al-Mulk 67: Verses 6-8)

**HADITH:**
The Messenger of Allah (SAW) said:

(The meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heaven of this world. Then those who are near the supporters of the Throne ask these supporters of the Throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the Jinn, they attack them with meteors. If they narrate only which they manage to snatch that is correct but they mix it with lies and make additions to it. (Muslim)

36. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
“Wardah” is the colour that is rose red or blood red. The reference is that the skies will be crimson red. It is in our fitrah to see a red sky as scary and something indicating the end of time.

“Dihaan” has two meanings:
1) tanned leather
2) used oil

Both are around yellow-red tinge coloured.

The galaxies and the stars will be crashing into one another, the sun will be folded onto itself and destroyed, and the stars will fall, all our realities will be destroyed, especially those that we count on and see as being stable. When this happens, it will cause a terrifying effect in this world of ours. This will undoubtedly be the Day of Judgement.

What this really means is that they will melt just as silver is melted when heated. And they will be coloured, just as die stains something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. This is similar to other verses wherein Allah says:

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

And the Day when the heaven will split open with (emerging) clouds, and the angels will be sent down in a great descent. (Surah al-Furqaan 25: Verse 25)

When the sky has split open. And has responded to its Lord and was obligated to do so. (Surah al-Inshiqaaq 84: Verses 1-2)

Although people do not like death, it is liberation from the sufferings of the world, and a door to the eternal life, where people will receive remuneration for their deeds done in this world. Moreover, like Allah’s Justice, His Compassion and Mercy will also manifest itself with all its Infinity in the Hereafter. The advent of the Last Hour will be a blessing or favour in this respect. Its announcement is also a blessing for people in that it urges them to self-criticism. The thought of getting what one deserves, with no action being concealed, should prevent people from committing evil actions.

**HADITH:**
The Messenger of Allah (SAW) said:

Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite: ‘When the sun is folded up (Kuwwirat: Chapter 81)’ and ‘When the heaven is cleft sunder (Infatarat: Chapter 81)’ and ‘When the heaven is split asunder (Inshaqqat: 84).’ (Tirmidhi)
38. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

39. Then on that Day none will be asked about his sin amongst mankind or jinn

This verse says that the disbelievers will not be asked about their sins, because Allah says:

الفَيَوْمَ ِلْيَوْمَئِذِي لََُ يُسْـ َلُ عَن ذَنٍۢبِهِۦٰٓ إِنسٌ وَلََ جَآنٌَ

Then on that Day none will be asked about his sin amongst mankind or jinn.

That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (Surah Yaseen 36: Verse 65)

 helt٠ا إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِْْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ

Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned. (Surah Fussilat 41: Verse 21)

This seems like a contradiction because the Qur'an tells us in other verses that we will be asked about our sins, and the Ahadith also say the same thing. For example, Allah says:

فَوَرَبَِكَ لَنَسْـ َلَنَََُّْ أَجْمَعِينَ عَمََا كَانُوا يَعْمَلُونَ

So, by your Lord, We will surely question them all about what they used to do. (Surah al-Hijr 15: Verse 92-93)

And stop them; indeed, they are to be questioned. (Surah as-Saaffaat 37: Verse 24)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنََ السََمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلَُ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولاا

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned. (Surah al-Israa 17: Verse 36)

The author of Tafsir Al-Qurtubi reconciles them as follows with the following interpretations from various scholars:

1. That Allah is saying they will not be questioned at some times on the Day of Judgement, but they will be at other times. This very suspense and uncertainty will be a form of punishment in itself. Then imagine when they are eventually sent to the court this is another form of punishment for them. The Day of Judgement - as
we are told - is very long. During certain times on this day they will be punished by not being allowed to speak. This is the punishment of waiting for being given the chance to speak and defend themselves.

2. The time they will not be questioned is when they are being dragged to Jahannum without excuses being taken from them.

3. That they will not be questioned is a matter of defence because they will not be allowed to defend themselves as their sins will be too openly displayed.

All the above opinions are valid and all have legitimate evidences from the Qur'an and Ahadith.

Here below are some verses wherein Allah says:

This is a Day they will not speak, nor will it be permitted for them to make an excuse. (Surah al-Mursalaat 77: Verse 35-36)

But they will surely carry their (own) burdens and (other) burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent. (Surah al-Ankaboot 29: Verse 13)

Imam Qurtubi (ra) says in his at-Tadhkirah, there are two types of Reckoning (hisaab):

1. There is a reckoning which is more like a presentation, reserved for the righteous believers, where the deeds are just recounted and shown.

2. There is a reckoning which is more like questioning, reserved for the disbelievers and sinful Muslims.

**HADITH:**
The Messenger of Allah (SAW) said:

Whoever is interrogated while being reckoned will be punished. A‘ishah (RA) said, 'But Allah says:

Then as for he who is given his record in his right hand, He will be judged with an easy account. And will return to his people in happiness. (84: 7-9)

Allah’s Messenger (SAW) replied: “That refers to a presentation (of a person’s deeds). Anyone who is questioned on the Day of Judgement will be destroyed.” (Bukhari; Muslim)

He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden. (Muslim)

There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are:

1. a man possessed superfluous water (more than he needs) on a way and he withholds it from the travellers;

2. a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge;
(3) and a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price.

(Bukhari; Muslim)

The Messenger of Allah (SAW) used to supplicate as follows:
“O Allah, give us an easy reckoning.” (Ahmad)

40. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse.

Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

41. The sinners will be known by their marks, and they will be seized by the forelocks and the feet.

“Nawaasiy” means foreheads. “Aqdaam” means feet. This shows us the utter humiliation and complete helplessness of the one who will be punished. If one is held from one’s head and feet, this indicates the power and strength of the one who is in control. This also paints a painful picture of the one being held. There is nothing that one can do when one is held in this position. The picture is that of complete and utter power, and the Allah’s angels are very powerful indeed. The angels of punishment will bend their heads down to their feet and throw them whilst in this position into the Hellfire. This applies to those who committed SHIR-K (polytheism) and KUFR (disbelief) by rejecting Allah. May Allah protect us. Every single Mu’min (believer), even if he or she is punished, has a different type of punishment than that of a Kaafir (disbeliever). Anyone who has some degree of Faith (Imaan) and has done good deeds will not be treated like the one who rejected Allah and never ever prostrated to Allah in the first place.

We note that when the Day of Judgement is mentioned in this Surah, the sinners and their fate is discussed first. Then Allah - in the later verses - speaks about the reward of the righteous believer. Why are the verses organized in such a way?

Firstly, man is motivated by the fear of punishment more than incentive of the reward. This is why even modern criminal law today focuses on punishing the criminals and creating an environment of fear of committing a sin. Secondly, the rewards are mentioned last because it is the nature of the Qur’an to concentrate on the good over the bad. When the reader is left to ponder over the reward of the Day of Judgement at the end, this leaves a better impression with him. Thirdly, when we look at the later verses, we notice that the mentions of rewards far exceeds that of the punishment. This also emphasizes that the Qur’an - in general -
focuses more so on the good and positive aspects than the negative and evil aspects. The title for the criminal chosen is “mujrim”. This is so because he has committed the greatest crime which is the crime against Allah.

What are their marks as mentioned in this ayah? There are two opinions on this matter.
1. Every sin leaves a particular unique mark on its carrier. People who murdered will have different signs on their body versus those that committed SHIR-K, and the marks will be different compared to the thieves, and so on.
2. The mark of the sinner (mujrim) will be the absence of the mark of a believer (mu’min). The marks of the believers are that of Nur from the face, the signs of wudhu on the body, and signs of Sajdah on the forehead. Whoever does not have these marks will automatically bare the marks of a sinner (mujrim). The Prophet (SAW) said the believer will be known from the effects of the wudhu, and that the believers will be resurrected with their limbs shining white and their foreheads shining white, just like the most precious horse has white streaks on his forehead and limbs.

Thus, wudhu is how the Prophet (SAW) will recognize us. When asked about his Well of Kawthar on the Day of Judgement, and how he would recognize and call people to drink from his blessed hands, he said he would recognize them from the effects of their wudhu.

The disbelievers (kuffaar) will be known by special marks that distinguish them. They will be known by their dark faces and their blue eyes. The disbeliever will be caught by the forehead and feet and be broken just as a stick is broken to be thrown into a fire.

**Hadith:**

Regarding the saying of Allah, Most High:

“The Day when We shall call together all human beings with their (respective) leaders (17:71)”

The Messenger of Allah (SAW) said:

One of you will be called out to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So, he will go to his companions, who can see him from afar, and they will say: ‘O Allah! Bring this one to us, and let us be blessed by him.’ Until he reaches them, and says to them: ‘Receive the good news! For each man among you shall be the likes of this.’” He (SAW) said: “As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Adam, he will be given a crown, and his companions will see him and say: ‘We seek refuge in Allah from the evil of this one. O Allah! Do not bring this one to us.’” He (SAW) said: “So when he reaches them, they say: ‘O Allah! Take him away’ so they will be told: ‘May Allah cast you away! Indeed, for each man among you is the likes of this.’” (Tirmidhi)

On the day of Resurrection, my nation will be radiant from prostrating and shining from Wudu. (Tirmidhi)

Rush to do good deeds. A Fitnah will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world. (Tirmidhi)
All the sons of Adam are sinners, but the best sinners are those who repent often. (Tirmidhi; ibn Majah)

42. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

43. This is Hell which the Sinners denied

This is said in response to the mockery and arrogance of the non-believers. Allah answers them in a similar mocking way: “This is Jahannum, here it is, do you still deny it?”

This also clearly implies what Allah is saying: “had you accepted it and believed in it you would not be here”.

Surah Yasin has a similar verse that is said to the disbelievers: ‘you denied it (Hell) which is why you are going there’. Allah says:

This is said in response to the mockery and arrogance of the non-believers. Allah answers them in a similar mocking way: “This is Jahannum, here it is, do you still deny it?”

This also clearly implies what Allah is saying: “had you accepted it and believed in it you would not be here”.

Surah Yasin has a similar verse that is said to the disbelievers: ‘you denied it (Hell) which is why you are going there’. Allah says:

This is the Hellfire which you were promised. (Surah Yaseen 36: Verse 63)

This will be said to the disbelievers while being chastised, criticized, disgraced and belittled.

**Hadith:**

When Allah revealed the Verse:

“Warn your nearest kinsmen.” (26:214)

Allah’s Messenger (SAW) got up and said,  
O people of Quraish (or said similar words)! Save yourselves (from the Hellfire) as I cannot save you from Allah’s Punishment;  
O Bani Abd Manaf! I cannot save you from Allah’s Punishment;  
O Safiyya, the Aunt of Allah’s Messenger (SAW)! I cannot save you from Allah’s Punishment;  
O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah’s Punishment. (Bukhari)
They will run back and forth between it (Hell) and the boiling hot water.

“Yatoofu” is to run back and forth. “Hameem” and “Aan” are synonyms but two separate nouns that both describe the water of Hellfire, they mean water that is both boiling and burning. Generally, water gives you comfort and extinguishes the fire, but the water of Jahannam is such that the Mujrimoon will try to escape the fire by running to the water, only to find it’s punishment also severe. And they will be running back and forth between the fire and the water.

There will be absolutely no respite for this punishment. Allah says in the Qur’an, if they ask for help, they shall be helped with water that is like burning oil. Thus, both the fire and the water will punish them in their own ways.

Why is the punishment so severe? Because what was asked of was so simple, logical and rational and yet they still refused. This punishment is not for the sinners of the Muslims, rather for those that rejected Allah and His messengers, and there is a big difference between the two. Again, this punishment is for the one who refused to acknowledge Allah as one’s Lord (Rabb). The believers will be spared the sights and sounds of Jahannum that cause distress and grief. Allah says they won’t hear the hissing but they will be shown Jahannum as a means to show Allah’s favour that you have been saved from it.

The disbelievers will sometimes be punished with Fire and sometimes be given ‘Hameem’ which is a drink like molten copper tearing their intestines and internal organs.

This is similar to the verses wherein Allah says:

When the shackles are around their necks and the chains; they will be dragged in boiling water; then in the Fire they will be filled (with flame). (Surah Ghaafir 40: Verses 71-72)

(Is the description of Paradise) like that of those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines? (Surah Muhammad 47: Verse 15)

They will burn in an intensely hot Fire. They will be given drink from a boiling spring. (Surah al-Ghaashiyah 88: Verse 5)

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.

Surely, punishing the disobedient criminals as well as favouring 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 verses, should encourage all creatures to abandon ascribing partners with Allah (Shir-k) and not engaging in disobedience, and this is why Allah reminds us of His favour from keeping us away from Hell and admitting us in Jannah.
**HOW DO WE RECONCILE THE MOST MERCIFUL WITH THE HELL FIRE?**

Is Allah really more merciful with us than even our own mothers? How can that be possible when He created Hellfire and will cast some people into it? Many young Muslims find it difficult to reconcile the idea of a Merciful Allah with the existence of Hell Fire. Muslims today need to understand this concept in order to restore their faith and conviction in Almighty Allah.

Umar ibn al-Khattab (RA) narrates that a captive woman was once hysterically searching until she suddenly found her small boy among the captives. She pulled him to her stomach and breastfed him, at which point the Messenger of Allah (SAW) said to us, “Do you think this woman would throw her child into a fire?” We said, “No, O Messenger of Allah, not while she is capable of not throwing him.” The Messenger of Allah (SAW) said, “Allah is certainly more merciful with His servants than this woman is with her child.” (Bukhari and Muslim)

Allah (the Majestic) describes Himself repeatedly in the Quran as *Arham-ur-Rahimeen* (literally: the most merciful of those who show mercy) e.g. in Surah al-A’raaf (7): Verse 151; Surah Yusuf (12): Verse 64; Surah Yusuf (12): Verse 92 and Surah al-Anbiya (21): Verse 83. And in Surah al-A’raaf (7): Verse 156, He says that His Mercy encompasses all things. His Messenger (SAW) described Allah (SWT) as more merciful with His servants than a mother is with her child, and more merciful with His servant than the servant is with himself. There is no clearer, more recurring, fact in the Quran or Sunnah, after that of Allah being unique in His Oneness, than that He possesses unimaginable Mercy and Compassion.

How then can this be reconciled with the fact that Allah would punish some people with Hell Fire? Allah is - most definitely - more merciful than all, since He is the One who endowed His creation with the aptitude for mercy in the first place. No mercy can outdo the Mercy of Allah, since every mercy is but a manifestation of His Mercy. In another Hadith, the Prophet (SAW) elaborated:

**Belonging to Allah are one hundred (portions of) Mercy, of which He sent down a single (portion of) mercy (and divided it) among the jinn, humans, animals, and insects. Because of it, they are compassionate with one another; and because of it, they are merciful with one another; and because of it, a beast is compassionate with her child – to the point that a horse lifts its hoof in fear of hurting its newborn...** (Muslim; Ibn Maajah; Ahmad)

How then can anyone exceed Allah in Mercy, when they are all void of any mercy except that which Allah infused into their hearts?

In this worldly life, Allah shows immeasurable mercy universally to all people, regardless of whether they believe, disbelieve, obey, or defy Him. This universal mercy includes giving them life, supplying them with a lifetime of food, drink, cures, protection, and so much more. Every breath of oxygen, ray of sunshine, drop of rain, moment of motherly love, act of kindness, averted tragedy, is one of the observable manifestations of this Mercy of Allah. As for the vast majority of His Mercy, it goes unnoticed – either because it is unseen, or subtle, or lost in the abyss of human forgetfulness. In another version of the earlier Hadith, the Prophet (SAW) said:

**On the day when Allah created mercy, He created mercy to be one hundred (portions). He retained with Him ninety-nine (portions of) mercy; and divided a single portion of this mercy amidst His entire creation. If the disbeliever were to realize all the mercy that is with Allah, he would never despair of (entering) Paradise. And if the believer were to realize all the punishment that is with Allah, he would never feel secure from Hellfire.** (Bukhari)
Therefore, although people receive varying degrees of Allah’s Mercy in their respective lives, they will all receive more mercy from Allah in this life than from anyone else – mothers included.

In the hereafter, Allah’s mercy will be even greater, ninety-nine times greater, and witnessing its magnitude will be mind boggling. As Abdullah b. Mas’ood (RA) said, “People will continue receiving mercy on the Day of Resurrection, to the point that (even) the heart of Iblees (Satan) will quiver (in hope), due to what he will see of Allah’s Mercy and the intercession of the intercessors.” (Quoted by Imam al-Qurtubi in his At-Tadhkira (1/797)). However, this Special Mercy will be reserved for the believers. For every believer on that day, being subject to Allah’s Mercy – and nobody else’s – will be their aspiration. Hammaad b. Salamah (may Allah bestow mercy on him) said: “I swear by Allah, were I be given the choice between Allah conducting my reckoning or my parents conducting my reckoning, I would choose the reckoning of Allah – for Allah is more merciful with me than my parents.” (Quoted by Imam al-Dhahabi in his Siyar A’laam an-Nubalaa’ (7/445)). Therefore, Allah being more merciful with His servants than a mother with her child applies to the hereafter as well, where “His servants” is understood to imply His believing servants. In fact, some narrations of this Hadith state: “Likewise, Allah would never throw His beloved into the Fire.” (al-Haakim from Anas (RA) – quoted by al-Albaani in Sahih al-Jaami’). Obviously, such language can only apply to those who aren’t rebellious rejecters of God. Allah (the Most High) said: “Say, "Obey Allah and the Messenger." But if they (stubbornly) turn away – then indeed, Allah does not love the disbelievers.” (Surah Al-Imraa’n (3): Verse 32).

The argument that Allah must extend unconditional mercy to the disbelievers is problematic because it poses a standoff between Allah’s Mercy and His Justice. In other words, if Allah dismisses all worthiness requirements for His Mercy, that “benevolence” would necessitate that He is unjust. Therefore, Allah (the Majestic) repeats throughout the Quran:

“Or do those who commit evil think We will make them like those who have believed and done righteous deeds – (make them) equal in their life and their death? Evil is that which they judge.” (Surah Al-Jathiya (45): Verse 21).

“Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?” (Surah Sad (38): Verse 28)

“Then will We treat those who submit (the Muslims) like the criminals? What is (the matter) with you? How do you judge?” (Surah al-Qalam (68): Verses 35-36)

The Perfect Names and Attributes of Allah are in harmony and well-balanced. They exist in union without outdoing one another. For this reason, the vastness of Allah’s Mercy is often coupled with a reference to His Divine Justice. In the Qur’an, for instance, Allah Almighty says: “My mercy encompasses all things – so I will decree it [especially] for those who fear Me.” (Surah al-A’raf (7): Verse 156). It is universal in terms of adequacy (i.e. can accommodate everyone), but specific in terms of who it is decreed for. Notice what the Prophet’s Companions said about that passionate mother, “No, O Messenger of Allah, not while she is capable of not throwing him.” Similarly, Allah would never throw His creation into the Hell Fire, unless His Justice necessitated that there be no other fate. And in the hereafter, it is this very same Mercy that will qualify someone to enter Paradise, as the Prophet (SAW) said, “No one’s deeds will admit him into Paradise.” They said, “Not even you, O Messenger of Allah?” He said, “No, not even I, unless Allah envelopes me in His Bounty and Mercy.” (Bukhari and
Muslim). In this regard, the Prophet (SAW) also said, “If Allah were to punish the inhabitants of His heavens and His earth, He would do so without being unjust in doing so. And if He were to have mercy on them, His Mercy would be better for them than their own deeds.” (Abu Dawood and Ahmad)

Allah revealing the Noble Qur'an and making one a believer in it is a far Greater Mercy than anything that anyone could ever receive. As Allah (the Exalted) says: “Say, ‘In the Bounty of Allah and in His Mercy – in that let them rejoice; it is better than all they accumulate.’” (Surah Yunus (10): Verse 58). Abdullah Ibn Abbas (RA) and others explained that the Bounty of Allah referred to here is the Qur'an, and His Mercy is Islam; these are far greater than everything else combined. It’s the life money cannot buy, the clarity that no genius can discover, the system that never disappoints, the comfort that even mothers cannot provide, the strength that vanquishes every distress and anxiety, and the inner peace that no tragedy can undermine. Those who reject this opportunity and rebel against it have refused Allah’s Mercy - which He loves to impart - disqualified themselves from it, and opted by their own actions for His Justice instead. As the Prophet ﷺ said, “There is no one who loves to excuse people more than Allah. For that reason, He sent down the Scriptures and dispatched His messengers.” (Bukhari and Muslim)

Despite that, some people still insist – with their free will – to behave in ways that will cause them to experience the punishment they denied and used to mock without end. For that reason, the Prophet (SAW) said, “…That is your example and mine; I am there to hold you back from the Fire and save you from it, but you are slipping from my hands and plunging into it despite my efforts.” (Muslim)

Through punishing some people with the Fire of Hell, Allah purifies them of their spiritual corruption, manifests for them the priceless of salvation, and retaliates those they had persecuted. Hence, Allah grants several dimensions of mercy by the very act of punishment in the hereafter itself. Let us look briefly at each of these three scopes, to better grasp just how such mercy is realized.

**FIRSTLY**, the Fire of Hell serves – at least for believers – a therapeutic (healing) role: to transform wicked souls into pure ones so that they can enter Jannah. Would a mother refuse surgery or amputation for her child after all else has failed? Would she deem such drastic measures as contrary to compassion? Likewise, a multitude of hadiths from the Prophet (SAW) indicate that “Everyone who does not associate partners with Allah will (eventually) enter Jannah, even if they commit adultery and theft.” (Bukhari and Muslim). In another Hadith, he said: “When Allah intends mercy on whomever He wishes of those in Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out, recognizing them from the traces of prostrations, for Allah has forbidden the Fire to eat away those traces.” (Bukhari)

Ibn al-Qayyim (ra) explains in his Haadiyul Arwaah: “The Hell Fire was created to frighten the believers and to purify the sinners and criminals. It serves as a means of purification from the filth which the soul contracted in this world. Had it purified itself here through genuine repentance, good deeds which erase [sins], and calamities which atone [for sins], it would not have needed to be purified there…” (Haadiyul Arwaah)

“Allah, the Exalted, has no desire to punish His slaves without reason, as Allah the Most High said: ‘What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.’ (Surah an-Nisaa (4): Verse 147). However, the wretched continued to alter their natural state and displace it from
[the purity] it was created upon to its opposite, until the corruption became firmly rooted. So they were in need of removing this, and required another change and purification which transfers them back to health – since neither the recited and created signs of God, nor the pleasing and painful decrees He destined, reformed them in this world. It was for that reason that He provided them with more signs, experiences, and punishments that were superior to those in this worldly life – in order to uproot that evil and impurity which only Fire can eliminate. And once the cause and reason for punishment vanishes, so does the punishment, and the reason for mercy then remains without opposition…” (Haadiyul Arwaah)

In other words, some people attain spiritual purity in this worldly life by following the signs and guidance of God, whereas those who do not are purified in the next life by having their corruption eradicated by the Fire of Hell. Once their evil has vanished, the punishment no longer persists. Ibn al-Qayyim then continues to add an interesting rational inference, saying:

“The wisdom of Allah necessitated that He appoint an appropriate remedy for every disease. And remedying the misguided requires the most difficult remedies (to endure). A compassionate doctor may burn the sick person, searing him with fire over and over again, in order to remove from him the filthy elements that sabotaged his natural state of health. And if [this doctor] sees that amputating the limb is better for the sick person, he severs it, causing him by that the most severe pain. This is the fate which Allah destined for eliminating extraneous elements which undermine good health against a person’s will, so what about when the person willfully chooses to admit poisonous elements upon his pure soul? When the intelligent person reflects on the laws of Allah (the Blessed and Exalted), His destined decree in this world, and His reward and punishment in the hereafter, he finds them perfectly suitable, appropriate, and interconnected. This is because it is all sourced in perfect knowledge, impeccable wisdom, and showering mercy. And indeed, He – the Glorified – is the True Supreme King, and His kingship is one of Mercy, Graciousness, and Justice.”

(Haadiyul Arwaah)

In other words, Allah’s Infinite Wisdom deemed that the hereafter be an extension of this worldly life and reflective of it. So just as rigorous methods of treatment are resorted to for remedy here, likewise will be the function of the Hellfire there. Neither, when warranted and appropriately administered, is contrary to mercy in the least. Some may argue that a doctor would readily remove the painful element of treatment if he could, so why does Allah not purify souls without the pain? What Ibn al-Qayyim suggests is that it is the pain itself and the receipt of just requital that serves to purify the wicked soul.

SECONDLY, although a more subtle scope of mercy, punishing some people in the Hellfire causes the residents of Paradise to be overwhelmed with gratitude when witnessing what their fate would have been without Allah’s Guidance and Grace. Allah (the Most High) says:

And they will approach one another, inquiring of each other. A speaker among them will say, ‘Indeed, I had a companion [on earth] who would say, ‘Are you indeed of those who believe that when we have died and become dust and bones, we will indeed be recompensed?’” He will say, ‘Would you [care to] look?” And he will look and see him in the midst of the Hellfire. He will say, ‘By Allah, you almost ruined me. If not for the favor of my Lord, I would have been of those brought in [to Hell]. Then, are we not to die, except for our first death, and we will not be
punished?’ Indeed, this is the great attainment. For the like of this, let the workers [on earth] work. (Surah As-Saaffaat (37): Verses 50-61)

Such people will melt in Paradise out of their love for Allah, realizing what He saved them from, and knowing that this bliss is eternal and worth far more than any work they did to receive it.

THIRDLY, punishing people with Hellfire serves as a mercy for those who will be consoled by seeing their oppressors receive divine retribution in it. Just as Allah reminded the Israelites of His favour in drowning Pharaoh, as Allah says: “And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you watched.” (Surah Al-Baqarah (2): Verse 50). He will also allow windows to the Hellfire which grant solace to those who were abused, allowing some to observe how Allah avenges them against those who stole their wealth, killed their children, assassinated their character, and the like.

Perhaps, it is possible that because of these three scopes, and there are possibly many more, that the mention of the Hellfire arises in the most specific discussions on Mercy in the Qur’an. For example, this Surah ar-Rahman itself is an illustration of Allah’s Mercy from beginning to end, and yet it does not omit a short description of the Hellfire before a much lengthier description of the everlasting joy of Paradise. This teaches us a necessary fundamental truth about the Divine Reality: Allah’s Mercy is functioning in all His Actions and Decisions, and is detectable everywhere for those who reflect.

In conclusion, let us consider the human being: dependent on Allah in every way imaginable.

Consider how the blood pumped by each of your heartbeats is entirely dependent on Him; every blood cell has a fatal potential that only Allah’s Mercy prevents.

Consider the water Allah orders the clouds to release; every drop not choking or poisoning you is a separate Mercy from Him alone.

Consider a lifetime of smiles and restful sleeps – all by Allah’s Mercy.

Consider how Allah draws nearer to His creation by all these bursts of His Mercy, and then waits on them for ages while having no need for them; simply because He is the Profoundly Loving (al-Wadood).

Consider how Allah provided one scripture after another, refusing to withhold Mercy from the latter generations each time their predecessors betrayed Allah’s covenants and trusts.

Consider how Allah accepts someone who rejects His Greatest Mercy (al-Qur’an) for an entire lifetime; and may have even persecuted people for believing in it; after a single tear of apology on his deathbed.

Consider how Allah cannot be harmed, nor He fears anyone’s retaliation, and yet He defers punishment, permitting millions of chances to forget His servants’ insolence and repeated treachery. As the Messenger of Allah (SAW) said, “Allah has written a statement, prior to creating the creation, and it is written there with Him upon the throne: Certainly, My Mercy supersedes My Anger.” (Bukhari)

Consider how Allah obligated Himself with being unparalleled in His Mercy, simply because He loves Mercy and is the Infinitely Merciful (ar-Rahmaan).

FINALLY, consider how those who are sentenced to the Fire of Hell by a God of this nature must have certainly doomed themselves. Allah says: “Indeed, Allah does not wrong people at all, but it is the people who are wrongdoing themselves.” (Surah Yunus (10): Verse 44)
A Muslim need to get firmly established on this principle which his faith and intelligence requires, enhancing it to where it can instantly dismiss any notion that challenges it. In an era of disturbed criticism of religion and God, being anchored in this certainty (yaqeen) that Allah is more merciful with you than a mother is with her child, is not a given. It is created by routine visits to Allah’s Final Revelation (Al-Qur’an) for contemplation; and nourishing your spiritual insights through daily ritual devotion.

With regard to the people of Tawheed who enter Hell, their punishment and length of stay therein will be proportionate with the level of their sins, then he will be brought out of it. Some of them will be brought out of it by the intercession of the Prophets; some will be brought out of it by the intercession of the righteous; and some of them will be brought out of it solely by the Mercy of the Lord of the Worlds, without intercession from anyone.

We ask Allah to spare us from His Justice, which we certainly deserve, due to our hope in His Vast Mercy, and our hope of being enveloped in it by His Loving Grace. Ameen.

**HADITH:**
The Messenger of Allah (SAW) said:

**Your (ordinary) fire is one of 70 parts of the (Hell) Fire.** Someone asked, “O Allah’s Messenger (SAW)! This (ordinary) fire would have been sufficient (to torture the unbelievers),” Allah’s Messenger (SAW) said, “The (Hell) Fire has 69 parts stronger than the ordinary (worldly) fire, each part is as hot as this (worldly) fire.” (Bukhari)

There are some whom the Fire will seize up to the ankles, and some whom it will seize up to the waist, and some whom it will seize up to the neck. (Muslim)

The least severely punished of the people of Hell will be a man who has two shoes and shoelaces of Fire – according to another version: two live coals will be placed on the soles of his feet – because of which his brains will boil as a pot of water boils. He will think that no one is being punished more severely than him, but he will be the one who is punished most lightly. (Bukhari; Muslim)

Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Judgement): Would you like to go as ransom if you had all worldly riches; he would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me). (Muslim)

45. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
At this point of the Surah ar-Rahman, the focus now shifts to Jannah.

A number of opinions exist about the levels of Jannah that are mentioned in the verses that follow. Verse 46 mentions that, whoever fears the station of his Lord will have 2 Jannahs, and Verse 62 mentions that beside these two (mention in Verse 46), there are two other Jannahs which are lesser than them or below them.

The first opinion - and this is the majority view - is that what is being talked about is two levels of Jannah, a higher Jannah (verse 46 onward) and a lower level (verse 62 onward) and that the elite get the higher level and those not as elite get the lower level of Jannah.

A second opinion is that Allah mentions that everyone will get all 4 of these Jannahs, the two high and the two low.

A third opinion is that some people will get all four, some will get 2 higher and some will get 2 lower levels of Jannah.

The first opinion is based on much Qur’anic evidence. On many occasions, Allah refers to 3 categories of people, 2 categories of the righteous and 1 category of the sinners. For example, in Surah Waqi’ah, Allah mentions 2 good types of people (As-Sabiqoon or the elite forerunners and Ashab-ul-Yameen or the moderate ones) and 1 bad type of people (Ashab ul-shimaal or the evil ones). This entire Surah Al-Waqi’ah talks about three types of people and their journey towards the akhirah and their final abode.

In Surah Faatir: Verse 32, Allah defines 3 explicit categories: we gave the book to those who we chose amongst our servants, some dhaalim (who wrong themselves), some muqtassid (they are moderate) and some are Saabiqun Khayraat (foremost in good deeds).

And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. (Surah Faatir 35: Verse 32)

At this point, one may ask: Why does Allah put all sinners in 1 category and the righteous in 2 categories even though there are a higher number of sinners? This is so because more details are given of those who do good to encourage us to do good, and less details of those that do bad to show us that we really don’t want to get near them.

46. And as for him who feared the Status of his Lord, there will be two Jannahs.

“Maqaam” has two meanings:
1) The status of Allah. Whoever fears the status of Allah and the rank that Allah is the most-deserving of our worship and obedience
2) Our own status i.e. whoever fears his own standing on the Day of Judgement
Whoever fears Allah in whatever one does in the world, and dreads one's accountability before Him in the Hereafter, will inevitably avoid serving the lusts of one's base desires. One will then distinguish between the truth and falsehood, justice and injustice, pure and impure, and the lawful and unlawful. One will not turn away deliberately from following the commands of Allah. This is the real groundwork for the reward that is being mentioned below.

“Jannah” actually means a garden. At some places in the Quran the entire place in which the righteous people will be kept, has been called Jannah as though the whole of it was a garden. And at others it has been said that they will have Jannaat (Gardens) under which canals will be flowing. This means that that big Garden will comprise countless other gardens. And here – in this verse - it has been stated precisely that every righteous person will be given two gardens in that Big Garden, which will be allocated to that righteous person specifically. It will have its own palaces in which the righteous person will live with his family and attendants like a king. And in it, he will be provided with all that is mentioned in the next few verses of this Surah.

One may now wonder why Allah links obtaining these Jannahs to fear. There are three primary elements required to enter Jannah and they are love, fear and hope. So why is fear emphasized? Because the most important factor that prevents people from committing sins is fear.

This verse is similar to what Allah says:

وَأَمََا مَنْ خَافَ مَقَامَ رَبَِهِۦ وَنَهَ ٱلنََفْسَ عَنِ ٱلْهَوَىٰ

But as for he who feared the position of his Lord and prevented the soul from (unlawful) inclination, Then, indeed, Paradise will be the refuge. (Surah An-Naazif’aat 79: Verses 40-41)

Those who know that the Hereafter is better and more lasting, obey what their Lord commands, and stay away from His prohibitions. Each one of them will earn two gardens from their Lord on the Day of Resurrection.

“Jannah” has seven levels and each level of Jannah it is made up of 100 grades, due to its size.

In a narration from Abdullah ibn Abbas (RA), Jannah has seven levels which are Firdaws, al-Adn, an-Na’eem, al-Ma’waa, Dar-ul Khuld, Dar-us Salaam and Illiyyun. In each of these levels, there are degrees and grades which the Believer will have in return for their good deeds and righteousness. (Tafsir Baydawi)

According to the Ahadith, Firdaus is understood to be the Highest and nearest part of Jannah to Allah, just beneath His Throne.

Jannah (Paradise) has eight doors as mentioned in many texts of Shari’ah.

One of the many reasons why there are eight doors of Jannah could be related to our obligated organs with regards to Faith and Deeds. These obligated organs are eight i.e heart, tongue, ear, eye, hand, mouth, feet and genitalia (sexual organ). Seven of these organs are open, one is secret i.e. the heart. If the heart door (which faces Allah directly) is open, each of the other seven organs (living upon the commands of Allah) may be an entrance door to Jannah. By this way, one enters into the Jannah through any of the eight doors. But, if the door of heart is closed and the soul declines to believe that Allah is One, each of the seven outer organs becomes entrance door to Hell. It is in this way
that we see why the doors of Jannah are eight while the doors of Hell are seven. Allah knows best.

Some of the names of Jannah mentioned in the Noble Quran are:

- **Al-Husnaa (the best reward)** – Surah Yunus 10: Verse 26
- **Dar-us-Salaam (the home of peace)** - Surah Al-An'aam 6: Verse 127
- **Jannat 'Adn (the gardens of perpetual residence)** - Surah At-Tawbah 9: Verse 72
- **Jannat-un-Na'eem (the gardens of pleasure)** - Surah Yunus 10: Verse 9
- **Dar-ul-Muttaqeen (the home of the righteous)** - Surah An-Nahl 16: Verse 30
- **Jannat-ul-Firdaws (the gardens of Paradise)** - Surah Al-Kahf 18: Verse 107
- **Jannat-ul-Khuld (the garden of eternity)** - Surah Al-Furqaan 25: Verse 15
- **Al-Ghurfah (the chamber)** - Surah Al-Furqaan 25: Verse 75
- **Dar-ul-Muqaamah (the home of permanent settlement)** - Surah Ghaafir 40: Verse 39

**HADITH:**
The Messenger of Allah (SAW) said:

Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky. (Bukhari)

Paradise is surrounded with difficulties and Hell is surrounded with desires. (Bukhari; Muslim)

If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is his slave and His Apostle, and that Jesus is Allah’s slave and His Apostle and His word which He bestowed on Mary and a spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise through any of its eight gates he likes. (Bukhari)

Whoever believes in Allah and His apostle, offers salaah perfectly and fasts in the month of Ramadhan, will rightfully be granted Paradise by Allah, whether he fights in the cause of Allah or remains in the land where he is born.’ Upon this, the Companions said, ‘O Prophet of Allah! Shall we acquaint the people with this good news?’ The Prophet (SAW) said, ‘Paradise has one hundred grades which Allah has reserved for the fighters in His cause, and the distance between each of the two grades is like the distance between the sky and the earth. So, when you ask Allah, ask for Al Firdaus, for it is the best and highest part of Paradise.’ (Bukhari)

When you ask from Allah, ask Him for Al Firdaus, for it is the middle of Paradise and it is the highest place and from it the rivers of Paradise flow. (Bukhari, Ahmad, Baihaqi)

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47. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
48. Full with spreading branches

“Zawataa” means both Jannats are full.
“Afnaan” means extending branches.

We don’t usually describe gardens by its branches. We describe gardens by its fruits, flowers and greenery and so on. But when Allah chooses to describe the garden simply by its extending branches, implies how beautiful these gardens are that even the branches that spread over them are so beautiful.

**HADITH:**
The Messenger of Allah (SAW) said:

There is a tree in Jannah that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so. (Bukhari; Muslim)

There is not a tree in Paradise, except that its trunk is made of gold. (Tirmidhi)

Tooba is a tree in Paradise, one hundred years big. The clothes of the people of Paradise are made from its outer casing of its flowers. (Ibn Hibban; Jaami as-Sagheer lis Suyooti)

49. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

50. In both of them are two springs, free flowing

The two springs are running all around the garden. In the comparison to verse 66 of the lower two Jannats, we learn of the springs in them are simply bubbling out (“Naddaa Khataan”) rather than free flowing.

In them both are two springs flowing freely to water these trees and branches that produce all kinds of fruits. 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 (without intoxication) to those who drink it.
Human beings have an obsession with flowing water and waterfalls.

“[that wine] will be mixed with tasneem, a spring whereof drink those nearest to Allah” (Surah Al-Mutaffifeen 83: Verses 27-28).

“Therein will be a running spring. Therein will be thrones raised high. And cups set at hand. And cushions set in rows. And rich carpets (all) spread out”. (Surah al-Ghaashiyah 88: Verses 12-16)

The description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines? (Surah Muhammad 47: Verse 15)

“Indeed, the righteous will be within gardens and springs.” (Surah Al-Hijr 15: Verse 45)

“Allah has promised to the believing men and believing women Gardens under which rivers flow, to dwell therein [forever], and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah. That is the supreme success”. (Surah Al-Tawbah 9: Verse 72)

**HADITH:**

The Messenger of Allah (SAW) said:

The Prophet (SAW) told us clearly about the rivers of Paradise. He said that during his Israa’ (Night Journey): “…I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden. He asked, “0 Jibreel! What are these rivers?” He said, “The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates”. (Bukhari; Muslim)

51. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
52. In both of them are two kinds of every fruit

“Kulli faakiha” means all fruits and not only that but these fruits exist in 2 different species, 2 stages of development, 2 different types etc. Every single type of fruit that you want is there and even those fruits will be in varieties. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined. Human beings are obsessed with varieties.

As for the comparison with the lower-level two Jannahs, in verse 68: There we are given a list rather than a blanket mention of ALL fruits i.e. fruits, dates and pomegranates. No dualities, no different species and varieties are mentioned within that list of the lower-level two Jannahs.

**Hadith:**
The Messenger of Allah (SAW) said:

I was shown Paradise and wanted to have a bunch of fruit from it. If I had taken it, you would have eaten from it as long as the world remains. (Bukhari)

53. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens are hanging low (within easy reach)

“Muttaki’een” is from the word, “Ittikaa” which means to recline or rest upon. “Furushin” means couches “Bataa’in” - the inner linings “Istabraq” - the finest type of thick silk brocade.

When we buy something like a couch, we normally look at the outer covering first. But by Allah emphasizing on the inner lining being so beautiful that it is made of the finest of silk, indicates how much more beautiful are the couches themselves. It is beyond any imagination.
“Jana” means to swing close by. The two Jannats are dangling close meaning the inhabitants of Paradise do not need to stand up to pluck the fruits, whenever they want something it swings towards them.

This is similar to other verses wherein Allah says:

In an elevated garden Its (fruit) to be picked hanging near. (Surah al-Haaqqah 69: Verse 23)

And near above them are its shades, and its (fruit) to be picked will be lowered in compliance. (Surah al-Insaan 76: Verse 14)

HADITH:
The Messenger of Allah (SAW) said:

Do not wear silk or brocade, do not drink from vessels of gold and silver, and do not eat from such platters, for these belong to them (the kuffaar) in this world, and to you in the Hereafter. (Bukhari and Muslim).

55. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse.

Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

Next is the mention of the Hoor Al-‘Ayn (large-eyed beautiful maidens).
“Hoor” is the plural of “Hawraa”, meaning a young, beautiful, fine woman with white complexion and intensely black eyes.

We will never be able to understand the awkwardness of this situation for our sisters though we can somewhat sympathize. But as people of knowledge let us say that it is allowed to question the wisdom, but it is not allowed to reject or find disgusting anything that Allah has said. We are not obligated to understand Allah’s Commands and Blessings, but we are obligated to accept them. Lets us not find ourselves rejecting it. We must believe the words of Allah, even if we cannot rationalize the concept. It is allowed for us to ask questions for the sake of clarification and seeking knowledge, but it is not allowed for us to challenge the Wisdom of Allah. This is an indication of a serious weakness of Imaan and could lead us to Kufr. Prophet Ibrahim (Alayhis Salaam) asked Allah, “O Allah allow me to see how You resurrect the dead.” Allah asked Prophet Ibrahim (AS), “don’t you believe?” Prophet Ibrahim (AS) answered, “Yes, I do, but just for my heart’s contentment.” Thus, again we learn that it is allowed to ask questions for the purpose of clarification and seeking knowledge.
Many sisters almost reject this concept in the Qur'an and Sunnah and this is a big problem. Therefore, question with an attitude of positive inquisitiveness. The concept of spouses in Jannah is undeniable in the Qur'an and Sunnah, mentioned dozens of times in explicit detail. Therefore, to metaphorically interpret this concept away as has been done by progressives, feminists and modernists is to destroy language entirely. A famous progressive trend recently is to re-interpret 'Hoor al-'Ayn' to mean grapes. This type of philosophy rejects parts of it to accept others, and is logically doomed to failure. It is more logical to reject the entire Noble Qur'an even though the kufr is bigger. Islam is a full package that must be accepted. We cannot pick and choose.

Let it also be very clear to our brothers with regards to this subject. We do not find a single narration of the Prophet (SAW) or any of his Companions mentioning the Hoors in front of their wives with the intention of embarrassing or mocking them.

Having said this, our sisters must understand that Allah has created men and He knows us best. And frankly, Jannah would not be Jannah for men without the Hoor al' Ayn. Let them understand that Allah indeed knows best. And there are certain realities about mankind and men in particular that most women are ignorant of, and is something that is awkward to mention. But those sisters who are married or involved in counseling are more familiar with them. Generally speaking, men are more sexual and this is undeniable - regardless of whether women deny it, make fun of it or get angry about it. This urge is a strong factor in 99% of men, and this sometimes urges them to commit heinous crimes. Look at how the media uses women as power. Many of our sisters are innocent when it comes to understanding how men view sexuality. Denying or despising it does not change the nature of men. The next time we see TV or a magazine, look at how every single advert in the world uses almost naked and semi-naked women, and it works every time, over and over again. This includes selling shoes, soap, cars or tractors. There is always an image of women in there.

Women can get as irritated as they want, it does not change the way in which Allah created men. It is in the nature of men to desire this sexual urge. Allah created men and He alone knows what they desire. The reason these Hoors are placed in Jannah is because this is what the vision of Jannah would be for every man. Jannah will not be Jannah without that pleasure. Look at the habits and customs of the men amongst the kuffaar and see to what extent they go to get sexual pleasures. This is in the nature of man. NO doubt women also have this desire, but theirs is markedly different. In men it is far more powerful and effectual, and they are constantly bombarded with it.

The more we read and learn about such facts; the wisdom of Islam becomes more sensible. Allah knows how He has created men and women. Generally speaking, men are more sexual. Therefore, men have been promised halal rewards of a nature that they can understand and relate to. Every single man wants that blessing - together with other more important blessings - that have been mentioned. The purpose is to make a man closer to Allah and strive for perfection to get those rewards. Allah is mentioning what He knows will be massive incentives for men due to their nature. Even our beloved Prophet (SAW) said he has not left - for men - a bigger fitnah than that of women. The Qur'an is so beautiful in that the Hoors are not described explicitly or in any great detail. There is always a level of decency maintained in the Qur'an and the rest is left to our imagination. As for women generally, it is not in their nature and modesty to be influenced with sexual pleasures. It is men who pursues and initiates it, not women. Even those that are married know this within their own marriages. In Jannah, there will be no tension.
or jealousy. So, whatever your husband is blessed with will not concern you or bother you at all. Women will not feel threatened or jealous because of this blessing of Allah to their husbands. They will enjoy the same intimacy and romance with their husbands again without jealousy. Our sisters may say that they will want to prevent Hoor's from their husbands. They will enjoy the same intimacy and romance with their husbands again without jealousy. Our sisters may say that they will want to prevent Hoor's from our husbands. It will not be in their power to do so. Their job is to get to Jannah. And once they are there, they will not worry about it. In Surah Yaseen, we learnt that the romance of the husband and wife is better than that with the Hoor, and there is a connotation that the couples will have a relationship more than just intimacy. With the Hoores, it is just intimacy. In Surah Yaseen, it is said that they are having a conversation and enjoying companionship. As for the Hoor, there is no companionship other than intimacy. Sayyida Aisha (RA) narrated on the topic of Hoor's and said that if the Hoores boast about their beauty, we – the women of Jannah - should respond by saying that we are more beautiful than you Hoores. We had fasted, prayed and read, understood and followed Al-Qur'an Al-Kareem when you did not. So, in other words, our women of Jannah will be better than the Hoores because they will have earned Jannah by following a righteous path amidst all the temptations in this worldly life.

Our women of Jannah will also have this pleasure but Allah does not mention it explicitly because it is not in their nature. As for women who have not had a husband, they will have the same pleasure. The Prophet (SAW) said: ‘No one will remain single in Jannah’. Therefore, no one will indeed be deprived of this pleasure in Jannah. From the texts of the Qur'an and Sunnah, we get to understand that the women of Jannah are of two main types:

- the women of this world who were rewarded with Jannah (from amongst the Mankind and the Jinn), and
- the Hoor Al-'Ayn who have never been in this world but were created in Jannah for the men of Jannah

It should also be known that the women of this world - who are rewarded with Jannah - are superior to the Hoor Al'Ayn through their Imaan and righteous deeds.

**HADITH:**
The Messenger of Allah (SAW) said:

Going out and coming back for the sake of Allah is better than this world and all that is in it. And a spot the size of the bow of one of you in Paradise – or a spot the size of his whip – is better than this world and all that is in it. If a woman from among the people of Paradise were to look at the people of this earth, she would light up all that is in between them and fill it with fragrance. The veil on her head is better than this world and all that is in it. (Bukhari)

The best of the women of Jannah are four Khadeejah Binti Khuwailid, Faatimah Binti Muhammad, Maryam Binti 'Imraan and Aasiyah Binti Mazaahim the wife of Pharaoh. (Imam Haakim in his ‘Mustadrak’ and its chain is declared ‘Saheeh’ By Shaikh Al Albaani in Silsilatul Ahaadeeth as Saheehah)

56. In them will be maidens restraining their glances, untouched before them by any man or jinn.
Wherein both will be those (modest maidens) restraining their glances upon their husbands. Maidens whom no man or jinn ‘yatmith-hunna’ (has opened their hymens with sexual intercourse) before them. The tone of this verse changes to “FEE HINNA” (before this, the all verses used the words FEE HEEMA). Scholars say that all the other blessings of the couches, trees, rivers and palaces are in public view for all to see, but the blessings of the Hoor are such that no man wants another man to see, for them is FEE HINNA “embedded inside somewhere, covered inside.” Allah very delicately indicates that the Hoor are in private view not in public view.

“Qaasiraat at-tarfi” means their gaze is diverted or lowered down. There are two possible interpretations here:
- women lower their gaze to their husbands, meaning the women have no desire to look at any other men. They have been created with the love for their husband and him alone. As we all know that first loves are the most powerful and memorable ones, and the Hoors has been created with that love for her husband.
- the Hoors are so beautifully created that the men's stare will not need to go beyond them.

When Allah speaks about spouses in Jannah, He is also implying the quality of a perfect marriage in this world. When we learn about the perfect scenario, we are learning about what married couples should look like in this world. In other words, they keep their eyes on their spouses and don’t stare at anyone else.

We can also reflect about marriages in this world and how it is becoming a crisis for world societies in general. Maintaining the purity of young men and women is becoming increasingly difficult. If there is no clean slate before, then there is no guarantee that you will have a clean slate later. Marriage is not a magical solution that turns a person into a righteous person.

“Tamitha” literally means to break the hymen, so no one has touched them before their husbands. In Surah Yaseen, we learnt about them and their wives, “shughulin faakihoon” and there is a description of communications, sharing of emotions, and having much fun. The Hoor are created merely just for physical pleasures and nothing more. This verse – being addressed to men and jinns - indicates that the Jinns also have sexual relations with each other.

**HADITH:**
The Messenger of Allah (SAW) said:

“...the marrow of the leg-bones of Hoors will be visible through the flesh because of their extreme beauty.” (Bukhari and Muslim)

The wives of the people of Paradise will sing to their husband in the most beautiful voices that anyone has ever heard. What they will sing is: “We are good and beautiful, the wives of a noble people, who look at their husbands’ content and happy.” And they will sing, “We are eternal, and will never die, we are safe and will never fear, we are remaining here and will never go away.” (Tabrani and Saheeh Jami’ As-Sagheer)

No woman in this world upsets her husband but his wife from among al-Hoor al-'Ayn will say, ‘Do not upset him, may Allah kill you! For he is with you only temporarily, and soon he will leave you and come to us.’ (Tirmidhi)
57. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

58. As though they are rubies and pearls

“Ka-annahunna” means ‘as if they are’. “Al-Yaquoot” is the word that the Arabs use for Rubies. “Al-Marjaan” can mean corals or pearls. Most scholars interpret them to be red and white. Yaqoot is the redness of the blushing of one’s wife that every married man is attracted by. This could be a reference to the beauty, fragility and protection of the Hoors. The ruby is usually red and even to this day all the women know that red is the most attractive colour. The purity of the Hoors shall be like rubies and their brightness like pearls.

**Hadith:**
The Messenger of Allah (SAW) said:

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. (Bukhari and Muslim)

59. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

60. Is there any reward for good other than good?
This is the conclusion of the description of the higher levels of Jannah (Verses 48-59). Allah asks a rhetorical question: What else do you think would happen with all the good that you did except that you will get good in return?

Allamah Fakhruddeen Ar-Razi (ra) said – in his tafseer - that this is one of those verses for which scholars have over 100 interpretations.

A few of these interpretations are as follows:

1. The good referenced here is of the highest level as per the Hadith of Jibreel (AS) that defined Iman, Islam and Ihsan. Ihsan is the perfection of worship or the highest level of excellence in worship. In our relationship with others, it is to give more than what is expected and to receive less than what is deserved. Our IhSaan is limited but Allah’s reward is infinite. Here is an analogy to understand this concept. A king says to a farmer, you do good and I will do good. The farmer’s imagination then goes everywhere because the King is so much more capable compared to what the little that the farmer can do. Similarly, because of Allah’s Majesty, Allah’s Ihsan is beyond imagination. What is the response of the Ihsan of humans when they perfect their worship of Allah other than Allah will perfect His reward for them? And Allah’s Perfection is infinite.

2. In this verse, the first “Ihsan” means Tawheed, and the second “Ihsan” means Jannah.

This is similar to what Allah says in another verse:

\[
\text{لَِلََذِينَ أَحْسَنُوا ٱلْحُسْنَٰ وَزِيَادَةٌ}
\]

For them who have done good is the best (reward) and more. (Surah Yunus 10: Verse 26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah’s favour and bounty.

**HADITH:**

The Messenger of Allah (SAW) said:

“...When Allah (SWT) has finished judging mankind, and wants to bring whomever He wills out of Hell by His Mercy, He will order angels to bring forth those upon who He wishes to bestow His mercy of the people who never associated anything in worship with Allah (swt), and who said, ‘LAA IAAHA ILLA ALLAH’. The angels will recognise them in Hell, and will know them by the mark of sujood on their foreheads. The Fire will consume all of a man except the mark of sujood which Allah (swt) has forbidden the Fire to consume. They will be brought forth, having been burned in the Fire, the water of life will be poured on then, and they will grow like seeds left by still after a flood”. (Muslim)

The believers will be saved from the Fire then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of them will know his dwelling in Paradise better than he knew his dwelling in this world. (Bukhari)

My Rabb promised me that seventy thousand of my ummah would enter Paradise without being called to account and without being punished, and with each one will be seventy thousand, and three handfuls of people picked up by my Rabb [i.e. it will be a great number]. (Tirmidhi; Ahmad; Ibn Hibban)
61. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

62. And besides these two, there are two other Jannahs

And other than these two, there are two other Gardens of Jannah. And now begins the description of the lower two Gardens of Jannah.

Abdullah ibn Abbas (RA) and Abu Musa a-Ash'ari (RA) said: These two gardens will be lower in status. Whoever thinks of the characteristics of the two gardens which Allah mentioned second will realise that they are lower than the first two, because the first two are for the muqarraboon [those who are close to Allah], whilst the first two are for ashaab al-yameen [those of the Right Hand]. (at-Tadhkirah)

**Hadith:**
The Messenger of Allah (SAW) said:

Musaa asked his Rabb, ‘Who will have the lowest position in Paradise?’ Allah said, “A man who will come after the people of Paradise have entered Paradise. He will be told, ‘Enter Paradise’, and he will say, ‘O my Rabb, how? The people have already taken their places.’ He will be asked, ‘Will you not be content if you could have the equivalent of a kingdom on earth?’ He will say, ‘Yes, my Rabb’. So, he will be told, ‘You will have that and as much again, and as much again, and as much again, and as much again.’ On the fifth time, he will say, ‘I am content with that, my Rabb’. He will be told, ‘You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes.’ The man will say, ‘I am content with that’. (Muslim)

The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority [in reward] over them. The people asked, ‘O Messenger of Allah, are these the dwellings of the Prophets which no one else can attain?’ He replied, ‘No by the One in Whose Hand is my soul, they are for the men who believed in Allah, and also in His Messengers’. (Bukhari and Muslim)

Two gardens of silver, their vessels and everything in them and two gardens of gold, their vessels and everything in them, and there will be nothing between the people and their seeing Allah, except the garment of pride over His Face in the Paradise of Eden (‘Adn). (Bukhari and Muslim)
63. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

64. Both are dark-green in colour

“Mud-haammatan”, both are dark green in colour. This is a very unique verse because it is the smallest verse that is a full sentence in the Qur'an. The colour green is most pleasing and soothing to us. It is also an indication of life. It is to be noted that the adjective ‘green’ is often used in the Qur'an to indicate ever-fresh life. For example, Allah says in verses of other surahs:

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِى مِنْ تَحْتِهِ مَا نَهْرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبِسُونَ ثِيَابًا خُضْرًا مَّيْسَرًا وَإِسْتَبَقٌ مُتَكِينٌ فِيهَا عَلَى الْرَّآئِقِ

Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. (Surah Al-Kahf 18: Verse 31)

وَإِذَا رَأَيْتَ ثَمَرَةَ نَعِيمًا وَمُلْكًا كَبِيرًا كَانَتِ الْأَنْبَاتُ عَلَى الْأَرْضِ خَضْرًا وَإِسْتَبَقًا

And when you look there (in Paradise), you will see pleasure and great dominion. Upon the inhabitants will be green garments of fine silk and brocade. (Surah Al-Insaan 76: Verse 21)

“Mud-haammatan” means that they have become dark green because of extensive water irrigation.

HADITH:
The Messenger of Allah (SAW) said:

The best of the aromatic plants of Paradise is henna. (Tabrani)

65. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse.
Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

66. In both of them are two springs, gushing forth water

The duality is again emphasized. “Aynaan” which could literally mean at least two springs which are definitely in these Gardens. “Nuddaakhataan” means bubbling (gushing) forth.

Allah said about the former two Jannahs, “(In them (both) will be two springs flowing (free))”, while He said about the springs of the latter two gardens, “(Naddakhatan) full of water and constantly gushing”. And the free-flowing water is stronger than the gushing springs. The verb used in the previous passage was ‘free-flowing’, and the verb here is ‘gushing.’ The description of the previous two Jannahs is far more intensive.

In Paradise there are two springs from which ‘al-Muqarraboon’ will drink pure and undiluted, whilst the ‘Abraar’ will drink their water mixed with something else. The first is the spring of Kafoor, as Allah (swt) says:

"Verily the Abraar [the pious, those who fear Allah and avoid evil], shall drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor, A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly." (Surah Al-Insaan 76: Verses 5-6)

Allah also tells us that the pious will drink from it mixed with something else, whilst those close to Allah will drink it pure and undiluted. The second spring is of Tasneem, as Allah (swt) says:

"Verily al-Abraar will be in delight [Paradise], On thrones, looking [at all things]. You will recognise in their faces the brightness of delight. They will be given to drink pure sealed wine, the last thereof [that wine] will be the smell of musk, and for this let [all] those who strive who want to strive [i.e. hasten earnestly to the obedience of Allah]. It [that wine] will be mixed with Tasneem, a spring wherefrom drink those nearest to Allah." (Surah Al-Mutaffifeen 83: Verses 22-27)

HADITH:
The Messenger of Allah (SAW) said:

That what is between my house and my pulpit (i.e in Musjid-un-Nabawi) is a garden of the gardens of Paradise, and my pulpit is on my fountain (Al-Kauthar). (Bukhari and Muslim)
67. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

68. In them both are fruits and date-palms and pomegranates

Unlike in verse 52 above, a list is mentioned here which automatically limits the options, even though the word “fruits” is mentioned, fruits, dates and pomegranates are very good.

In the previous passage, all kinds of fruits of different varieties, species and tastes are mentioned. Here, Allah mentioned fruits, which is a generic phrase meaning all kinds of fruits but without varieties. Allah highlights two specific kinds of fruits: date palms and pomegranate.

**Hadith:**

Abu Hurairah (RA) narrates:

“When the people would see the first fruit, they would bring it to the Messenger of Allah (SAW). When the Messenger of Allah (SAW) would take it, he would say: ‘O Allah, bless for us our fruits, and bless for us our city, and bless for us our Sa` and our Mudd, O Allah, verily, Ibrahim is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrahim AS) supplicated to You for Makkah, and I supplicate to You for Al-Madinah with the like of that with which he supplicated to You for Makkah, and the like of it with it.’” He said: Then he would call the small youngest child he saw and give him that fruit. (Muslim)

69. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.
70. In them are good and beautiful maidens

The words “FEE HINNA” are used again because of the connotation of privacy. “Khayraat” thus speaks of the goodness and purity of these beautiful maidens. “Khayr” is the opposite of evil (sharr), and “khayraat” means these are women that are pure without any emotional and physical evil or pollution. Physically they will have no urine, excretion, menses or anything of this nature. And emotionally, they do not complain, moan, cry etc. “Hisaan” is the plural of “Hasnaa” meaning stunning and beautiful.

It is also said that ‘Khayraat’ is plural of ‘Khayrah’ and it means righteous and well-mannered woman, according to the majority of scholars.

**Hadith:**
The Messenger of Allah (SAW) said:

If anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes. (Abu Dawood)

71. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

72. Hooris (beautiful, fair females) reserved in pavilions

In the higher-level Jannah, in verse 56, the word Hoor is not used. Because they are better and even more beautiful in every way than these Hoors. The lower level Jannah in this verse gets the description of Hoor.

“Hoor” has no equivalent translation in English, but the word is derived from “hawarun” meaning a woman who has a large whiteness of her eyes (sclera) contrasted with the darkness of the pupils. This is one of the most important characteristics of beauty in women. Allah emphasizes this one concept of the eyes, even though it is not the only most beautiful thing in women. When we consider beauty in a woman, we don’t necessarily think of eyes as the main feature. Why does Allah mention only their eyes here? There are two reasons:
1. It is not befitting for the Majesty of Allah and for the modesty of the Qur'an to describe the rest of the Hoor’s beautiful creation.
2. If their eyes are so perfect, we are then left to imagine how more beautiful the rest of their attributes and features are.

“Maqsooraat” as mentioned here means that they have been set aside into “khiyaam” i.e. tents. The Prophet (SAW) said that there will be tents in Jannah carved from the inside of a pearl, and their length is of sixty miles of travel time in our worldly terms. We can only imagine how amazing the actual tents could look like.

**HADITH:**
The Messenger of Allah (SAW) said:

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. (Bukhari and Muslim)

**73. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?**

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

**74. Whom no Man or Jinn has touched before them**

Whom no man or jinn “yatmithhunna” has opened their hymens with sexual intercourse before them. This verse says that they have not been touched by any man or jinn. In other words, they are virgins.

This same level of purity - that is offered to the higher level of Jannahs - is offered here as well. Chastity and purity are a standard of all Hoors.

**HADITH:**
The Messenger of Allah (SAW) said:

When (a person) an adulterer commits illegal sexual intercourse then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing. (Bukhari)

0 followers of Muhammad! There is none, who has a greater sense of Ghairah (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. 0 followers of Muhammad! If you but knew what I know, you would laugh less and weep more. (Bukhari)
Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

Reclining on green cushions and rich beautiful carpets

“Rafraf” could be a cushion between a person and the floor or can be a rug or a mattress that one sits on. As a practical example, when you set up a tent, the thick mat that put over the ground or grass is Rafraf.

“Khudrin” means a luxurious green colour. Many things are described as green in Jannah and it has connotations to our spirit because we like this colour as well. For us our colours are heavily limited, in Jannah there will be colours beyond what we know.

“Abqariyy” is an interesting word. It comes from “Abqar” which is the legendary capital of the land of the Jinn in Arabic legend and folklore. And thus, anything that is magical, super human, super strong and super intelligent was called Abqariyy. ‘Abqar’ was the Arab way of saying: you brought this from the land of the Jinn, meaning it came from so far away. Exotic items are called ‘abqariyy’. When someone has exotic furniture or items, it is from far away.

In modern Arabic, “Abqariyy” means an intellectual. “Abqariyy” means something that actually astounds the minds. Allah is saying that these rich carpets are beyond our imagination.

“Hisaan” means beauty and perfection as mentioned before.

When we build the most luxurious palaces and mansions, we also combine fancy mansions with water and greenery. Date palms are a sign of luxury even up to this modern day.

The idea of furnishings and decorations is one of the things human beings love and cherish. Even in Jannah, Allah is giving us exactly what we like in this world.

Scholars mention that the Second Two Jannahs are lesser in degree and merit than the First Two Jannahs for the following reasons:

1. Preference in the way Allah mentions them. The 2 Jannahs mentioned first deserves more attention than those mentioned later.
2. Allah describes the First Two Jannahs as “Gardens that have spreading branches” and the later two Jannahs with “Dark green” normally caused by excessive irrigation. It is undoubtedly known that branches are more radiant than intertwined trees.
3. The First Two Jannahs are described as having two free-flowing springs whilst the Second Two Jannahs are described as having two gushing springs. The free-flowing springs are stronger than a gushing spring because the free-flowing springs also
gushes forth while the two springs of the Second Two Jannahs only gushes forth but does not flow freely.

4. The First Two Jannahs are described as “in them (both) will be every kind of fruit in pairs” whilst the Second Two Jannahs are described as “in them (both) will be fruits, date-palms and pomegranates”. The First Two Jannahs are described with a greater variety of fruits.

5. The dwellers of the First Two Jannahs are described as “reclining upon couches lined with silk brocade” whilst nothing is said about the couches of the Second Two Jannahs. This indicates that the First Two Jannahs are greater in merit than the Second Two Jannahs.

6. Allah says about the First Two Jannahs that “the fruits of two Gardens will be near at hand” whilst nothing is mentioned about it for the Second Two Jannahs.

7. Allah says about the Hoors of the First Two Jannahs as “wherin both will be chaste females restraining their glances” whilst the Hoors of the Second Two Jannahs are described as “(Hoor) beautiful, fair females guarded in pavilions”. There is no doubt that women who voluntarily restrain their glances are far better and meritorious than women who are forced to do so by others.

8. After describing the First Two Jannahs, Allah says “is there any reward for good (ihsaan) other than good?” This implies that those who are deserving of the First Two Jannahs are people of Ihsaan, those with the highest degree and perfection of Faith, Worship and Righteousness. As a result, their reward is the best of the Jannahs i.e. the First Two Jannahs.

**HADITH:**
The Messenger of Allah (SAW) said:

The inhabiutants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe. (Muslim)

The utensils of Jannah will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Jannah) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon. (Bukhari and Muslim).

In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another. (Bukhari and Muslim)

Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah (SAW) has forbidden is like that which Allah has forbidden. (Ibn Majah - Hasan)
77. Then which of the Favours of your Lord will you both (Jinn and Mankind) deny?

Again, the repetition of this verse is a focus and a place marker, that we should be grateful to Allah for the favour and blessing mentioned in the previous verse. Please see verse 13 above for detailed explanation of this often-repeated verse in this Surah.

78. Blessed be the Name of your Rabb, the Owner of Majesty and Honour

Allah states that He is the only One Who is worthy of being

- honoured and always obeyed,
- revered and always worshipped,
- appreciated and never ever unappreciated,
- remembered and never ever forgotten.

After talking about all these descriptions of Jannah, Allah concludes by praising Himself. It is quite common throughout the Qur'an to begin and end a Surah with the Names and the Praise of Allah.

“Tabaarak” comes from “baraka” and the verb means that Allah has reached the pinnacle of “barakah”. “Barakah” means the source of all blessings and goodness. “Tabaarak” means Allah is the source of all good, and all good belongs to Him, and all good is from Him and no evil is attributed to Him. May He be Glorified and Exalted.

Another Qur'anic phenomenon is that sometimes Allah praises Himself and other times He praises His Name.

“Ismu” means ‘Name’. It is common in the Qur'an to praise Allah and the Name of Allah separately. This indicates that if even the Name of Allah is worthy of being praised, then how much more is Allah Himself worthy of being glorified. How did Allah describe Himself in this verse? He used the word “Rabb” (Creator, Sustainer and Master of the Universe).

“Rabbika” implies a direct relationship between Allah and the Prophet (SAW), the suffix “ka” refers to the Prophet (SAW). It is the only reference to the Prophet (SAW) in this entire Surah and it is an honour for the Prophet (SAW) to be referenced as his Rabb, though He is the Rabb of us all. Even though the whole Surah has talked about Jinn and Ins, at the very end Allah mentions, “the name of your Lord (O Prophet) shall be exalted”.

The phrase “Rabbika” achieves the following:

1. An honour for the Prophet (Sallallahu Alayhi Wasallam)
2. The Prophet (SAW) is being reminded that Allah is your Rabb (Creator, Sustainer, Master).
3. There is an indication that all these blessings mentioned in this Surah, you, O Prophet (SAW) will have the ultimate share of them all.
4. There is a clear indication here that whoever wants these blessings, you MUST praise and glorify Allah to get these blessings.
5. There is also an indication here that if we want these blessings, we too must affirm the relationship between Allah and His Messenger. If we do not affirm “Rabbika” you won’t get these blessings.
6. That if Allah is his Rabb, the Prophet (SAW) is told - after mentioning all of the blessings in the previous verses - that these blessings are his as well.

“Dhil Jalaal” in this verse refers back to the Name of Allah. In this ayah, Allah says your Rabb is Dhil Jalaal (Owner of Majesty).

“Jalaal” means Might and Honour, a great attribute of Allah’s Name. Therefore, our response should be to praise Allah, to worship Him and to never reject the blessings that Allah has given us all. The triliteral root (جَلَّ) occurs twice in the Quran as the noun jalaal (جلال). Both of them in this Surah – verses 27 and 78.

“Ikraam” is another great attribute of Allah’s Name i.e. one who is Generous and gives abundantly. And this is the best way to end this Surah. Allah has bestowed upon us these countless blessings without us even asking for them or deserving of them. The root word (كُرْم) occurs twice as the form IV verbal noun ikraam (إكرام). Both of them in this Surah – verses 27 and 78.

Though certain benefits and gifts may arrive through human hands, one must offer all praise and honor to the True Source from which all blessings come, the One who is the Lord, Possessor and Bestower of Majesty and Bounty.

The Beautiful Names of ‘al-Jaleel’ and ‘al-Kareem’ are also derived from these same two roots. The words ‘jalaal’ (glory) and ‘ikraam’ (generosity) are verbal nouns, while ‘jaleel’ (glorious) and ‘kareem’ (generous) are adjectives.

**HADITH:**
The Messenger of Allah (SAW) said:

Persist (in invoking Allah) with, ‘Ya Dhal-Jalaal wal-Ikraam’ (O Owner of Majesty and Honour). (Nasa’i; Ahmad)

A’ishah (RA) narrates: “When the Messenger of Allah would (say the) Salaam (completing prayer), he would only sit as long as it takes him to say, “Allahumma Antas-Salaam wa minkas-salaam. Tabarakta ya dhal-Jalaali wal-Ikraam”.

“O Allah! You are As-Salaam, and peace comes from You. Blessed be You, Ya Dhal-Jalal wal-Ikram (O Possessor of Majesty and Honour).” (Muslim; Abu Dawood; Tirmidhi; Nisai; Ibn Majah)

Anas bin Malik (RA) said: ‘I was sitting with the Messenger of Allah (SAW) and a man was standing and praying. When he bowed, prostrated and recited the tashahhud, he made du’а, and in his du’а he said: “Allahumma inni as’aluka bi-anna lakal-hamd, la’ilaha illa anta, al-mannanu badee’us-samawati wal-ard, ya dhal-jalali wal-ikram! Ya hayyu ya qayyum! Inni as’aluka.”
(O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honour, O Ever-living, O-Eternal, I ask of You.)

The Prophet (SAW) said: ‘Do you know what he has supplicated with?’ They said: ‘Allah and His Messenger know best.’ He then said: ‘By the One in Whose Hand is my soul, he called upon Allah by His Greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.’ (Tirmidhi)

Mu’adh bin Jabal narrated that the Prophet (SAW) heard a man making du’a, saying: “Allāhumma, innī as’aluka tamāman-nī’mah” (O Allah! I ask You for the bounty’s completion).” So, the Prophet (SAW) said: ‘What thing is the bounty’s completion?’ He said: “A du’a that I made, that I hope for good by it.’ He (SAW) said: ‘Indeed, part of the bounty’s completion is the entrance into Jannah, and salvation from the Fire.’

And the Prophet (SAW) heard a man while he was saying: ‘Yā Dha!-Jalāli wal-Ikrām’ (O Possessor of Majesty and Honour). So, he (SAW) said: ‘You have been responded to, so ask.’

And the Prophet (SAW) heard a man while he was saying: ‘Allāhumma, innī as’aluka-ṣabr.’ (O Allah, indeed, I ask You for patience). He (SAW) said: ‘You have asked Allah for trial, so ask him for Al-‘Aafiyah.’ (Tirmidhi)

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All praise is due to Allah Who is the source of all blessings.

This is the end of the Detailed Analysis of Surah Ar-Rahman.

O Allah, Ya Dhal-Jalaali wal-Ikraam!
We know that You are the Lord of all Majesty and Bounty.
Help us to seek Your Honourable Face by way of our intentions, words and deeds. Help us to be obedient to You above everything else in our daily life and make us generous towards others.
Bless us with being able to see Your Honourable Face in Jannah. Ameen!

Abdul Haq Abdul Kadir

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