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A STUDY OF SURAT AL-RAHMAN

EXPLANATION AND ANALYSIS WITH QUOTES OF INTERPRETERS

by

Marwan Fathi Sadeddin

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A Dissertation Submitted to the Faculty of the
DEPARTMENT OF NEAR EASTERN STUDIES

In Partial Fulfillment of the Requirements
For the Degree of

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In the Graduate College

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THE UNIVERSITY OF ARIZONA
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As members of the Final Examination Committee, we certify we have read the dissertation prepared by Marwan Fathi Sadeddin entitled A Study of Surat Al-Rahman: Explanation and Analysis with Quotes of Interpreters and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

Adel Gamal
Adel Gamal
11/28/2000

Ludwig Adamec
William Wilson
11/28/2000

Amy Newhall
Michael Bonine
11/28/2000

Final approval and acceptance of this dissertation is contingent upon the candidate’s submission of the final copy of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.

Adel S. Gamal
Dissertation Director
11/28/2000
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Dedication

I dedicate this work to the Unknown Soldier behind seen, to my wife May, for it seemed that I was the last one to become aware of her sacrifices. Where she did all kinds of roles, as if every role was everything in her life. The role of wife, mother to our three children, housekeeper, helper in putting bread on the table, chauffeur, secretary and even the reader. She poured her heart and soul into each of these roles without looking for anything to herself. Her aim is to see me achieving my goals because she believes that they are our goals. The faculty at the department used to joke with us when they saw us during the semesters, on a semi-daily basis, where she used to drive me between Phoenix and Tucson, a two-hour trip each way. They use to say that they will split the Ph.D. degree between us, and here I found myself dedicating to her the other half as well.
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Abstract

The study of this particular Sura was chosen due to a number of reasons, which we will list in detail in the forward sections and remaining chapters. In addition to the linguistic and artistic characteristics, the most important characteristic of Surat Al-Rahman lies in its structure and internal division. I found out that it was possible to break up this Sura into dramatic divisions that build up with events. Therefore, I innovatively distributed the verses into specific sections leading to the division of this study into four chapters besides the Introduction, Preface and the Epilogue. These four chapters walk hand-in-hand with the chronological order of the verses. Each chapter contains a period from the history of the creation. The first chapter discusses the period of pre-physical creation as known. The second chapter deals with the period of existence of the Universe and in particular the earth, which was prepared to be the dwelling for human beings. This period ends with the end of the world. The third and fourth chapters combined deal with the period of resurrection and judgment. The former deals with the state of the disobedient and the latter deals with the state of paradise and its dwellers. Those two chapters were supposed to be combined into one chapter from the drama point of view because they deal with one period.
However, necessity dictated having two chapters due to the portion of the Sura dedicated to this period and the number of verses covered. The other reason is the internal artistic division of this Sura, which was marked with clear distinctions between the two kinds of people, the obedient and the disobedient.

This study will try to explore the miraculous and the inimitability of the Qur’an, and in particular Surat Al-Rahman.
Introduction

References, Work, and Methodology of the study

This Sura has been broken up into a dramatic divisions that build up with events, as I mentioned in the Abstract. Therefore, it has been distributed into specific sections leading to the division of this study into four chapters, these chapters reflected the order of verses in the Sura, except for chapter four. It was necessary to adopt a comparative order between the characteristics of the two gardens in chapter four to the fact that there is a comparison between verses on this part of the Sura with their counterpart verses in the same part. I also prepared a table in the beginning of chapter four in which the position of every verse in the second level of the garden is shown with its counterpart verse from the first level. Consequently, the reader will be able to find the position of verses in the second level, since these verses were not referred to in order in this study due to this comparison. Furthermore, I added a special table at the end of the study for verses of Surat Al-Rahman to pinpoint their location in the study.

I used most of the major interpretations (Tafsir) in the history of Qur'anic Interpretation; the older ones, the middle, and the modern ones. I had a major obstacle due to being far from the original sources of these books and
references. The support came to me locally, not as I would have liked, but sufficient enough to solve the major part of this problem. I was fortunate enough to access a large number of interpretations in the Arabic section of the University of Arizona Library. I also found some good references in my private library and other libraries in the region. Overall, I managed to gather 40 Qur’anic interpretations besides other references. In other words, I found myself with plenty of valuable interpretations leading to enrichment and befuddling as well. In addition to the extra effort for and time to transfer those interpretation’s quotes into English. In choosing these interpretations I tried to cover the major schools, from the earliest Qur’anic interpretations to the contemporary ones. The earliest are those of the Companions and the Followers, whom I call the Original Interpreters. The most important of which is the one by Ibn ‘Abbas which is called Tanwir Al-Meqbas which ‘Ali Ibn Abu Talha compiled in his treatise, and the interpretation by Alhasan Albasri as well as that of Alsuddi and others whose work I couldn’t locate such as Ibn Mas‘ud, Mujahid, Qatadah, ‘Ikrima, Aldahhak, Muqatil, Sa‘id Ibn Jubair, and others, however, the interpretation books are filled with their names, contributions and comments. It is seldom that you do come across an interpretation that does not contain a quoting for one of the above-
mentioned interpreters specially Ibn 'Abbas and Alhasan. The segment of the first interpreters is the one that established the foundations of Qur'anic Interpretation. They became the pillars of interpretation in the early and middle periods and even in the modern days, where a lot was taken from them sometimes even without mentioning their names or their literal contributions, but just the implicit meanings. After this period of the Original Interpreters, which is characterized with the selection of locations and hopping from one location to another, we come across the Comprehensive Interpretations period. The most famous of this era is Al-Tabari Interpretation, which is regarded as the oldest and most comprehensive. The rest followed till we reach Ibn Kathir, whose interpretation "The Interpretation of the Grand Qur’an" is regarded as a distinctive mark in the history of Qur’anic Interpretation, and he is regarded as a pioneer of the middle period where he lived in the fifteenth century. Later on, only few interpreters surfaced such as Al-Suiuti, Abu Al-Su’ud, and lastly Al-Alusi (the last interpreter of this period). But, when I came across Al-Qasimi, who followed Al-Alusi chronologically, I was hesitant as to how to classify him between modern and old. This is because his methodology is old although he is modern in time for he lived between the
19th and 20th century AD. In the modern times, we find the school of Muhammad 'Abdu, his student Rashid Rida and his school interpretation of “Al-Manar”, which we regard as the marking of the modern era in interpretation. Unfortunately, this interpretation was never completed and did not reach Surat Al-Rahman. In this modern era, a number of interpretations have been published which tried to keep up with the scientific evolution and the modern writing style. I managed to gather a number of these, most notably the “Maraghi Interpretation” and the “Qur’anic Interpretation of Qur’an” by 'Abdul Karim Al-Khatib. Naturally I relied on some interpretations more than others. Although the humongous size and comprehensiveness of Tabari are generally positive, for me it was not be a positive factor. Tabari did not leave small or large traces that he did not include, and we find that the trace is repeated many times for the reason of repeating it in different ways, or with different narrators. He would list the sayings and traces accepted by the consensus of clergies as well as the strange opinions. Also Al-Tabari’s own opinion was very limited room in his interpretation. A similar approach to include whatever he found, but on a smaller scale, is found in the Interpretation of Al-khazin. It listed a lot of the Israelites, and a little bit of the Sufis interpretations. Al-
Mawardi and Abu Hayyan Al-Andalusi in their respective interpretations of the Qur'an, we find them adopting a method of explaining the meanings of the vocabulary, listing all the meanings of the words those which are accepted and those which are odd. They mention the number of these possibilities and track them to their sources, some of which are not accepted due to their anomalism, as I pointed to few examples of that in the study. They admit the irregularity of some of what they list. Those two interpretations lack the totality of interpretation. Ibn Al-Munir organized his interpretation in a poem form, which restricted the flexibility of phrases and limited him to the poem format of measure and rhyme. Some of the interpretations of the middle period often repeated itself and there are many of them of which I used some in this study to a good extent such as the interpretations of Ibn Jizzi, Hud, Abu Al- Su'ud, Al-Wahidi, Al-Qasimi, Al-Samarqandi, Al-tha'alibi, and Ibn Al-Zubair, as well as Al-khazin which we mentioned and others, in addition to Al-Suiuti in his book (Al-Durr Al-Manthur), who limited himself to the interpretations of the Original Interpreters. Similar to this was Al-Baidawi who added to his interpretation what he summarized from Al-Zamakhshari, and similarly was the work of Al-Nasafi who summarized both works. The two most important
interpretations used to enrich this study were the interpretations of Al-Alusi and that by Ibn Kathir. Al-Alusi discusses each topic in a number of ways; the predecessors' way, philosophically, the Sufi's way, and linguistically. He uses the Hadith and the sayings of the predecessors a lot but he also uses inflection, which exhausts the reader and disperses his/her attention. Ibn Kathir on the other hand, is the most balanced and precise interpreter, and he is well known for his vast and correct knowledge of Hadith Science. That is why his interpretation is full of examples from Hadith, to the extent that he was accused of being a Hadith Narrator more than a Qur'anic interpreter, which is not true at all. In fact, Ibn Kathir's extensive use of the Hadith and the sayings of the original interpreters is the best of approaches, since there is no one more knowledgeable of the Qur'anic interpretation than the prophet, who is taught by his lord. In Ibn Kathir's interpretation, the size dedicated to his own explanation exceeds that found in other interpretations. He managed to gather the sciences of the predecessors and followers to those of his era. He formulated it in a more modernized language, filtering out the odd sayings. Because he closely checked the authentication of the Hadith, I used Ibn Kathir a lot in this respect in addition to other sources of Hadith. In order to get rid of the problem associated with the large number
of narrators, as well as alterations and scrutiny, I cut off these parts from the
text leaving the mark – to indicate the cutting place and insert it in the foot-
notes to those who want to look into it in detail. In the modern era, I came
across a small interpretation of Surat Al-Rahman from what I researched of
this era called “Views of Surat Al-Rahman”. The author (‘AbdulKarim Al-
Khatib), included it as the special part of Surat Al-Rahman in his
comprehensive interpretation known as “Qur’anic Interpretation of Qur’an”.
It is very useful for the average reader, but as indicated by its name, it is not
more than “Views”, which makes it not more than a subjective narration
charged with emotions and enthusiastic phrases, and not an academic study.
Still, it was useful many times in this study, since it agreed with the majority
of interpreters, as well as using a group of modern interpretations that helped
this study. Also I intended to include the interpretation of Al-Kashshaf (the
exposure of meanings ) of Al-Zammakhshari from among the interpretations
to represent the Mu‘tazili doctrine although the Mu‘tazili ideas were not
that many in the interpretation of Surat Al-Rahman. As far as the Shi’at
interpretation, I found a summarized compilation of the interpretation of
Zaid Ibn ‘Ali. However, it did not have many differences with the Sunni
interpretation except that it did not represent the original interpreters.
Among the interpretation that grammatically analyzed the words and the semantics is that of Al-Andalusi and Al-Alusi. From the interpretations that link the meaning with its linguistic roots is Al-Durr Al-Manthur (the disseminated jewels) by Al-Suiuti and Gharib Al-Qur’an (the obscurities of Qur’an) by Ibn Qutaiba. Those two are similar to the Qur’anic dictionaries. Also from the interpretations that emphasizes on the eloquent production is Majaz Al-Qur’an (Imagery of Qur’an) by Abu Obaida. About the Sufi’s interpretations, some of it will be found in the interpretations of Al-Andalusi, Al-Khazin and Al-Alusi. However, Al-Alusi is the extremist one in this field except that he did not squeeze it between the verses, rather he gathered all at the end of each Sura.

The aforementioned interpretations represented several schools, the majority of which is that of the original Sunnis, which adopted the school of early Islamic era or its spirit.

In this study, I have adopted a methodology of presenting the opinions pointing out those that are similar and those that are different. A lot of times these opinions were similar except for the difference in the words of Quotations or interpretation, which made it very difficult to list every thing that had to be listed in this approach, and to select the text that accumulated
over time. I had to classify them into groups according to their orientations and to compare one to another, as well as verifying the authenticity of Hadith and other sources. In doing that, I relied heavily on the interpretation by Ibn Kathir as I mentioned earlier and other reliable sources such as Al-Bukhari and Muslim, and what Al-Albani had verified in his book. I also used all that I was able to verify of material found in Compact Disks (CD’s) which has many Hadith books as well as the sources of the original interpreters that I mentioned. I used to intervene in these interpretations with my opinion, supporting sometimes and disagreeing other times and I did not disagree with the majority of scholars but I have disagreed with some of the explanations given to some verses. In doing so, I would seek the support of opinion given by other interpreters, whose opinions make more sense to me and I added my opinions where it is needed. In all of this, I used the following methodology:

1. The most correct opinion is the one that adheres to the Qur’an. Thus, I obtain Qur’anic texts from different parts of the Qur’an when it clearly supports the position.

2. I supported those opinions verified by Hadith. If an interpretation by the prophet is verified, it should not be left for another.
3. I looked with objectivity and critical mind into all the statements from the original interpreters. Whatever is narrated by them that is in agreement with the consensus, and the spirit of Qur'an and Sunna is accepted. Those statements that are imaginative of the unknown without support of Qur'an or Hadith are disregard as I have mentioned in the study many times.

4. I have utilized sound judgment and appropriate logs on many contention positions or on those cases in which no interpretation was heard of, using common sense and relying on experience in understanding the aims of Arabic language and on the general principles of interpretation among the consensus. I was objective in this regard, detached from emotions and religious fervor, and I used three Arabic dictionaries to verify words when needed.

5. I utilized modern scientific concepts with its English and Arabic sources, to serve the meaning of many verses. When such concepts reveal vast horizons of Qur'anic verses, in addition to some historical and social classifications magnifying the value of the verse and its indication in this spot.
In the spots where I wanted to define my methodology, I stated this approach directly under the title [theorem] whenever the need arose. The aim of this research is to present a distinguished study of the Surat Al-Rahman, combining the viewpoints of the Original Interpreters, the medieval ones and the modern ones, all in one huge pack that would include most of the symbols of the interpreters along the history of Islam. Furthermore, I intended to present a comparative study, an analysis and explanation of all the dimensions and indications found in Surat Al-Rahman and the issue that it raises. All of this was attempted using an independent method, and utilizing quotes as well as a unique structure in allocation and planning, hoping that myself or others would continue to study other Suras, and present it in the same manner. hopping that such effort will be acceptable by those who know, and my ultimate goal is to please God.

Note:
The Sura names used in the footnotes are as revealed in Arabic. A special table containing the English translation of those names is presented at end. Translation of verses taken from : "The Holy Qur’an : English translation of the meanings and commentary ” published by the King Fahad Holy Qur’an Printing Complex.
Preface

The characteristics of Surat Al-Rahman and its merit

When critically and carefully reading Surat Al-Rahman, we find that it adheres to dramatic and artistic ascension, starting from the beginning of the Sura till its end. This dramatic line adheres to a timeline, along which events occur one after the other and they escalate in unison with the reality of time and place, and the logic of events and things. In a way, it is like a picture of the periods of existence from beginning to end. Starting with the beginning of creation and its philosophy, going through the cosmos of life and God’s signs in the universe, which does not indicate anything as much as it does to the existence of God, who created it and who set its governing laws and its logic. Then we go through one of the scenes of the judgment day, and the part about the end of the universe. The Sura does not deal in detail with the matter of resurrection and the beginning of the third era of the story of existence. Such is the case in a lot of Makkian Suras that explain this period in great detail explaining the period of resurrection, the state of panic, the division of people into categories and groups of believers and non-
believers, and the big standing\textsuperscript{1} for judgment. Surat Al-Rahman is unique in that it surpassed this period of great fear, judgment day, to the period after judgment where matters were settled and people's fates were decided. [In order to lessen the impact in this Sura, because of its disposition that stands out as merciful, as we will mention later.] This Sura is also distinguished for addressing humans and jinn since they both are types of God's creations capable of comprehension among the three types of God's rational creatures (humans, jinn, angels). We naturally know one of the three, which is the humans and God informed to us through His revelations about the other two types. Only God knows if there is another type of rational creature whom He has not told us about. We say rational to indicate accountability, since accountability is dependent on the mind, and God has put the propensities of good and evil, obedience and rebellion, and in other words, belief or disbelief. In describing the human being, God said: [And show him the two highways]\textsuperscript{2}, and He also says: [We showed him the way: Whether he be grateful or ungrateful]\textsuperscript{3}. About the Jinn, God quotes them saying: [There are among us some that are righteous, and some the contrary: We follow

\textsuperscript{1} See a lot of Mekkan Suras, such as Al-Haqqa verse 15 onward, Surat Al-Ma'arij from Vers 1 till verse 14, and from verse 42 onward, Surat Al-Qeama & Surat Al-Naba' from verse 17 onward, Surat Al-Mutaffifin from verse 18, Surat Al-Inshiqaq from verse 10 onward, Surat Al-Ghasheia and many other
\textsuperscript{2} Surat Al-Balad, verse 10
\textsuperscript{3} Surat Al-Insan, verse 3
divergent paths]¹, and [Amongst us are some that submit their wills “to Allah”, and some that swerve from justice. Now those who submit their wills, they have sought out “the path” of right conduct. But those who swerve, they are but for the hellfire]². The third type of creatures, which are the Angels, have no choice but absolute obedience to God and their belief in Him. They do not have a choice in this matter, and that is why we believe that Iblis “Satan” is of the Jinn and not an Angel. God says: [And behold, we said to the angels: “Bow down to Adam”, and they bowed down. Not Iblis, he refused and was haughty. He was of those who rejected faith]³. Iblis, who was the exception, is not if the angels, although that might be the impression given by the language, since he is the one exempted, and therefore the meaning implies him. As such, the meaning will be and behold “We said to the Angels and Jinn: Bow down to Adam”. God confirms the same meaning by repeating the same verse to elaborate explanation when He says: [It is We Who created you and gave you shape; then we bade the angels “Bow down to Adam”, and they bowed down. Not Iblis, he refused to be of those who down. God said: “What prevented thee from bowing when I commanded Thee?” he said, “I am better than he. Thou didst create me from fire, and

¹ Surat Al-Jinn, verse 11
² Surat Al-Jinn, verse 14 and 15
³ Surat Al-Baqara, verse 34
him from clay.”]\(^1\) It is agreed upon that Angels are created from light and
the Jinn from fire as it is revealed in Surat Al-Rahman. [And He created
Jinns from Fire free of smoke]\(^2\) confirmation of the matter came in Allah
saying: [Behold! We said to the Angels “Bow down to Adam”; they bowed
down except for Iblis. He was one of the Jinn, and he broke the
commandment of his Lord. Will ye then take him and his progeny as
protectors rather than me? And they are enemies to you! Evil would be the
exchange for wrongdoers!]\(^3\). Our aim in verifying the origin of Iblis is that
disobedience only comes from those two types (humans and jinn): [Likewise
did we make for every messenger an enemy. Evil ones among men and Jinns
are inspiring each other with flowery discourses by way of deception. If the
Lord had so planned, they would not have done it. So leave them and their
inventions alone.]\(^4\) Hence, this Sura has addressed humans and Jinn equally,
and the Qur’an as much as it is for humans as in God’s saying: [Ramadan is
the (month) in which we sent down the Qur’an, as a guide to mankind.]\(^5\) It is
also for the Jinn as in God’s saying: [Say: it has been revealed to me that a
company of Jinn listened (to the Qur’an). They said, “We have really heard a

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\(^1\) Surat Al-A’raf, verses 11 & 12
\(^2\) Surat Al-Rahman, verse 15
\(^3\) Surat Al-Kahf, verse 50
\(^4\) Surat Al-An’am, verse 112
\(^5\) Surat Al-Baqarah, verse 185
wonderful recital![1] So Surat Al-Rahman addresses both mankind and Jinn, and the punishment to the disobedients from both kinds. This is the picture of the third era, which describes as we mentioned a unique picture in the Qur'an found only in Surat Al-Rahman, which is the gathering of the disobedient from the humans and the Jinn as well and leading them to their destiny. This does not include the description of their torture in the Hellfire and I believe that the reason is that it is Surat Al-Rahman. God started it with one of His most glorious names derived from mercy, that is the attribute most important to all accountable on the Day of Judgment. In the Hadith narrated by Abu Huraira, the prophet said: [God had created a hundred mercies, He divided one among His creations, who use it to compassionate each other and He kept ninety-nine mercies for the people on the day of judgment.]

Neither a single Sura in the Qur'an is named after one of God's names, nor did any start with any of His names, except this Sura. That is why the prophet described it as the bride of the Qur'an. It is narrated by Musa Ibn Ja'far that the prophet said: [To everything there is a bride, and the bride of

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1 Surat Al-Jinn, verses 1 & 2
2 Muhammad Nasir AL-Din Al-Albani: Saheeh Al-Jami’ Al-Saghir and with [Al-Fat.h Al-kabir], Volume 2, page 111, Second edition, Islamic Library Beirut & Damascus
3 Jalal AL-Din Abdu Al-Rahman Al-Suiuti; Al-itqan Fi Uloom Al-Qur’an, Volume 2, Page 154, The Cultural Library, Beirut
the Qur’an is Surat Al-Rahman (Glory to him).\textsuperscript{1} And of the manifestation of mercy with His creation in this Sura, is its uniqueness in displaying the mercies of God on the humankind in this life, as well as the description of the bounties of Paradise and the conditions of its dwellers after the judgment is passed and matters are settled. The last era as given in the Sura is more concerned with the people of paradise compared to its emphasis on Hellfire and its dwellers. The scene of Paradise starts with God saying: [But for such as fear the time when they will stand before (the judgment seat of) their Lord, there will be two gardens.]\textsuperscript{2} It is noticeable that there is a detailed description of life in Paradise and its divisional ranks that is unique to Surat Al-Rahman. Moreover, in it is a direct acknowledgment of the existence of two Paradises with differences between them as we will see later as if [all of Surat Al-Rahman is an exposition of God’s bounties on mankind.]\textsuperscript{3} This period is the last one for the people of Paradise and the ultimate end of the Journey of Creation and the universe, for God had said so in many places in the Qur’an. [But those who believe and do deeds of

\textsuperscript{1} Abdul Karim Al-Khatib: Views in Surat Al-Rahman, page 44, The Book of Today published by Today’s News Agency, Number 43, Cairo. The Hadith of "Bride of the Qur’an" was reported many times and by many people, the most famous of which is by Imam 'Ali and A’isha. See Al-Alusi: Ruh Al-Ma’ani, Volume 2, page 97

\textsuperscript{2} Surat Al-Rahman, verse 46

\textsuperscript{3} 'Abdul Karim Al-Khatib: Views in Surat Al-Rahman, page 17
Righteousness we shall soon admit them to Gardens with rivers flowing beneath, to dwell therein forever.] The philosophy and wisdom of this final period is summarized in one sentence where God says: [is there any reward for good - other than good?] The Sura ends in a distinguished manner, where it gives the credit for all of this to the ultimate source of good, where God says: [Blessed be the name of thy Lord, full of Majesty, Bounty and Honor.] Majesty and Bounty are reserved only to the creator of all and the universe, in an existence based on justice and fairness, and the delivery of every rational creature to its destiny where it deserves, and in the Hadith by the prophet: [Whoever reads Surat Al-Rahman, has fulfilled his dues of gratitude to the bounties of God.] The Suras and verses in the Qur’an either adopt a general approach handling the existence between life and the hereafter, which are the Eternal Suras the majority of which are Makkians or deal with rules, laws, and tails of prophets and previous nations. Those are the applied Suras, the majority of

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1 For Example Surat ‘Al-Nisa’, verse 122 Surat Al-Ma’ida, verse 119 and many others
2 Surat Al-Rahman, verse 60
3 Surat Al-Rahman, verse 78
4 Al-Zamakhshari: Al-Kash ‘af, Vol. 4, page.50
   His name is Abu Al-Qasim Jarullah Mahmud Ibn ‘Umar Al-Zamakhshari Al-khawarizmi, Company of the Library and Publishing of Mustafa Al-halabi and his Sons, Cairo, Egypt.
   Abu Al-Su’ud: Irshad Al-‘Aql Al-Salim, Vol. 5, page.254. His name is Abu Al-Su’ud Ibn Muhammad Al-‘Imadi Al-Hanafi
which were revealed in Madina. Although this Sura is of the first type, part of it is similar to the applied Suras, and that where God’s says: [In order that ye may not transgress (due) balance. So establish weight with justice. Fall not short in the balance.]¹ This is due to the fact that this part of the Sura exposes the wisdom and essence of the Sura, which is justice, logic and fairness, and that is the essence of creation and its objective.

**Number of verses in Surat Al-Rahman**

Most of the interpreters and Qur’anic scholars agree on the number of verses in Surat Al-Rahman to be 78 verses, and that this is the correct figure. In some copies of Qur’an, it was seen that the first and second verses were combined, that is: [The most gracious taught the Qur’an] It has also been said that the number is 76 verses². I do not know how that can be possible, it may be achieved by further combining the third and fourth verses: [He who created man taught him an intelligent speech.] Which is weird. The correct counting as we have said is 78 verses [number of its words is 351; and the number of letters is 1636 Arabic letters.]³

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¹ Surat Al-Rahman, verses 8 & 9
² See those sayings in Al-Alusi “Ruh Al-Ma’ani”, Vol. 27, page.97

His name is Badr Al-Din Abu Muhammad Mahmud Ibn Ahmed Al-‘Aini, D. 855 A.H. Year. The management of the Al-Muniriah Publishing published by Muhammad Ameen Damj, Beirut, Lebanon.
Makkian or Madinian

It is also agreed upon by most scholars and interpreters that this Sura is a Makkian Sura, despite a small group of scholars who argue that it was revealed in Madina.¹ Some other scholars² say that the Sura is Makkian except for the part where God says: [Of Him seeks (its need) every creature in the heavens and on earth; Every day in (new) splendor doth He (shine)!]³

[So this Sura is Makkian for most scholars and Madinian according to Ibn Mas‘ud. It is said that Ibn ‘Abbas mentioned the two opinions, the two previous, that the Sura is Makkian except for the verse: “Of Him seeks…”⁴ The verse.] What I feel comfortable with is the saying of most scholars that

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³ Surat Al-Rahman, verse 29
the Sura is Makkian. The proofs to which are two; first is the narration of Al-Bukhari regarding Ibn Mas'ud, in which Ibn Mas'ud said that [the first Sura that Quraysh had heard recited loudly was Surat Al-Rahman, where Ibn Mas'ud recited the Sura by the black stone and the disbelievers beat him till they wounded his face. ] What is strange is the fact that Ibn Mas'ud would claim the Sura to be Madinian unlike what the original interpreters had claimed except for Qatadah despite the fame of the Ibn Mas'ud’s story about his recitation to Quraysh. The second reason for my belief that Surat Al-Rahman is a Makkian Sura is the fact that [the Prophet recited Al-Rahman in the market of Okaz and the Jinn heard him.] In the Hadith [narrated by Jaber, he said: the prophet (PBUH) recited Surat Al-Rahman to us till he completed it, then said: "Why do I see you quiet? The Jinn were better than you in response, whenever I recited the verse (Then which of the favors of your Lord will ye deny), the Jinn would reply "None of Gods bounties do we deny, all grace is due to God."] This same Hadith was

5 Ibn Kathir: Tafsir Al-Qur'an Al-'Azim, Vol. 4, page289. He said that the verification came from one source only. His name is Al-Hafiz 'Imad Al-Din Abu Al-fida' Isma' il Ibn Kathir Al-Qurashi Al-dimashqi,
narrated with an addition in the middle: [The Prophet (PBUH) gathered with his companions and recited Surat Al-Rahman from beginning to end, and they became quiet, the prophet then said, "I recited it to the Jinns on the (Night of the Jinns) and they had better replies than yours...]¹ [It was inferred from this Hadith that this Sura is Makkian, because the Night of the Jinns indicated was prior to Hijrah (migration) of the prophet from Makka to Madina and it happened in Wadi Nakhla (Palm Valley) where the prophet spent the night on his way back from the Ta’if to Mecca, after presenting his message to Thaqif Tribe in Ta’if.]²

Causes of Revelation

It is known that long and medium Suras do not have a cause of revelation for the entire Sura, but rather the causes pertain to specific spots, such as certain verses or short Suras. In these spots the cause of revelation is very important in the interpretation, and without it understanding the objectives of the verses becomes difficult. This is a large field in the science of interpretation.

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¹ Reported by ‘Abdul Karim Al-Khatib in his book “The Qur’anic Interpretation of Qur’an, Vol. 27, page.669, narrated by Ibn ‘Umar. Published by the House of Arabic Thinking. Also reported in the book Al-Nazarat.... page.59
² Al-Khatib in the Qur’anic Interpretation of Qur’an, Vol. 27, page.670, and in the book Al-Nazarat, page 60, also reported with the same meaning by Hijazi, Vol. 27, page.124
A lot of books were dedicated to this subject. The only objective of these is to research the event or story, known to be the cause. Despite that Surat Al-Rahman is medium in size, some scholars have mentioned causes of revelation. It has been narrated that [the reason for its revelation according to Muqatil is that when the verse "Adore ye the Most Gracious!" They say: "we do not know the Most Gracious?" hence revealed "The most Gracious. It is He who has taught the Qur'an."

Another cause for the revelation as narrated is that [it was a response to people of Makka when they said that the prophet is being taught by a human, hence God answered "The Most Gracious, it is He who taught the Qur'an."

I.e.: it is God who taught Qur'an to His prophet or to the people, as we shall explain later. Those who said that Surat Al-Rahman is Madinian claimed that the cause is this story: [When Suhayl Ibn Amr and others refused to write in the treaty of Hudaibeya" in the name of Allah Most Gracious, Most Merciful"

that is when Al-Rahman was revealed, and this is very late, since the treaty of Hudaibeya was in the ninth year of Hijrah, and I do not believe that Surat

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1 Surat Al-Furqan, verse 60
2 Al-Andalusi, Vol. 8, page.186; and Al-Khazin, Vol. 4, page.225; and Al-Samarqandy, Vol. 3, page.304
3 Al-Andalusi, Vol. 8, page.186; and Al-Khazin, Vol. 4, page.225
4 Al-Andalusi, Vol. 8, page.186
Al-Rahman was late in being revealed till one year prior to the prophet's death.

**Linguistic Characteristics of Surat Al-Rahman**

This Sura is distinguished with certain artistic linguistic characteristics, making it unique from other Suras and it created for the Sura a certain music rhythm and effect in the hearts of people at the same time, these characteristics can be summarized in three dimensions:

A. The existence of the famous verse [Then which of the favors of your Lord will ye deny?] is consistent and conspicuous in the entire Sura. It is repeated thirty-one times, and hence it comes after every verse in the Sura except for the verses in the first part till verse 12, and also verses 14, 19, 26 and 43. Such verses are followed by others that completed their meanings and splitting them will not be suitable. Hence, this repeated verse became like the thread of necklace organizing the beads, and it linked the other verses one to the other, and it's repetition creates a unique rhythm in one's heart. We will talk about this phenomenon when we get to the first verse of it.

B. Most verses in this Sura end in Arabic with the letter N preceded by A (Aleph), creating a continuous music and an effect that attracts the listener.
That came in the end of 69 verses, 31 of those is the aforementioned repeated verse and 38 others. This association was altered with a unique linguistic splendor, so that Qur’an does not rhyme and is not similar to poetry. We find 7 verses ending in A and M, one verse with a U and N, and another with Y and N, making this variation like an ornament in a dress made from a close color to break the routine of shape.

C. Verses in this Sura are characterized by being artistically short, for most of them are made from two or three Arabic words. It has the shortest verse in Qur’an that comes in the middle a Sura except for those appearing at the beginnings of some Suras. This verse is God's saying: [Dark green in color (from plentiful watering)]\(^1\) which is in Arabic: “Mudhammatan .” The Arabs in the old days used to say that, the most eloquent of speech are the precise ones. The shortness made the Sura incite the meaning and made it shiny. This quick rhythm of the verses in this Sura, made following it in Arabic a great mental joy, such as: [It is He who Taught the Qur’an. He has created man. He has taught speech (and intelligence).]\(^2\) It is said that [Qays Ibn Asem Al-Minqari came to the prophet and asked him to recite some of what was revealed to him. The prophet recited Surat Al-Rahman then Qays

\(^1\) Surat Al-Rahman, verse 64
\(^2\) Surat Al-Rahman, verses 2 - 4
asked him to repeat it, and the prophet did, three times. Qays then said: "By God, it has grace, and it has sweetness, the bottom of it is copious and the top of it is fruitful, and no man is capable of making this, and I bear witness that there is no deity but Allah, and that you are His messenger."

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1 Mahmud Muhammad Hamza and the interpretation of the Holy Qur'an, Vol. 27, page 74
Chapter One (Pre-Life Stage)

The wisdom of creation

The value of the conscious human being

There is nothing more important than associating creation and the universe with an aware being, capable of realizing the wisdom of creation and the majesty of the universe: {Here is a message for mankind: let them take warning there from, and let them know that He is (no other than) one God: let man of understanding take heed}¹, the signs of God cannot be recognized except by a being who is aware and intently focused on those magnificent signs, to realize the signs of God in the universe by a conscious being gives the true value of these signs, for without recognizing them, they become null despite the fact that they exist, just as the case where there's an astonishing fact or event on a planet in a distant galaxy which is not discovered by humans, in this case the existence of such event even if it existed, like it does not exist, because it can not be recognized or realized, since all matter have two types of existence; a true existence and a real existence, true existence for matter is the fact that it was created, and the real existence of it, is the fact it was recognized and valued by conscious being who recognize and

¹ Surat Ibrahim, verse 52
value it’s existence, for example a female is not realized as a female unless there is a male, and colors can not be colors unless seen by a seeing eye capable of seeing those colors, for example people with color blindness can not realize the essence of a color except for what they hears of its description, and without the description the color is nonexistent. In other words, had that piece of information not reached them through explanation, that color would not have a real existence as far as they are concerned, despite its true existence. God knows this paradox of course and He created this magnificent universe with all of its remarkable details, and He wanted it to have a real existence, therefore He added to His creation that conscious and aware being, know as the human: [Behold! In the creation of the heavens and the earth, and the alternation of Night and Day- There are indeed signs for men of understanding- Men who celebrate the praises of Allah, standing, sitting, And lying down on their sides, And contemplate the (wonders of) creation In the heavens and the earth, (With the thought): “Our lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us Salvation from the Penalty of the Fire]¹. In Surat Al-Rahman, God says [The Most Gracious! It is He Who has taught the Qur’an. He has created

¹ Surat Aal ‘Imran, verses 190, 191
man: He has taught him an intelligent speech]\(^1\), He created the human being and taught him speech and intelligence, then He immediately added the signs of God in the universe: [The sun and the moon Follow courses (exactly computed)]\(^2\), those were not just universal signs for the conscious human to look at, but it is associated with a worshipping trait: [And the herbs and the trees-Both (alike) bow in adoration]\(^3\), the verses are always tied to Allah’s saying: [Then which of the favors of your Lord will ye deny?], which is the maximum of link between the existent and His creator.

**The Association of Mercy and Speech (Intelligence)**

This Sura starts with an attribute of God which is mercy, an attribute that is beloved to himself, and it is the first of His names derived from His characteristics, He listed it with His name in the Basmalah (In the name of Allah, Most Gracious, Most Merciful). It is noticed in this Sura that the emphasis is on the reward rather than punishment, and there are no scenes from the Abyss as in other Suras of allure and threat except for one verse. The arrangement of verses in the Qur’an is such that, reward is not mentioned without mentioning punishment and vice versa, done in a semi-

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\(^1\) Verses 1-4  
\(^2\) Verse 5  
\(^3\) Verse 6
equal and semi-parallel fashion. Hence punishment in here was shortened and an introduction to the description of paradise, which starts with the verse: [But for such as fear, the time when they will stand before (the Judgment seat of) their Lord, there will be two Gardens.]\(^1\), and it ends at the end of the Sura with the verse: [Blessed be the name of thy Lord, full of Majesty, Bounty and Honor.]\(^2\) Surat Al-Rahman [is named that because it is full of the great favors of God]\(^3\) even the images of the punishment do not contradict with mercy, since criminals hurt people as well as God, and it is fair to punish them, and it is also merciful towards the victims to punish the criminals. Many of the interpreters, see that God had included the attribute of Mercy because He taught Qur’an to man after He created him, since teaching him Qur’an is guidance to him, and guidance would save him from punishment and that is the essence of mercy. Abu Al-Sa’ud Al-Aamidi says\(^4\): [When it was counted in the earlier Suras, the kinds of punishment that God has carried out against past nations, and God explained after each of these verses, that Qur’an was made easy to help people to remember and

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1 Verses 46
2 Verse 78
4 Abu Al-Su’ud Ibn Al-Aamidi, Vol. 5, page 242
learn, and He decreed on Humans their avoidance of it; God in Surat Al-
Rahman counted His religious materialistic and Universal bounties, He
decreed man for not acting their gratitude and it was started with learning the
Qur’an. So He says Al-Rahman (the Merciful): taught Qur’an, because it is
the greatest bounty and the most important. Why not, when Qur’an is the
path for religions and life happiness, unlike other holy books. There it is not
a source of guidance people look up to, that does not have the Qur’an as its
core; and there is not an objective that people try very hard to achieve, that
does not have Qur’an as its path and main road. Linking it’s teaching to the
name of the merciful as an indication that it is one of the many mercies. It
was solely mentioned to remind mankind of its originality and great status.]

Al-Hafiz Ibn Kathir¹ said: [Al-Rahman (most Gracious), it is He who has
taught the Qur’an. He has created man. He has taught him an intelligent
speech. God is telling us about His bounty and mercy upon His creation
that He had revealed Qur’an to His slaves and made it easy to memorize
and understand for those who He forgave.] Ibn Al-Zubair Al-Thaqafi²

¹ Al-Hafiz Isma’i1 Ibn Kathir, Vol. 4, page.289
linked the word merciful (gracious) with the repeated verse: [Then which of the favors of your Lord will ye deny?] Hence the question, Is there any reason for man, after seeing God's mercy, God who revealed Qur’an to humans and all that He created for them on earth and in the Universe that would cause them to deny God's existence? Al-Thaqafi also says: The second verse of Surat Al-Rahman: [Then which of the favors of your Lord will ye deny?]. The inquirer can ask why this verse was repeated thirty-one times, and is there a specific reason as to why thirty-one times? The answer to this, and God knows best, is that God began this Sura mentioning bounties beyond our ability to comprehend. It's magnificence beyond the ability, of those who know, to be thankful enough for it. All of which are clear indications to He, who take warning from, and clear-cut proofs that only God is capable of creating, selecting, making and innovating. So, Al-Thaqafi said: [Most Gracious ones! It is He who has taught the Qur’an!] God, praise be to Him, when He has specified one of His names (most Gracious), is suitable because of the mercy He bestowed on humans, when He started. Praise be to Him, by teaching the Qur’an, and there is no bounty greater than that where by teaching humans the Qur’an is the attainment of belief and victory in this life and the hereafter. Hence, the most Gracious,
who has mercifully revealed Qur'an to mankind and He created for him
magnificent signs between his feet, between his hands, in front of his eyes,
and what he can comprehend with his mind. It is a bounty and a mercy in
this life and the hereafter. The mercy for these interpreters is complimentary
to Justice, for guidance leads to Justice, and Qur'an has verified this is many
places, for example in God's saying: [And be fair; for Allah loves those who
are fair.]\(^1\), and His saying [Allah doth command you to render back your
trusts. To those who they are due; and when ye between man and man, that
ye judge with justice, verily how excellent is the teaching which He giveth
you! For Allah is He who hearth and seeth all things.\(^2\), and His saying [Woe
to those that deal in fraud. those who, when they have to receive by measure
from men, exact full measures. But when they have to give by measure or
weight to men, give less than due. Do they not think that they will be called
to account? On a Mighty day, a day when (all) mankind will stand before the
Lord of the Worlds.\(^3\), and other verses like them, some of those in Surat Al-
Rahman itself, where God says: [In order that ye may not transgress (due)
balance. So establish weight with justice, and fall not short in the balance.\(^4\)

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\(^1\) Surat Al-Hujurat, verse 9  
\(^2\) Surat Al-Nisa', verse 58  
\(^3\) Surat Al-Mutaffifin, verses 1-6  
\(^4\) Verses 8 & 9
There is no mercy on the Day of Judgment for the oppressor, or the unfair, except for those whom God forgives, and it is mentioned in the same Hadith: [Injustice is darkness on the Day of Judgment.]\(^1\) Therefore, Qur'an is the first of mercies of God, and injustice on earth is the foundation leading to that mercy, that is why God said: [It is He who has taught the Qur'an.]\(^2\)

Directly after He mentioned His name [Most Gracious] and before He said [He has created man] for Qur'an is the foundation, and the foundation precedes the structure. Imam Al-Baidaui\(^3\) said about Qur'an: [It is the foundation of religion (Islam) and the source of statute and the greatest of inspiration and the dearest of books.], and Al-Wahidy\(^4\) adds: [And it has an explanation of everything.]

Who is man in {He has created man}?

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\(^2\) Verse 2


Interpreters have many opinions regarding who is indicated by man in God's saying: [He has created man.]

1, and these interpretations are important because this verse comes after God's saying: [It is He who taught the Qur'an] and before His saying: [He has taught him an intelligent speech] and it is without a doubt that the order of the verses has an aim, for there is nothing in the Qur'an that might be random or by accident. [Aleph Lam Ra (This is) a Book] with verse, basic or fundamental (of established) meaning. Further explained in detail for only Who is Wise and Will-Acquainted (with all things).]

I was occupied for a while with the order of these verses at the beginning of Surat Al-Rahman for this order. The non-use of a conjunction, which is not common in Arabic wording, has to have a link to the meaning of time, in other words the order of the verses is indicative of the order in which its events is to take place in time. The most gracious taught Qur'an then He created man, then He taught him speech (intelligence). What does man mean? And who did God teach Qur'an to prior to men? The interpreters have three opinions, it is said: [God means Muhammad (pbuh), some say Adam and others say the human kind.]

1 Verse 3
2 Surat Hud, verse 1
we find: Al-Wahidy\(^1\) and Ibn Al-Munir\(^2\) and others. Among those who said Adam, we find interpreters such as: Al-khazin\(^3\), Zaid Ibn 'Ali\(^4\), and others. Among those who said the human kind, we can find many names [the majority of interpreters]\(^5\). Despite the fact [there was no mark for specification.\(^6\) Those mentioned the name in different formats such as mankind, the humankind, the human race, son of Adam, and among those interpreters we find names such as Al-Imam Al-Alusi\(^7\), Al-Baidau\(^8\), Al-Qasimi\(^9\), and Al-tha'alibi\(^10\), some interpreters have mentioned all three opinions as Imam Al-Nasafi\(^11\) and Al-Samarqandi \(^12\) and others, other interpreters have mentioned two opinions, but I see that the correct opinion is that of the majority of interpreters, which indicates that the word human in this verse refers to humankind or mankind, all of them since Adam till the

\(^1\) Al-Wahidi, Vol. 2, page.1052
\(^2\) Ibn Al-Munir: His name is Nasir AL-Din Abu Al-Abbas Ahmad Ibn Muhammad Al-Maliki Al-Iskandarani: Al-Taisir Al-'Ajab Fi Tafsir Al-Gharib, page.182
\(^3\) Al-khazin: Lubab Al-Ta’wil Fi Ma’ani Al-Tartil, Vol. 4, page.225
\(^5\) Al-Mawardi: Al-Nukat Wa Al-‘Uiun, Vol. 5, page.423
\(^6\) Ibn Jizzi: His Interpretation, page.729
\(^7\) Al-Alusi: Ru$h Al-Ma’ani, Vol. 27, page.99
\(^8\) His Interpretation, Vol. 2, page.451
\(^9\) His Interpretation, Vol. 15, page.5611
\(^10\) Al-tha’alibi: Jawahir Al-Hisan, Vol. 4, page.240
\(^11\) Al-Nasafi: Madarak Al-Tartil, Vol. 5, page.125
\(^12\) Al-Samarqandi: Bahr Al-‘Ulam, Vol. 3, page.304
last of humans, which is what Ibn Jizzi\(^1\) indicated \[The first one is more probable\]. The essential question here: who is implied by the verse: \[It is He who has taught Qur’an\] and who is implied with teaching, if the order has the significance that we mentioned earlier?

The answer to that, and God knows best, can be one of two possibilities; those implied by the verse \[He has created man\]\(^2\) could be the dwellers of Heaven, rational creatures created before man such as Angels and Jinn as we mentioned in the preface, or it could imply the human being himself in his eternal, Heavenly existence, known to God prior to its known physical manifestation through which they reproduce and die. The interpreter did not discuss the thought that the first possibility is the needed one; meaning the heavenly dwellers, not man. This was discussed briefly by Abu Hayyan Al-Andalusi\(^3\), since as far as I know, he is the only interpreter who said that it was the Angel Gabriel, where He said \[He taught\] refers to two objects, the first of which was omitted since he is implied by the meaning of the verse; the Angel Gabriel or Prophet Muhammad and the second being man. If it is indeed the second option, which I am inclined to accept, then it is as if this man has three forms or images. One prior to being humanly born, the other

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\(^1\) His interpretation: page. 729
\(^2\) Al-Rahman Verse 3
\(^3\) Abu Hayyan Al-Andalusi: Tafsir Al-Bahr Al-Muhit, Vol. 8, page. 187
is his physical existence in the tangible life and the third is after death in the
hereafter with its distinctive physical and bodily characteristics as it is said
that the Prophet Muhammad's name in heavens is Ahmad, on earth it is
Muhammad and in the hereafter it is Mahmud, and no one said where and
when was his name Ahmad. Our proof lies in the many indications by the
interpreters; in their explanation of the verse: [Has there not been over man a
long period of Time when he was nothing (not even) mentioned?]¹ It is
known that all interpreters agree that "Hal" [Has there] is not for inquiring,
but for affirming and it implies [There was] or a similar expression, and as
far as the meaning of the verse is concerned we will limit ourselves to three
interpretations between the old and the modern. Al-Baidawi² says: a long
period of time, meaning a limited period of the infinite time man was not
just nothing. He was a forgotten thing with no humanity to him, like the
elements and the Semen. Ibn Jizzi³ says: Man in this verse is a kind, and the
period is the time that passed before he was created. As'ad 'Ali⁴ on his part,
had defined the meaning behind the verse more precisely when he said: The
beginning of the Sura reminds one with the beginning of man. "What was

¹ Surat Al-Insan, verse 1
² His Interpretation: Anwar Al-Tanzil Wa Asrar Al-T'awil, Vol. 2, page.551
³ His Interpretation, page.813
⁴ As‘ad Ahmad 'Ali: The Organized Interpretation of Qur’an (Tafsir Al-Qur’an Al-Murattab), page495,
Dar Al-Su’al for Publishing and Distribution, Damascus, First Edition 1979
Over Man was a long period of time, where he was nothing, he was in nothingness. Then God bestowed on him and gave him his human origin, then He made him in the known shape, through which man reproduces, and God gave man senses and the awareness, then He gave him the choice of path, where man can either be grateful to God or man can reject God.

However, other interpretation explains the verse by saying that the period of time when man was nothing, is the period in which man was a sperm, they support this interpretation with what is revealed in the verse following this, where God says: [Verily we created Man from a drop of mingled sperm, in order to try him! So We gave him (the gifts) of hearing and sight.]¹ Some of the interpreters explain the period of time as being the period in which Adam was clay, which is forty years. [Both of these opinions are weak]² and can be refuted. The first explanation is the fact that the second verse does not explain the first verse, rather, it moves to a different period; the period of man's existence and the period mankind takes to progress from semen to a complete human being, the proof to the weakness of this saying is that Adam himself was also Human but was not created from Semen. The weakness in the second opinion stems from the fact that, what man implies is his kind in

¹ Surat Al-Insan, verse 2
² Ibn Jizzi, page.813
general, and the proof is the Quotation of the word man in the second verse where it cannot mean Adam since it talks about Man being originated from Semen.

What does Intelligent Speech mean?

Interpreters explained speech in different ways in the Verse [He has taught him an intelligent speech]¹, some such as Ibn Al-Munir² and others said that speech in this verse means Qur’an since speech is one of the names of Qur’an; other interpreters said that speech refers to eloquence, which I am inclined to accept. [Al-Hasan³ said: Speech means to pronounce. Al-Dahhak and Qatadah explained speech as Good and Evil]⁴. Ibn Kathir⁵ comments: Al-Hasan's saying is better and stronger because the course God uses in teaching Qur’an which is how to recite it, and that can be achieved by easing the pronunciation for humans and making it easy to utter syllables by controlling throat, tongue and lips. Houd⁶ said: He taught him speech, implying He taught him how to talk. Although this explanation fits our

¹ Al-Rahman Verse 4
² Al-Taisir Al-‘Ajab Fi Tafsir Al-Gharib, page.182
³ This small detail was reported in: The Interpretation of Al-Hasan Al-Basri; Collected, edited and studied by Dr. Muhammad ‘Abdul Rahim, Vol. 2, page.313, Modern Publishing House, Cairo
⁴ Ibn Kathir, Vol. 4, page. 289
⁵ His interpretation, Vol. 4, page. 289
objective, but it is not sufficient, for the word speech is more expressive and precise in meaning. Speech indicates revelation and eloquence in expressing the inner self of man and the capability with God's help to achieve that. Abu Al-Su'ud¹ said: [Created man, taught him speech.] This specifies the teacher and explains the method of teaching. Creating man means to form him in the way he is made of apparent and hidden powers, and speech is expressing what lies in the consciousness and to teach man does not indicate giving him the ability to only express himself but to understand others speech as well which is how Qur'an is taught. Al-Mawardi² tried to list all the meanings of speech in the verse, and he said: [He taught him speech, because man was favored by God over animals by giving man speech], and it has six explanations. The first explanation is that speech means lawful and unlawful as explained by Qatadah, second it is good and evil as explained by Al-Dahhak and Rabi'a Ibn Anas, third is logic and speech as mentioned by Al-Hasan. Fourth, it is the line, which is an aphorism. Fifth, it is the guidance mentioned by Jarir. Sixth, it is the mind since speech is a manifestation of the mind, and seventh, it is probable that speech would include two aspects. The expression of oneself and to understand what is expressed to him. An

¹ His Interpretation: Irshad Al-'Aql, Vol. 5, page.242
² His Interpretation: Al-Nukat Wa Al-'Ujun, Vol. 5, page.423
eighth explanation offered by some thinkers is that God created man ignorant of God's existence and then He taught the way to him. This interpreter made a lot of effort and gathered all he could deduce of probabilities, although most of which were imaginations of his and those he quoted. Making these probabilities susceptible to being either right or wrong, he had indicated through one of these what I can accept as a correct interpretation. Ibn Al-Zubair\(^1\) said: [Then He continued with His bounties by creating man, then continued by teaching him speech, that would lead man to express himself and to Question any ambiguity and to clarify that to others, and with that he can realize the bounty of Qur'an.]

The above explanation points to an important scientific theory, and it offers an early investigation to the theories of Anthropologists\(^2\) in evolution. There is a strong link between creating man and his knowledge of speech. For if man is similar to mammals in many aspects of anatomy and physiology, causing a lot of debate about the origin of man, and this is the stand taken by religions against such theories. The truth is that speech is a characteristic

\(^1\) His Interpretation: Malak Al-Ta'wil, Vol. 2, page.1061
Armstrong & D. Falk; primate brain evolution methods and Concepts
unique to man, and it supersedes all characteristics shared between man and other creatures. Furthermore, speech distinguishes man greatly from all other creatures, because speech does not only mean language, as some interpreters said. Speech is the comprehension of external factors and the ability to communicate with others through speech as Ibn Al-Zubair mentioned it:

A. Teaching man continuous speech lead him to express his inner self.
B. To question what he does not understand.
C. To explain that to others.

Through it man can relate the magnitude of God's bounty on him in the form of Qur'an.

Civilization means man's ability to comprehend the symbols of life and the elements of nature, using his mind, through linguistic symbols carrying these meanings, then man can live in groups, whose members commune and deal with each other, linked by common social and economical factors. The medium for all this is language. As Abu Hayyan Al-Andalusi said: God mentioned the characteristics unique to man that is the eloquent speech that express consciousness, through which man can accept education which is speech. Can you not see that it is extremely difficult for the deaf man to

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1 His Interpretation, Vol. 2, page. 1061
2 His Interpretation: Al-Bahr Al-Muhit, Vol. 8, page. 187
learn anything that can be realized through speech? Can't you see that dumb
people cannot learn anything that is comprehended through speech? As if he
is saying that if man was not capable of speech, it would have been
impossible for him to communicate with his kind and man would have never
had any civilization. Similar to this saying is that of Zamakhshary: "Then
he mentioned how man was distinguished from the rest of animals, which is
by speech that is eloquent and expressive of his inner self. " Speech means
analyzing situations and arriving at correct and objective results, then to
express them and to share them with the rest of people as we mentioned.
This activity requires centers in the brain created in man and did not evolved
in any other creature physically similar to man. This characteristic is what
distinguishes the [chromatin] man with the protruding forehead, beneath
which lies the centers of comprehension and language in the brain, which
characterizes the modern human being, who had these characteristics for
eighteen thousand years or more, an issue still debated among
anthropologists. This sets it after the last ice age, where this man started to
communicate with others like him communication that was based on speech,
resulting in all civilizations including our modern one; and in doing so, that

\[1\] Al-Zamakhshari: Al-Kashshaf, Vol. 4, page.43
man was different from others similar to him even from the Neanderthal, who did not have a forehead, that appeared one hundred and twenty thousand years ago, and became extinct prior to the modern man, who is not a descendant of him nor mixed with him. They met under the assumption of genetics if we go back 500,000 - 800,000 years ago, still a debatable issue among anthropologists. Their meeting dates back to the time of the creation of man in shape and intelligence, which is similar to that of ape back to 4.7 million years. The real difference between the Son of Adam and others is speech, i.e.: thinking and civilization. Imam Al-Maraghi\(^1\), a modern Qur'anic scholar, said: God created this Man and He taught him how to express his mind and heart, without that, Muhammad would not have been capable of teaching Qur'an to Muslims, and since Man is communal in his nature, he cannot live but with people, he needed a language through which he could communicate with others like him and write to them in distant lands and preserve the sciences of the predecessors so that it benefits those who come after them, and add to it. This is a great spiritual bounty unequaled by any other, and thus it was the first of bounties. Our approach, in explaining speech, adds the issue mentioned earlier, which is the order of

\(^1\) Ahmad Mustafa Al-Maraghi: The Interpretation of Al-Maraghi, Vol. 27, page 106, published by the House of Reviving of Arabic. Heritage
the verses, many benefits as we said, God had taught Qur'an to those in the higher lands of creation among those with comprehension, those created have different comprehension capacity than human. Then God created man who had to have in his mind, a medium of linguistic symbols linked together, to understand Qur'an which is made of linguistic expressions like other things [He taught him speech]. This medium in simple terms is like the operating system loaded onto the computer prior to the computer being able to understand my program of information so that it can analyze it and produce results. These intellectual are those capable of understanding Qur'an, and these are the three known groups: Angels, Jinns and Humans. So God taught Qur'an to the first two, then He taught it to Humans, which He created highly capable centers in his mind and soul of receiving this massive structure of speech, through which the essence of man as a human is defined.

**The Order of the Universe Results in the Concept of Justice**

**A – Order**

{Behold in the creation of the heavens and the earth. And the alternation of night and day. There are indeed signs for men of understanding. Men who celebrate the praises of Allah, standing, sitting, and lying down on their
sides, and contemplate the (wonders of) creation. In the heavens and the earth (with the thought): "Our Lord! Not for naught has Thou created (all) this! Glory to Thou, give us salvation from the penalty of the Fires.} It is logical that an accurate, acute system creates a feeling of Justice and Fairness; chaos on the other hand is the suitable environment for injustice since it leads to mix-ups and loss of rights. The relation is direct and basic between Arithmetic system and Justice, since God the Creator of the universe made an infinitely accurate system to govern it, since order and justice is the foundation, as the Prophet Muhammad said: [With justice the heavens and the earth were erected.] Ever since the universe was a ball of hydrogen gas which exploded ten billion years ago, as it is mentioned in the newest theories, and the moment of explosion still occurs to this day, in which rings and phases are formed, and cosmic objects take shape and pick periods in the evolution and formation. The word "gas" is not known for old Arabs, and the word "smoke" can be its substitute (synonym) in God's saying: {Moreover He comprehended in His design the sky, and it had

1 Surat Aal 'Imran, verses 190 & 191
This Hadith is reported in some interpretations and I did not find it in any of the edited sources (Al- Sihah).
3 David Blair & Geoff McNamara foreword by Paul Davies: Ripples on a Cosmic Sea, page 104 Published in Australia by Allent Unwin P'TY First Printing, March 1998
been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together) in willing obedience."} 

Their coming means their formation in accordance with God's wish and His rules. Then these celestial bodies had a calculated astrophysical order and life stage they go through. Every celestial body in the universe has a force of attraction (gravity), that gets stronger or weaker based on the mass. This gravitation is the reason that was created so that these objects (bodies) stay together, forming an orbit for itself along which it travels, [It is not permitted to the Sun to catch up to the Moon, nor can the night outstrip the day. Each (just) swims along in (its own) orbit (according to the law).] 

A trajectory and fixed path that does not fluctuate, and is calculated with four factors which are: The gravitational pull, the distance from the center of gravity, the mass of the celestial object, & the velocity of the object in its orbit. Any fluctuation in one of these factors causes the object to lose its orbit either by escaping from it, when it moves aimlessly in space till it meets an unknown fate, which could mean traveling infinitely in space or by entering another field of gravity where it adopts a new orbit, or colliding with a new object

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1 Surat Fussilat, verse 11
2 Pam Spence: Universe Revealed, page 100 [Life Cycle of a Star]  
First Published in the USA in 1999, printed in China by Toppan Printing Company  
3 Balir & McNamara: Ripples, page 23 & page 147  
4 Surat Yasin, verse 40
causing an explosion somewhere in space. The second possibility for an object to abandon its orbit and head towards the center of its orbit is when it collides with the central object and gets smashed in, causing a cosmic catastrophe since this collision causes the center object to shift from its location causing it to come closer to other celestial bodies or further away from them, resulting in similar collision probabilities or at least it increases the mass of the central object increasing its gravitational force, again causing one of the four controlling factors to change, making other orbiting objects lose their precise orbit around the central object and causing their acceleration towards it and another cosmic catastrophe. Therefore, the compulsion of these objects to stay in these orbits is the reason for their survival, look at God's saying: [Furthermore, I call to witness the settings of the stars. And that is indeed a mighty adjuration if ye but know.]\(^1\)

There was not an adjuration by God that He is Almighty as in here. However, this does not indicate that the universe is totally static. There are two events that take place in space, breaking the fixed system proven by modern discoveries. The first discovery is that there are collapses of galaxies that take place from time to time, where a small defect can happen.

\(^1\) Surat Al-Waqi'ah, verses 75 & 76
in it causing an increase in gravitational force or deviation from it's path, and hence it collapses in its way to the center of the galaxy and in doing so it alters the system of gravitation in the galaxy, creating a cascade of deviations and collapses and collisions in that galaxy and the defects escalate till all of the galaxy objects head very fast towards it's common center only to collide and collapse together, creating a black hole\(^1\) which in turn might explode again, because of the immense pressure resulting from the extreme gravitational force and high temperature. Such explosion creates new objects and celestial bodies with new energy, hence creating a new galaxy.

The giant telescope at the University of Arizona, Tucson, managed in November 1997 to capture the unique images of the explosion of a galaxy and it's rebirth. This event astounded the scientific communities, and those working in the field of astrophysics. That event took place a long time ago and very far away in the universe but we just received these images recently. The second issue is the fact that the universe is still expanding, in other words, the first cosmic explosion is still occurring and we are still living it and the galaxies are still traveling away from the assumed center of the universe. The next step is one of two possibilities, as astrophysicists predict,

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the first is that this expansion will lead to galaxies escaping leading to a weakening of the total cosmic gravitation, causing the breakdown of the universe and every celestial object would be on its own and the subsequent loss of head and energy sources. The second possibility, which is the most probable, is that the rate of expansion will gradually slow down till it stops, which would take a long time to achieve. Then the universe will move (contract) towards the assumed center because of cosmic gravity no matter how small, but it still exists. After a long time these celestial objects move slowly towards the assumed center, picking up speed gradually, as these objects get closer, their acceleration towards the center increases till it results in a total and massive cosmic explosion, ending this period of life for the universe, which might be followed by a new cosmic explosion as a result of the intense head created by the massive gravity in this center, which would be indeed a black hole, as we see on a smaller scale in newly forming galaxies, resulting or not in a new world, God only knows. Couldn't this be a possible explanation for God's saying: [Behold the star when it goes down. Your companion is neither astray nor being misled.]\(^1\) Where naturally the interpreters did not say that due to lack of Modern Astrophysical discoveries

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\(^1\) Surat Al-Najm, verses 1 & 2
in their times. Those two issues, the death of galaxies and the expansion of
the universe are not a random fluctuation in the system, neither an active of
defiance, but are rather part of the cosmic order necessary for a bigger, more
comprehensive and more complicated dealing with the creation of life and
its renewal and continuation or its end.

This law and grand system is the worshipping of the universe towards God
who created it, the essence of worshipping is to follow orders and obey and
to glorify the creator. The order of the universe system is a manifestation of
worship, the regularity of foundation for chemistry and biochemistry is also
manifested from that worship and the regularity of genetics engineering and
biophysical engineering is also part of that worship. Other manifestations of
this worship is the inanimate objects celebration of God's praise as in God's
saying: [The seven heavens and the earth, and all beings therein declare His
glory. There is not a thing that but celebrates His praise. And yet ye
understand not. How they declare His glory! Verily He is oft forbearing,
most forgiving.]¹, and God's saying: [Nay, thunder repeateth His praises.]²

And God's saying: [Whatever is in the heavens and on earth, doth declare the
praises and Glory of Allah: To Him belongs Dominion, and to Him belongs

¹ Surat Al-Isra', verse 44
² Surat Al-Ra'd, verse 13
praise: and He has power over all things.]¹ Is repeated in the openings of five Suras, in similar spots with variations in some words, all of these indicate that everything in heavens and on earth declare the praises of Allah. The noun (Ma) [whatever] is a conjunctional noun designating both the and-And irrational beings since (Man) [whoever] is the noun designating the rational being specifically, as it is the case in God's saying: [Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledge subjection). With good will or in spite of themselves: so do their shadows in the mornings and evenings.]² Prostration is the most obvious gesture of subjection and obedience, and that is what tried to achieve with God's saying in Surat Al-Rahman: [And the herbs and the trees both (alike) bow in adoration.]³ Because both [are lead by Allah in what He does to them, as the accountable are led by choice.]⁴ God's saying in the verse preceding the above mentioned: [The sun and the moon follow courses (exactly) computed.]⁵ This verse is linked very closely with the verse saying: [And the firmament He raised high, and He has set up the balance

¹ See the openings of the Suras: Al-Taghabon, Al-Juma', Al-Saff, Al-Hashr, Al-Hadid with variations in phrases
² Surat Al-Ra’d, verse 15 [Sajdeh] (bowing)
³ Verse 6
⁴ Al-Maraghi Interpretation, Vol. 27, page.107
⁵ Verse 5
(of Justice). In order that ye may not transgress (due) balance. So establish weight with Justice and fall not short in the balance.]¹ The word (follow courses exactly computed) is valuable in here, since as we have said earlier, the accurate, acute and firm system creates an atmosphere of Justice and fairness, and chaos is the main cause of injustice because it results in mix-ups and loss of rights. The relation between Arithmetic system and Justice and fairness is a direct and essential one. The meanings of (follow courses exactly computed) are numerous [and it has five different purposes: one of which is "wrong calculations", said by Ibn 'Abbas, and exactly computed in the source of using calculations, and it has also been mentioned that it can be its plural. The second meaning of "closely computed" is then rendered where when the end strikes the day of judgment will be upon us, said by Al-Suddy. The third saying is that, "God measures time with them since day is distinguished with the sun and night with the moon, and if one of them were to continue when time is night indefinitely or day indefinitely then the calculation of time would be difficult." by Ibn Zaid. The fourth is that, "they

¹ Verses 7, 8, & 9
revolve around like a (stone hand mill)," said by Mujahid. The fifth meaning is that, "They go around by fate".\textsuperscript{1}

The first, third and fifth meanings complete one another and confirm what we mentioned earlier of the effect that the cosmic system has on creation on earth. Especially the rational ones such as man who's life was adapted to this system, where the sun and moon [run in a known, computed manner reflected in their phases and orbits, according to which the affairs of the creatures are organized. Seasons and times alternate, years and Arithmetic are known.\textsuperscript{2}] This does not imply what some people might believe in as to the effect of the twelve stars (zodiac signs) on the behaviors of people, this is a myth and so is any fortune telling. The meaning of this saying is the orderly arrangement of peoples' affairs according to time and periods, which are set by the earth's rotation around it self and around the sun as well as the revolution of the moon around the earth and the affiliation of some celestial objects with certain times. Imam Al-Maraghi\textsuperscript{3} said: ["The sun and the moon follow courses (exactly) computed" meaning that the sun and the moon transverse their paths in a known and computed manner and with that the

\textsuperscript{1} Al-Mawardi: Al-Nukat Wa Al-Uiun, Vol. 5, page.423
Al-Bukhari reported these sayings with their sources, see Badr Al-Din Al-`Aini: 'Umdat Al-Qari, an explanation of The Verified Bokhary (Sahih Al-Bukhari), Vol. 19, page.211
\textsuperscript{3} Al-Maraghi, Vol. 2, page.107
affairs of the earthly creations are set in order, and seasons change. This computation has helped people in farming as in the times for seeding and harvest, and what can be of a benefit of these times in every season, and it also helps in financial affairs such as buying and selling over set times of months and years and also in estimating life spans and ages which were told by our predecessors, which will be left for people of today]. God says: [It is He who made the Sun to be a Shining Glory and the Moon to be a light (of beauty), and measured out stages for it, that ye might know the number of years and the coming (of time).]¹ God also says: [We have made the night and the day as two (of our) signs: the signs of the night have we obscured while the sign of the day we have to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years all things. All things Have We explained in detail.]² Interpreters using different phrasing reported the second and fourth meanings, mentioned. If the other three meanings are closer to our aim, the other two meanings are also similar. If one of the meanings of "Bihusban" in Arabic³: It is the base on

¹ Surat Yunus, verse 5
² Surat Al-Isra', verse 12
³ This meaning [Stone of Hand Mill] was reported by the interpreters and I did not find it explained by linguists, where it has not been mentioned in any of the dictionaries; See the most comprehensive of the dictionaries "Lisan Al-A'rab" (The Tongue of Arabs). Item od (Hash) by Ibn Mandhur, His name is Abu Al-Fadhl Jamal AL-Din Muhammad Ibn Makram, Vol. 2, page.866, Published by Dar Al-Ma'arif, Cairo.
which the Stone is placed upon, pivoted in the center of it by a rod, around which the hand mill revolves in orderly fashion. Hence the Analogy is acceptable and is linked to the object. Those who said that "Bihusban" truly means the machine and not an analogy, is not correct [and cannot be used now a days]¹ [Ibn `Abbas said: They transverse in a complete manner and orbits that they do not deviate from, and it was said that through them we can complete times and ages and without night and day, sun and moon would have been able to calculate what he wants, and it was also said that "exactly computed" in astrophysics is similar to the computation of the Hand Mill Stone, which is what the stone revolves around.]²

"Husban" (exactly computed) is valuable as we said, for if it means computation or to compute, it is as if the verse says that the sun and the moon were created to know the computation of your time. Hence "exactly computed" is the origin of it and the most affirming and strengthening of the meaning.³ Arabs know the rises and sets of the sun, and some Arabs can tell 364 rises and a similar number of sets all year long marked by hills, land marks, and signs in the horizons, and similar when the sun comes between

¹ This is the comment made by the verifier of the Interpretation “Tafsir Kitab Allah Al-‘Aziz”, written by Hud, whose name is: Balhaj Sa’id Sharifi, Vol. 4, page.260
² Al-khazin, Vol. 4, page.225
the Tropic of Cancer and the Equator [exactly computed] is a reality in today's world, where science has discovered that the universe is much larger than man had previously expected. The seas of celestial objects are enormous and the distances are vast. When distances are calculated in light years, which is the distance traveled by light in one year and the closest solar system to ours is 34 light years away and some galaxies are hundreds of million light years away, when as the distant sun is only eight and a half light minutes away. Some places in the Qur'an verify this fact and that God has a different measure of time than that of mankind. When mankind is absolutely restricted with the magnitude and speed of time that is given to the people of the lower worlds, such as hunting animals and plants: [yet they ask Thee to hasten on the punishment! But Allah will not fail in His promise. Verily a day in the sight of thy lord is like a thousand years of your reckoning.]\(^1\), and God's saying: [The angels and the spirit ascend unto Him in a day. The whereof is (as) fifty thousand years.]\(^2\), in other words, time is part of God's creation and part of the universal system. What we consider as old times, God sees it as in an instant or less...{Therefore do Thou hold patience. A patience of beautiful (contentment). Thy see the (day) indeed as

\(^1\) Surat Al-Hajj, verse 47
\(^2\) Surat Al-Ma`arrij, verse 4
far off events. But we see it (quite) near\textsuperscript{1}, the Creator of an object controls it and not controlled by it, since this is a creature like others, and God made it the base on which He placed and linked all creatures alive and inanimate as well as orbiting periods of celestial objects and their evolution and all and-And chemical reactions on it. All that is taking place was measured in time "Bihusban" (exactly computed).

The meaning that we mentioned earlier for "exactly computed" i.e.: destinies of it, meaning the destiny of the sun and the moon as the destinies of people, as was mentioned by Al-Suddy.\textsuperscript{2} As if He means that when the destiny of the sun and moon is reached, then the apocalypse takes place, it is a saying worth mentioning since it gives the same general meaning that we mentioned which is the grand system of the universe, and by destines He means the expected lifetime of celestial objects. For example, when the expected life of the sun runs out, it would die out (subside) and everything on earth and in our solar system would freeze and life would cease. Sun's heat is what causes water to stay high in seas and rivers and keeps water and other liquids in the bodies of humans, animals and plants in a liquid form.

\textsuperscript{1} Surat Al-Ma'arij, verses 5-7
Using the sun's heat and radiation, plants grow through photosynthesis, and before that lack of the sun's heat causes a decrease in earth temperature to hundreds of degrees below zero, causing the instant freezing of all living creatures and the end of life, hence the termination of the sun is the termination of life, where celestial objects deviate from their orbits in chaos, but fact of the matter, it is not chaos, for at that time these objects hurl towards its doom and known and planned end. It's destinies then, means the destinies of all celestial objects in succession. One sign of the end of days, the splitting of the moon and God only knows how the moon would split and why ...[The hour (of judgment) is nigh, and the moon is cleft asunder.] As well as the sun rising from its setting place, as was narrated by Abu Huraira (a verified Hadith) in which prophet Muhammad said: [The hour (of judgment) will not take place until the sun rises from its setting location. When people see it they will believe, that is a time when belief would not benefit a soul that has not believed till then.] This means that the earth would have deviated from its orbit and as a result of deviations, would rotate around its axis in an opposite direction or in a different manner at least, which would cause man to feel that the sun is rising from the west, see God's

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1 Surat Al-Qamar, verse 1
2 Nasir Al-Din Al-Albani & Sahih Al-Jami' Al-Saghir, Vol. 6, page.172, from his sources in the Verified (Sihah) by Abu Huraira
saying: [When the sky is cleft asunder. When the stars are scattered.]¹ And God also says: [Then when the stars become dim, when the heaven is cleft asunder.]², and He also says: [At length, when the sight is dazed and the moon is buried in darkness, and the sun and the moon are joined together.]³ The most important Qur'anic sign in here is God saying: [On the day when the firmament will be the dreadful commotion.]⁴ Where interpreters say⁵ of the dreadful commotion of firmament that it is the movement of the sky or it's Interco lapse, which we mentioned of the fluctuations of celestial bodies, and their deviations from designed orbits at the end of time. That is the meaning of [exactly computed] i.e.: destination and termination, which is specifically what God says in: [Allah is He Who raised the heavens without any pillars that ye can see. That He established himself on the Throne (of Authority); He has subjected the sun and the moon (to His law)! Each one runs (it's course) for a term appointed. He doth regulate all affairs, explaining the signs in detail that ye believe with certainty in the meeting with your Lord.]⁶

¹ Surat Al-Infitar, verses 1 & 2
² Surat Al-Mursalat, verses 8 & 9
³ Surat Al-Qeiama, verses 7 - 9
⁴ Surat Al-Tur, verse 9
⁶ Surat Al-Ra’d, verse 2
Why the sun and the moon and not any other celestial bodies? The verse says: [The sun and the moon follow courses (exactly) computed.] The sun and the moon were mentioned specifically in most of the verses talking about God's ability in the universe, such as: [He has subjected the sun and the moon (to His law). Each one runs (it's course) for a term appointed.]\(^1\) And in His saying: [It is He who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out.]\(^2\), and more: [By the sun and its (glorious) splendor; by the moon as it follows (the sun)]\(^3\) and a lot of verses like these. Other celestial objects such as stars and visible planets are mentioned in the Qur'an but not as much as the moon and sun are mentioned. The reason for that is logical, since the Qur'anic analogies and given examples are signs of God to the people, depends largely on what surrounds man of cosmic phenomenon, starting with what the senses can comprehend, then what the mind can analyze and finally what the heart would believe. Man was always searching for a method to reach God, hence man created idols and statues to represent God in front of him or to symbolize Him, or man would adopt symbols, out of what he sees of natural phenomenon, such as fire or mountain, river or sun, moon or other planets to

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\(^1\) Surat Al-Ra'd, verse 2  
\(^2\) Surat Yunus, verse 5  
\(^3\) Surat Al-Shams, verses 1 & 2
signify God. Islam came to reject all these methods of worship and to say in its basic philosophy that God is one and that you do not have to see Him to believe in Him. That God exists and He is the creator of everything and that eyes cannot see him, and to believe in God and in His existence. You need to look around you and gaze at God's creation. The sky was the most mysterious for man, who wanted to defeat it by inventing myths about it so that he can use these beliefs and myths to unveil the secrets of the skies. Although, modern man knows that the sun is a small star compared to other stars, and that the moon is very small compared to Mars or Mercury, and that the moon seems to be the biggest among the night luminous objects due to it's closeness to earth compared to other moons and luminous objects. Qur'an, however, concentrated on the sun and the moon, since they are the most visible and hence are the ones with the most influence on man and his reflections (contemplations). For the modern man, the sun and the moon are symbol to what lies behind the sea of celestial objects numbering in the billions, in addition to them having the same effect on man's emotions and reflections of the modern man since [The sun and the moon are the most visibly obvious to us among all the upper world visible to us, of stars and planets, where every human can see them, and they came close to be
understood by everyone with sight. It is very seldom that among humans on this planet are those that do not have knowledge of the sun and moon and with variations to the depth and magnitude of this knowledge where this knowledge can be in the form of cold stare incapable of evoking emotions and feelings. We find it at others to evoke emotions and stimulate feelings and imaginations as well as a launch pad for comprehension and a motivation for science, literature and art. When man looks at the sun and moon in a scientific inquisitive manner, this look would lead him to what's behind the sun and moon of visible celestial objects, or hidden object that can be seen through other means. Through the watching, based on calculations, man was able to unveil a lot of this universe's secrets. He realized that the sun and moon, that appear to rule all celestial objects, are nothing but two faint signs that gaze upon our earth from above, and though in this universe they are as big as two tiny stones at the bottom of the Himalayan Mountains in India. If modern man managed to set foot on the moon using modern science, this is but a small step in the long journey of science in the vastness of this unbound universe.]¹ Using the same reasoning the stars and plants were used in the verse: [And the herbs and the

¹ Abdul Karim Al-Khatib, The Qur’anic Interpretation of Qur’an, Vol. 27, page.665 and Views in Surat Al-Rahman, page.55
trees both (alike) bow in adoration.\(^1\), bowing in adoration is not limited to just these two, and they are not the only ones held accountable for that, but they are a representation of what God has created in nature as the sun and the moon indicate what is behind them.

As we see in God’s saying: [We did indeed offer the trust to the Heavens and the Earth and the Mountains, but they refused to undertake it, being afraid thereof: But man undertook it, he was indeed unjust and foolish.\(^2\)]

The trust is obedience and all known ordinances,\(^3\) and His saying:

[Moreover He comprehended in His design the Sky and it had been (as) smoke: He said to it and to the earth “come ye together”, willingly or unwillingly. They said: “we do come (together), in willing obedience.”\(^4\)]

If bowing in adoration as we mentioned earlier is the most expressive form of obedience and total submission, the verse means that everything in the Universe bows to God. This means the Stars, Mountains, Trees, Oceans, Clouds, and Celestial Objects all bow to God. He specified stars and plants in the previous verse because they are a directly visible phenomenon to Man. The other forms of worship also mentioned are praising of God, as we see in

\(^1\) Verse 6
\(^2\) Surat Al-Ahzab, verse 72
\(^3\) See Ibn Kathir: Tafsir The Qur’an Al-Azim, Vol. 3, page 530
\(^4\) Surat Fussilat, verse 11
God’s saying: [The seven heavens and the earth, and all beings therein, declare this glory: There is not a thing but all celebrate this praise: And yet ye understand not how they declare His glory! Verily He is oft fore bearing, most forgiving!]

The best explanation of bowing in adoration is as we mentioned. [Their submission to God, all glory to him, in all that He wants to do with them.], in other words, [Their bowing is a submission to God in what they were created for and that they do not disobey, in analogy to the bower in his obedience.], and the verse means that [they (stars and plants) run according to God’s will, in using them and forming them so as to fulfill God’s wishes of them.]

I do not see a need in linking bowing with physical movement, as some mentioned that their bowing is the movement of their shadows or their rise. This may be due to the interpreter thinking that bowing is a movement by the bower [who is praying], so the interpreter searched for any movement by the plants and he would say that is that movement of the shadow or the growth of the plant. It is for the purpose of analogy as we mentioned.

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1 Surat Al-Isra’, verse 44
2 Al-Alusi, Ruh Al-Ma’ani, Vol. 27, page 100
3 Al-Zamakshary: Al-Kashshaf, Vol. 4, page 43
6 It was reported in the Al-Zamakhshari previous phrase in Al-Kashshaf, Vol. 4, page 43
When discussing the meaning of "Al-Najm" (star), we see that most interpreters said that it was [what rose or came out or appeared from the plant and rose above it's ground.]¹, or the [stem-less plant]² and by that they mean those plants that are adjacent to the ground such as grass or lettuce, cauliflower and so on³. Although the linguists⁴ had reported that meaning, as well as the other meanings, which are the stars in the heavens, we see that this other meaning is the most and-And most suitable to the meaning.

Hence, whoever said: [The star is what rose above ground, and did not have a stem, and trees are what have stems.]⁵ Which is the thinking of Ibn 'Abbas ⁶, was motivated by the location comparison, between what was said in the previous verse [The sun and the moon follow courses (exactly) computed]; and in the location in the current verse. These interpreters put the sun and the moon in the heavens, or maybe “above” the two types of plant on the

¹ Ibn Zubair, Malak Al-Ta’wil, page.1062
² Many of them, one among them was As’ad ‘Ali: The Ordered Interpretation of Qur’an, page.492
³ Al-Samargandi reported two examples in Vol. 3, page 304, Al-Karm and Al-Qari, and he could have meant Al-Kurumb, or as it is mistakenly written Kurumb (Cauliflower), and he dropped the B in the Karm, since Karm with fatha on the Kaf (K) is the vine tree and it has a stem, and the same goes for Qar’e (Pumkin), because despite its crawling on the ground due to the weight of its fruits, it still has a stem like water melon, and the two examples are wrong.
⁴ See Ibn Mandhur, in Lisan Al-Arab, Vol. 6, page.4356 that listed all the meanings of Al-Najm, including the ones mentioned here
⁵ Zaid Ibn ‘Ali: Tafsir Gharib Al-Qur’an, page.315
ground, or "low below", this comparison is not correct. For the sun and the moon where mentioned when talking of exactly computed, where as the stars and the plants are linked to bowing. The better comparison is between the meaning of exactly computed and bowing in adoration. If a location comparison is needed, it is in the second verse, where the stars are in heavens and the plants are on the ground all bowing to God. On the other hand, what is the value of grapes and ground plants in this grand meaning? Great things with awe such as trees, mountains and stars are more valuable when used as an example of obedience and bowing. So if some see that [their bowing is their shadow]¹, meaning the shadow motion or cycle. How is it possible to see a shadow for such ground plants? If the meaning of bow is not the shadow, but the submission and obedience, then the meaning of [bowing: submission to God in what He created them for]². Therefore, if the stars in the language mean everything that rose and appeared from it's location, it is the stars in the heavens which the line of thinking adopted by Mujahid Qatadah and Al-Hasan³ and it is the one choice for us and God knows best.

¹ Hud Ibn Muhakkam Al-Hawwari; Tafsir Kitab Allah Al-'Aziz, Vol. 4, page.261
² Salem 'Ali Haikal: Taisir Al-Tafsir Li Kalemat Al-Qur'an Al-Karim, page.412, General Book Association of Egypt, Cairo
³ See Aba Hayyan Al-Andalusi: Tafsir Al-Bahr Al-Muhit, Vol. 8, page187
B - Justice

Practical application of the exactly computed system is the correct medium to implement justice where it is fairness among people and not a transgression of others' rights. [It is no doubt that without Justice there would be no order in the world.]\(^1\) We see in God's saying: [And the firmament has He raised high, and He has set up the balance (of justice), in order that you may not transgress (due) balance. So establish weight with justice and fall not short in the balance.]\(^2\) This oath particularly verses 8 and 9 from His saying: [...] is the only oath in the Sura adhering to the implementation methodology in the Qur'an. The common methodology for Suras revealed in Madina. Where Surat Al-Rahman adheres to highly sophisticated eternal artistic style that traces the journey of the universe prior to our world and during creating it and after it ends. That style is not only equivalent to the one we found in the Makkian Suras but also it surpasses them in format and style as if it contained all. This duration in these two verses (being applications) rather than descriptions in the rest of the Sura has its causes and its wisdom.

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\(^1\) Al-Alusi: Ruh Al-Ma'ani, Vol. 27, page 101
\(^2\) Verses 7 - 9
Theory (Qur'anic examples are tangible)

A lot of descriptions analogies and manifestations are mentioned in the Qur'an, according to the law of direct sensing, i.e.: According to what vision and other senses comprehend. The wisdom of this is to make these analogies and manifestations go along with the nature of man, his heart and soul and his method of reception and learning, and not to invoke on scientifically complicated laws that do not benefit the call to God's message, and do not benefit if the contemplation of man and his reflections on what surrounds him of God's signs in the heavens and earth, as in God's saying: [Behold! In the creation of the heavens and the earth, and the alternation of night and day. There are indeed signs for men of understanding, men who celebrate the praise of Allah, standing, sitting and lying down on their sides, and contemplate the (wonders) of creation in the heavens and the earth, (with the thought): "Our Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire."

See this example: [Do they not look at the camels, how they are made? And at the sky how it is raised high? And at the mountains, how they are fixed firm?]

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1 Surat Aal 'Imran, verses. 190 & 191
And at the earth, how it is spread out?]¹ Then directly following that, His saying: [Therefore do Thou give admonition, for Thou art one to admonish.]² We see that admonition and the evocation to reflect follows the invitation to man to contemplate God's creation surrounding him. On the hand we see the agreement of these analogies and descriptions with the nature of language and the expression used among people. If we look at God's saying: [Thou wouldst have seen the sun, when it rose, declining to the right from their cave; and when it set, turning away from them to the left, while they lay in the open space in the midst of the cave, such are among the signs of Allah: He whom Allah guides is rightly guided; but he whom Allah leaves to stray, for whom wilt though find no protector to lead him to the right way. ]³ Is it possible for man to say that the sun did not rise, but it is the earth that rotates around itself till the sun rose again. If a scientist in Astrophysics sat with another scientist from the same field, upon watching the sun setting, he would not tell his friend: "Let us leave for the earth revolution has reached a point where we need to leave, since we cannot receive the suns rays in here." Instead, he would tell his friend: "Let us leave, the sun has set." For no matter how specialized in one field a person

¹ Surat Al-Ghashia, verses 17 - 20
² Surat Al-Ghashia, verse 21
³ Surat Al-Kahf, verse 17
can be, upon leaving the environment his speculative work, he goes back to being a normal human with all the feelings and soul and would communicate like everyone else using direct natural inputs. Like those mentioned in the verse: [And the firmament has He raised high, and he has set up the balance (of justice)].

Raising and lowering, upper and lower, views and dimensions, all of those are not set according to fixed scientific laws in text books, but are rather set according to the circle of senses and comprehension around man, that is precisely why God used the example of: [Do they not look at the camels, how they are made?] by pointing out one of His creations which is the camel since it is the most obvious in the life circle of the desert dwellers where the message started

Theory (Qur'an is a book of guidance and not a scientific text book)

Qur'an is a book of life and worship for Muslims and a Miracle from God to people. Hence it is not a specialization book. All that is contained in it is from different fields of knowledge are but signs adding to its value and inimitability and not scientific research. It contains some knowledge of astrophysics, physics, chemistry, medicine, history and more, but Qur'an is

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1 Verse 7
not a book in any of these fields, and it is not required of Qur'an to present detailed searches in these fields.

The clearest linkage between order and justice is in God's saying: [And the firmament has He raised high, and He has set up the balance (of justice).]\(^1\)

Where balance might mean equilibrium and order, from the order on the earth to the order of the celestial objects in the universe. [The hand of capability is the one holding everything and setting it on an accurate scale that does not fluctuate at all.]\(^2\) It could also mean [Justice, for balance is the tool of justice, meaning that God ordered for Justice to be implemented.]\(^3\) In essence, the word "balance" means both, since they are two faces for one entity, and in raising the heavens there are two explanations: Physical Raising and Abstract Raising. The first one [raised it over the earth]\(^4\) based on the interpretation of those who explained it according to the visual factors as we mentioned earlier. The second probable meaning implies that God raised it by raising its value and status. Where we see in the sayings of the older interpreters that He "raised it", it means [He made it the source of His

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1. Verse 6  
3. Al-khazin, His Interpretation, Vol. 4, page 225  
4. Al-khazin, His Interpretation, Vol. 4, page 225, the same phrase was reported by Al-Wahidi: Al-Wajeez Fi Tafsir Al-Kitab Al-'Aziz, Vol. 2, page 1053 and others
laws, and the origin of His cases, and the basis of His commandments and forbids and the dwelling for His angels who descend on His prophets with the revelation.]^1 Similar sayings of the modern interpreters that "raised" means: [He made the upper world of noble status, where it is the start of His laws, the source of His cases, the base of His commandments and forbids to His slaves the dwelling for His angels who descend on the Prophets with their revelations.]^2; It was also mentioned by those who combine the two sayings, that God [created it raised in location and status.]^3 I have a third opinion that is "raised" means He created it and furnished it with stars, planets, and all sorts of celestial objects. Creating for it a strict law governing its order, which is the balance in His saying, [And He has set up the balance (of justice).] Balance is the equilibrium in heaven, which is also justice and mercy on earth as in God's saying: [We sent aforetime, our messengers with clear signs and sent down with them the Book and the Balance (of right and wrong), that men may stand forth in justice.]^4 Had the word "Balance" been used to indicate Heavens only, without the earth, the phrase would not have been absolute in

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^1 Al-Zamakhshari: Al-Kashshaf, Vol. 4, page 44  
^2 Al-Maraghi: His interpretation, Vol. 27, page 107  
^4 Surat Al-Hadid, verse 25
meaning. [He has set up the balance (of Justice)] without a pronoun referring to Heavens as in [He raised] for the phrase to be: "The firmament has raised high, and He has set up the balance for it." Had it been for the earth alone, it would not have been linked to the Heavens in one phrase using a conjunction. Balance, then is a law of the entire universe with the order of heavens and justice for humans on earth, as proved by His saying in the verse: [In order that ye may not transgress (due) balance.]" "In order that ye may not", means, "so that you would not" as if it is a pledge or covenant God took from Man in order to place him on earth. God is the one who raised the Heavens and created the law to organize the Universe, so no one can overcome others and transgress people. These two verses with directly applied laws, came in the middle of all these cosmic signs as if God is saying to people that if He created the Universe, including Heaven and earth, Qur’an and Man, and He installed in it law, order, justice and mercy, how is it possible for man to negate the covenant and break the balance and transgress rather than being fair?? [He did that so that you do not transgress and trespass what is needed of Justice and fairness. The way matters are set by His balance, resulting in the elevation of your concerns and the

1 Verse 8
organization of your works and morals.]¹ Al-khazin² says: ["In order that you may not transgress (due) balance", means not to trespass Justice, it was also said that God implied in this verse the tool used to weigh and achieve fairness. The origin of weight is evaluation. Do not transgress due right means so as not to deviate, transgress and be unfair in balance. "So establish weight with justice", i.e.: through justice and it was said establishment by hand and equity is in the heart. "And fall not short in the balance", implies do not lessen the weight in the balance so it falls short of the actual weight. God repeated the word balance to stress the importance of this commandment]. The principle of fairness and the honesty of hand is a very elemental and essential in Qur’an, and to deviate from it is a grand sin. God says: [Allah doth command you to render back your trusts to those who they are due; and when ye judge between man and man, that ye judge with justice]³, and He also says: [Be just, that is next to piety.]⁴ God also says: [And be fair, for Allah loves those who are fair (and just).]⁵ In the verified Hadith we see: [On the day of judgment, those who were fair will be setting on pulpits of light, on the right side of the Merciful (most gracious), both of

¹ Al-Maraghi: His Interpretation, Vol. 27, page.107
² His Interpretation, Vol. 4, page.225
³ Surat Al-Nisa’e, verse 58
⁴ Surat Al-Maeda’, verse 8
⁵ Surat Al-Hujurat, verse 9
His hands are right. Those who are just in their judgment and among their family members and in whatever they possess.]\(^1\) Justice and fairness have many applications such as virtuosity in the matters of being curators (guardians) or orphans, as in God's saying: [To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great injustice.]\(^2\) Also in His saying: [Make trial of orphans until they reach the age of marriage, if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well off let him claim no remuneration. But if he is poor, let him have for himself that which is just and reasonable. When ye release their property to them take witness in their presence. But all-sufficient is Allah in taking account.]\(^3\)

And His saying: [Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: They will soon be enduring a blazing fire!]\(^4\) Hence the fairness in balance, in a lot of verses, it is a special focus on just, right and trusts in trading and weighing. Where it may be that the only

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\(^1\) Muhammad Nasir Al-Din Al-Albani; Sahih Al-Jami' Al-Saghir Wa Zeyadatuh, Vol. 2, page.165, narrated by Ibn Amr Ibn Al-'Aas, and he said it was verified (Sahih)

\(^2\) Surat Al-Nisa'e, verse 2

\(^3\) Surat Al-Nisa'e, verse 6

\(^4\) Surat Al-Nisa'e, verse 10
profit a retail merchant may make lies in the difference, which the wholesale merchant might unjustly fool him with. God says: [Give full measure when ye measure, and weigh with a balance that is straight: That is the most fitting and the most advantageous in final determination.]¹ God also says: [Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measures. But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account on a mighty day? A day when all (mankind) will stand before the Lord of the Worlds?]² We see also in the verified Hadith: [If you are weighing make the scale tip³, and many others like it. The word (la tukhseru) [And fall not short in the balance], was also recited with short vowel fattha on both the T and the S, as in (la Tukhseru), a deviation that changes the meaning to that where falling short is the loss on the day of judgment so that [it becomes an implication to someone who deals with that which is prohibited of the loss on that mighty day.]⁴ Such as the saying of God: [He who's balance (of good deeds) will be found light.]⁵ It was also

¹ Surat Al-Isra’e, verse 35
² Surat Al-Mutaffifin, verses 1 - 6
³ Al-Albani: Sahih Al-Jami’e, Vol. 1, page 288. Edited, narrated Jaber
⁴ Al-Alusi, Vol. 27, page 102, he means not to commit deeds that would render its doer a loser on the Day of Judgment.
⁵ Surat Al-Qari’ah, verse 8
mentioned that [All fall not short in the balance] means [Do not speak but just]¹, in realizing the balance of trade among people in their life, and it is a symbol of fairness and just. Where [fall not short in the balance means not to alter the balance, i.e.: not to lessen in weight, is an order of equity and a banning of transgression, which is an offense and more, a banning of adding weight and loss]², which is the line of thinking of most interpreters.

Theory (Interpretations as to the conditions of the Hereafter are only accepted when supported by proofs from Qur'an and Hadith)

Some interpreters rely on specific concepts for the purpose of which is to enrich the meaning and serve it better, but these conceptions can be full of exaggeration and imagination, according to what they see as input factors in their sciences at that time, and according to how much creativity the interpreter has. Such is the case in [Between earth and Heavens is a traveling time of five hundred years.]³, to be the distance between heaven and earth as the interpreters had imagined, as in His saying: [And firmament has He raised high...] and other verses like that. Especially when we talk about views from the Day of Judgment, paradise and hell. Some of which we will be able to see later on in this Sura. In that we say, there was no

¹ Al-Samarqandi, Vol. 3, page.305, in one of his sayings
² Al-khazin, Vol. 4, page.22
³ Hud, Vol. 4, page. 261
mentioning of these contributions to the unknown from God, i.e.: in the Qur'an and Hadith. Hence, these views are rejected and are exaggerations from some of the interpreters. Where there is no need for it in here.
Chapter Two (Stage of Earthly Life)

God’s Signs on Earth

Earth’s preparation for Mankind

After finishing from the pre-life stage on earth, which consisted of several sub-stages such as: 1. The creation of Qur’an, 2. Creation of soul capable of understanding Qur’an; 3. Creation of the Universe, 4. The creation of God’s system which is based on justice and order, the system that God made for the Universe and for mankind who is going to live on earth, as if God took an oath on himself to do that. God, the all knowing, chose a planet (Earth) out of the billions of planets He created, for man to be a dwelling and shelter for this genius creature capable of knowing God using the very nature he was created on, and who would inherit the planet from God. When God told His angels about this creation saying: [“I will create a vicegerent on earth”]¹, the Angels asked: [They said, “Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?”]² God said: [“I know what you know not”]³.

This knowledge of God; that made Him grace mankind and to raise it above

¹ Surat Al-Baqarah, verse 30
² Surat Al-Baqarah, verse 30
³ Surat Al-Baqarah, verse 30
all other creatures including the Angels, whom God had asked to, bow to this creature [And behold, we said to the angels: “Bow down to Adam:” and they bowed down.] Is caused by the fact that some of mankind will worship God, know God, and to be pious to God despite all inclinations, inclinations of Good and Evil, [By the soul and the proportion and order given to it], and we have discussed this issue previously, as in God’s saying: [And shown him the two high ways?], as well as this saying: [We showed him the way: Whether he be grateful or ungrateful (rests on his will)] and also because this human belief in the unseen without seeing God, and that is the sign of true belief, as in God’s saying: [This is the book init is guidance sure, without doubt, to those who fear Allah. Who believe in the unseen.]. When God said to the angels: [“I know what ye know not.”], and God knows those among humans who would believe, be pious and believe in the unseen without seeing direct evidence on that and those are the pious as mentioned in the verse, and so they believed in God, Angels, resurrection after death and judgment, and heaven and hell without seeing that but believe and accept by heart what that Prophets came with. {And who

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1 Surat Al-Baqarah, verse 34
2 Surat Al-Shams, verses 7 & 8
3 Surat Al-Balad, verse 10
4 Surat Al-Insan, verse 3
5 Surat Al-Baqarah, verses 2 & 3
believe in the Revelation sent to Thee, and sent before thy time, and (in their hearts) have the assurance of the hereafter. They are on the (true guidance) from their Lord, and it is these who will prosper}¹, and that men have gathered all the attributes of belief, as summed by God’s saying: {Each one (of them) believeth in Allah, His angels, His books and His Messengers. “We make no distinction (they say) between one and another of His Messengers.” And they say, “We hear, and we obey: (We seek) Thy forgiveness, Our Lord, and to Thee is the end of all journeys.”}² In spite of God’s knowledge that there will be those among human beings, who would not believe in God or in the unseen, and those who would corrupt Religions or who would totally reject God, or destroy the earth as the angels feared. [“Wilt Thou place therein one who will make mischief therein and shed blood?”], God chose mankind to rule the Universe, regardless if it was good man or bad man, maybe one day the bad ones would repent or be destroyed, and God chose the best of planets (planet Earth) to be a dwelling place for man, and He prepared this earth for this event, which is in the existence of mankind on this planet. [God spread the earth, swept it, and paved it for the

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¹ Surat Al-Baqarah, verses 4 & 5  
² Surat Al-Baqarah, verse 285
benefit of all creation.]\(^1\) God also gave earth special physical, chemical, and biological characteristics that are finite and complimentary so that earth becomes ready for such an event. Hence is the meaning of the words “spread out the earth” in the verse: [It is He who has spread out the earth for (His) creatures.]\(^2\) So those are the creatures and this is the earth with the attributes that we cannot find a match to in the other known planets. In it we find oxygen with a good percentage in the air that reaches over 30%, so that the air in higher atmospheric layers will be made of protective oxygen compounds that would protect and isolate the earth from excessive temperatures and radiation. This layer is known today as the Ozone Layer.

We also find water on this earth, which is the origin of life. [We made from water every living thing, will they not then believe]?\(^3\), and on earth we also find advanced plant life and other elements that completes the life cycle such as carbon, hydrogen, nitrogen, sulfur, bases and acids as well as others. We also find average temperatures, so that all of these elements become essential to the existence of life and man’s living. Plants gather carbon dioxide, water and benefits from light and heat in what is known as photosynthesis to produce chlorophyll, sugars and hence plants make leaves

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\(^1\) Mahmud Muhammad Hamza et.al: Interpretation of the Holy Qur’an, Vol. 27, page 77
\(^2\) Surat Al-Rahman, verse 10
\(^3\) Surat Al-Anbiya’, verse 30
and fruits as well as oxygen. Other creatures benefit from this and feed on vegetation and produce residues (waste) and the plants use this waste again and the cycle completes. Man benefits from this system to survive, and that is "it is He, who has spread out the earth for (His) creatures" and [to walk through earth, eat from what is produced on it and to learn a lesson from it’s wonders]. This "spreading out" which is the preparation of earth for "creatures", or to span it for this event as in God’s saying: {Have we not made the Earth as a wide expanse?} This process did not happen overnight, or in a chaotic manner. The age of earth is known by Natural History Scientists to be around Ten Billion Years, most of which was not suitable for any form of living, since the earth was enclosed by carbon dioxide which traps heat and allows fatal radiation to pass through, while the atmospheric temperature was in excess of seven hundred degrees Celsius (700°C). After that, some form of living plantation started to grow at the bottom of the oceans, protected by massive amounts of water on top of it. Those primary plants started to disassociate absorbed water and break it down into its' elements, hydrogen and oxygen, letting the oxygen be released slowly. As

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1 Ibn Al-Zubair: Malak Al-Ta’wil, page 1062
2 Surat Al-Naba’, verse 6
3 Carla W. Montgomery: Physical Geology, pages 10, 12, 13, 14, 15, and 17
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time passed, the amount and percentage of oxygen in the atmosphere increased in small quantities, but this oxygen managed to gradually prevent fatal radiation and to reduce the atmospheric temperature. As the oxygen percentage increased, it’s protection of the Earth’s atmosphere increased and the Earth’s temperature decreased. This led to an increased vigor in the vegetation life and it started to come out of the water and move to the dry land using its new forms and phases, thus releasing more oxygen into the atmosphere and hence cooling down further the Earth’s atmosphere and to protect it more from harmful radiation. Because of this modification to climate, the vaporization cycle began to adjust as well as rainfall and wind movement especially after mountain formation, which caused a massive increase in vegetation life on earth and the forests and green fields were formed. The cycle of Earth’s climate modification is of a mutual benefit between the magical element of oxygen and plants so that the earth is readily available for habitation in the last billion years and for man to be the crowned king of this earth, whose procession will come at the end of this billion.
Some interpreters interpret a meaning of the word "Spread" to be: [lowering it spread over water]\(^1\). Lowering is as we explained before, being derived from their visual imagination at their time, since they see Heavens high and earth low or beneath heavens and so forth. Despite the limited scientific knowledge in his time, Al-Alusi\(^2\) used his power of comprehension to conclude that: ["he has spread the earth" means that God created earth placed lower than heavens as can be seen.] As far as paving of the earth, it means laying\(^3\) it out as Ibn `Abbas\(^4\) said: [God laid and spread earth on water.] This can be attributed to the interpreters' imagination. A long time ago, the earth's crust dried out and terrains formed, so mountains and deep valleys were created to become basins of oceans and seas, and due to the sheer depth of these basins, water withdrew and uncovered approximately one third of the earth's surface. Thus, dry land is higher than water surface by different degrees, except for very rare cases as in the Jordan Valley and such, so is the elevation of dry land over water surface what the interpreters

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\(^1\) See the interpretation of Al-khazin, Vol. 4, page 226 and Al-Nasafi, Vol. 5, page 126 and others
\(^2\) His Interpretation, Vol. 27, page 102
\(^3\) See Majd AL-Din Muhammad Ibn Ya'qub Al-Fairuzabadi: Al-Qamus Al-Muhit, Vol. 4, page 329, Arab Institute for Publishing and Printing, Beirut

Dr. Iffat Al-Sharqawi mentioned in "Approaches of Interpretations in Egypt in Modern Days" page 33, that the author of it is Al-Fairuzabadi.

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meant by laying it over water? The word "creatures" was reported with three different meanings; the first one [it means people], which is the most likely one for us. The second meaning is that it means man and Jinns together, [According to Al-Hasan it is man and Jinns, for earth is like a cradle for them, over which they act.] The third [creatures means God's creation who He put on earth and that means every creature that walked on it.] Al-Mawardi said: ["He who has spread the earth for (His) creatures," means that God laid it and flattened it for His creatures to live on it and eat from it, Al-Anam (creatures) have three meanings, one of them is that it means people (mankind), reported by Ibn `Abbas. Second is that "Al-Anam" means man and Jinns, reported by Al-Hasan. Thirdly, "Al-Anam" means all creations that have soul, reported by Mujahid and Qatadah, and Al-Suddi and it was called "Anam" because it sleeps "nam".] Abu Al-Su'ud also reported this, and then he summarized it and Al-Baidawi that "Al-Anam" means everything with a soul.

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1 Abdul Karim Al-Khatib: The Qur'anic Interpretation, Vol. 27, page 667 and Al-Nazarat ...(Views...), page 57
2 Interpretation of Al-Hasan Al-Basri, Vol. 2, page 314, and also reported by Al-Tabari, Vol., page 70 (His name is Abu Ja'far Muhammad Ibn Jareer Al-Tabari, D. 310 A.H., Publishing of Boulaq Al-Amireya, Cairo. Also reported by Al-Nasafi, Vol. 5, page 126
3 Al-khazin, Vol. 4, page 226
4 His Interpretation, Vol. 5, page 425
5 His Interpretation, Vol. 5, page 244
6 His interpretation, Vol. 2, page 452
**Preparation of Earth with food**

Then the discussion moves to God’s grace in preparing earth with productive plant life, that produce all sorts of produce, and God speaks of this in some verses, where He starts by saying: [Therein is fruit and date palms, producing spathes (enclosing dates).]¹ Although, fruit is not the main food group for man and which God started using it as an example [so that starting from lower kinds and moving up the classification to the higher and it was mentioned so that it’s benefits remind us of the benefits of other produce higher than it]² such as grains, but fruits are important, because it adds a variety of tastes to man’s food and enriches man’s nutrition for its importance in supplying the body with liquids saturated with vitamins, minerals and sugars.

God’s saying: [Therein, means in earth]³, by starting the verse with [Therein…] is an illustration of earth’s preparation, [i.e.: This earth that God created for His creatures, and which He laid out this way and God, Glory to Him, prepared it to be a suitable dwelling place for man, and hence He made

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¹ Surat Al-Rahman, verse 11
² Abu Hayyan Al-Andalusi, “Tafsir Al-Bar Al-Muhit”, Vol. 8, page 188
³ Al-khazin, “Lubab Al-Ta’wil”, Vol. 4, page 226
it produce fruits and date palms with spathes.)¹ This means to enhance the creatures’ lives from the nutrition Al-Aspect and to set in order the laws of nature governing it.

The word “fruits” was reported with two different meanings, the first which is acceptable by us, means [kinds of fruits]² eaten by man for nutrition and enjoyment, and [all of that eaten by man of the different kinds of fruits; fresh, cooked, and dried of the various forms and colors]³ and they are [varying in colors, tastes and aroma.⁴ The second meaning is that fruits [is all that man enjoys of the countless bounties from God]⁵, which means all the bounties encountered by Man, which is a weak explanation that contradicts the meaning of the Qur’anic text and it’s order and also with the obvious meaning which should not be deviated from unless there is proof for that.

**Theory (Modern interpreters do not copy phrases as found)**

We are grateful to the modern interpreters for not falling into the trap of imitation and copying from one another, as it is in the case with some old

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¹ Abdul Karim Al-Khatib, Qur’anic Interpretation, Vol. 27, page 667, and Al-Nazarat (Views...), page 58
² Al-Wahidi “Al- Wajeez Fi Tafsir Al-Kitab Al-Aziz”, Vol. 2, page 1053
³ Interpretation of Al-Maraghi, known by that name, Vol. 27, page 108
⁴ Ibn Kathir “Tafsir The Qur’an Al-Azim”, Vol. 4, page 290
⁵ Al-khazin “Lubab Al-Ta’wil”, Vol. 4, page 226
and even mid-interpreters\(^1\), even to those who come in the nineteenth century like Al-Alusi, which is a noticeable phenomenon for those who closely study these interpretations. Watch this explanation of the meaning “therein is fruit”: [Therein it is a variety of things enjoyable to man] it was reported in this format by a lot of old interpreters, such as Al-Nasafi\(^2\), Al-Baidau\(^3\), Al-Alusi\(^4\) and others. The positive side in this is that it is indicative of a homogeneous and closely similar school of thought of interpretation. The negative side, however is that each interpreter would report the phrase as it was mentioned by the other without adding anything to it for fear of falling into the forbidden, this caution has no justification, especially that one of them would give his personal opinion freely under different circumstances not related to interpretation of Qur’an. This caution can be sometimes understandable for the people of Sunna (Salafis) in certain occasions such as the verses dealing with comparing of God and the unseen and the issues of divinity. The phrase “Date palms, producing spathes (enclosing dates)” has many meanings and that is due to the large number of meanings of the word “kum” (spath) which is the tight cover and derived

\(^1\) It is noticeable that Ibn Kathir is the least involved in copying letter by letter, he lived in the 15\(^{th}\) century A.D. and is seen as a head of his time
\(^2\) His Interpretation, “Madarik Al-Tanzil Wa Haqa’iq Al-Ta’wil”, Vol. 5, page 127
\(^3\) His interpretation, “Anwar Al-Tanzil Wa Asrar Al-Ta’wil”, Vol. 2, page 452
\(^4\) See previous page, The Interpretation of Al-Alusi named “Ruh Al-Ma’ani”, Vol. 27, page 103
from it is the sleeve of shirt and so forth. Hence "that Al-Akmam"

(producing spathes) means [one that has covers]\(^1\), but which covers in this
tree? "Al-Akmam" could mean [plural of "kum" which is the sleeve that
encloses the branches of the palm tree]\(^2\) or it could mean [the outer shell of
the flower before turning into fruit]\(^3\), and it could be [fruit shells]\(^4\) or [palm
fibers]\(^5\). It has also been mentioned that "Al-Akmam" are [those "covers"
and "covers" are the structures that cover pollens before they open up]\(^6\). It
was reported that the [Al-Hasan explanation is that of fiber, while Al-Kalbi
explains it to be the pollens]\(^7\). Some interpreters\(^8\) sum up all of the above
and they report that [date palms producing spathes are sleeves of dates,
plural of sleeve "kum", which is everything that covers or ensleeves fiber,
branches or pollens. It can be of a benefit as Al-Makmoum (That which is
covered), as the stem, the top of the date palm and the dates.] Al-Mawardi\(^9\)
said: [It has four meanings, one is that "Al-Akmam" means date palms, it's

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\(^1\) Al-Samarqandi "Bahr Al-'Ulum", Vol. 3, page 305

\(^2\) Al-Khatib and the Qur'anic Interpretation, Vol. 27, page 668 and Al-Nazarat (Views...), page 58

\(^3\) Al-Samarqandi "Bahr Al-'Ulum", Vol. 3, page 305 on the authority of Al-Qataby. [Al Kawa are the
wrappers that contain pollens which is fertilized, where the unripe dates grow and the wrappers bust open],
single is Kou'wah

\(^4\) Al-Wahidi "Al- Wajeez Fi Tafsir Al-Kitab Al-'Aziz", Vol. 2, page 1053

\(^5\) Salem 'Ali Haikal "Taisir Al-Tafsir Likalemat The Qur'an Al-Karim", page 412

\(^6\) 'Abdullah Ibn Muslim Ibn Qutaiba "Tafsir Gharib Al-Qur'an", page 437

\(^7\) Hud "Tafsir Kitab Allah Al-'Aziz", Vol. 4, page 261

244, and Al-Zamakhshari, Vol. 4, page 44 and others

\(^9\) His interpretations: "Al- Nukat Wa Al-'Ulum", Vol. 5, page 452
"Akmam" (sleeves) is the fiber in its tops, reported by Al-Hasan. The second is that it is the neck of the date palms which encloses the pollens, and from it is the saying of the poet:

This fat camel that eats at the tops of the leafy trees.

The third meaning is, the covered pollens, which is the fruit sleeves, reported by Ibn Zaid. The fourth is that "Al-Kaman" means that they have merits (advantages) on everything, reported by Ibn `Abbas. It may be the case, that "Al-Akmam" means all of the above, and that is why God has distinguished date palms and given it such characteristics and with such comprehensive words that contain all of these attributes unknown to other trees. It was mentioned in the verse: [Therein is fruit and date palms, producing spathes (enclosing dates).] if the dialogue was about fruits and dates are fruit, how can it be conjunct in it and it is part of it? To explain this we say:

Date palms could have been used to indicate dates, but if we are to take the expression in its true meaning, there will not be any unusual matter, for it would be conjunctioning two different things, where fruit is produce and date palms are trees, so the meaning here is to give an example, after

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1 He is known as Al-Ra’I Al-Numairi, his name is 'Ubad ibn Hussein ibn Mu‘auia Abu Jandal
mentioning fruits, using date palms as an indicative of all kinds of trees, because it is the best of trees [and it is the greatest and most blessed tree.]\(^1\) If date palms are indicative of dates, and dates are among fruits, and dates have many distinguishing characteristics, because for Arabs and desert dwellers dates are not a fruit to enjoy but rather a main source of nutrition that they cannot survive without. In fact it is the main daily meal. For those Old Arabs, Bedouins, and Urbanites alike do not eat meat or meat and bread everyday as we think, except for the wealthy among them. Everyone depends on dates as their food for days and months, especially on long trips for it is eaten in its season, and stored after it dries as reserved supplies so it can be eaten out of season all year long. It was even mentioned that dried dates could be used as a means of purchasing and commercial trading for small items, as if it is money. Recently, it has been proven that dates are one of the richest fruits in glucose content, this kind of sugar is found in a small number of produce, other produce contain fructose (fruit sugar), glucose is the only sugar substance that is directly absorbed in the human intestines, and once absorbed it instantaneously provides the human body with the energy needed for all activities. Other sugars have to be chemically treated

\(^1\) Al-khazin, Vol. 4, page 226
in the intestines and converted into glucose prior to being absorbed by the intestines; this process makes these sugars less effective. Dates were proven to contain other important nutritious elements such as protein and mineral especially iron. This may be the reason for focusing on dates and uniquely distinguishing it amongst fruits by conjunctioning it separately. Due to dates having these unique attributes, it is possible to apply the theory of conjunctioning part onto the whole, if the part has what distinguishes it from the rest, as it is the case in here. It is part of conjunctioning the specific onto the and-And the part onto the whole as in God’s saying: {Whoever is an enemy to Allah and His Angels and Prophets, to Gabriel and Michael. Lo! Allah is an enemy to those who reject faith.}1 Gabriel and Michael are among the Angels and were conjunct onto them2, and the “Prophets” as well are conjunct onto Angels, and in this position “Prophets” are messengers from Angels as in God’s saying: [Allah chooses messengers from Angels and from men for Allah is He who is strong and able to carry this will.]3 Whatever the matter was, the implication whether dates or date palm as a tree, is that this tree, which produces dates, has a great benefit and special

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1 Surat Al-Baqarah, verse 98
2 The reason of revelation is that the Jews asked Muhammad about issues that if he answers them they would follow him, when he answered them they objected to Gabriel claiming that he is an enemy of theirs
3 Surat Al-Hajj, verse 75
importance for Arabs. What could have added to its importance for Arabs is that it is a big tree and grows abundantly in their deserts and adapts perfectly to the harsh climate of heat and dryness and it has many benefits as we mentioned. [Since date palms produce countless benefits.]\(^1\); [only date palms were mentioned from among other trees because it is the greatest of trees and the most blessed]\(^2\) and in addition to its produce of dates, people benefit from its stem, leaves (fronds) in construction especially roofs, and from its fiber and wood they can light up fires and cook. Its wood is among the best for fires. Ibn Kathir\(^3\) reported this incident concerning date palms: Caesar wrote to `Umar Ibn Al-Khattab: My messengers returning from your land tell me that you have a tree unlike any other tree, that sprouts like donkey’s ears, then it’s body breaks open like pearls and then it turns green like an emerald; then it turns red like a ruby, then it blooms and ripens to become like the most delicious food tasted. Then it dries out becoming a resource to the dwellers and food for the traveler; so if my messengers are telling me the truth, I can only see it to be one of the heaven’s trees. `Umar

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\(^1\) Al-Samarqandi . Vol. 3, page 305  
\(^2\) Al-khazin, Vol. 4, page 226  
\(^3\) His Interpretation: TafsirThe Qur’an Al-Azim, Vol. 4, page 290  
Narrated by Abu Hatem Ibn `Ali Al-Sayrafy on the authority of Abu Qutaiba on the authority of Yunus Ibn Al-Harith Al-Ta’ifi on the authority of `Al-Sha’bi. The two verses reported are 59 & 60 from Surat Aal `Imran, but they start with “The similitude...”, and God might implied the meaning rather than the literally text
Ibn Al-Khattab wrote him back saying: from a slave of God, `Umar Commander of the believers to Caesar King of the Romans; your messengers told you the truth, we have this tree, and it is the tree that produced fruit to Mary when she was in labor with Jesus her son, so fear God and do not make Jesus your deity instead of God. {The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: “Be”: and he was. The truth (comes) from thy Lord alone; so be not of those who doubt.}¹

Grains have been man’s food from the earliest of times, the first signs of man’s advancement were agrarian communities that transformed man from a cave dweller feeding on prey and what he collected of fruits, to a farmer who cooperates and works as a group in exchanging plants and food items, the backbone of this farming is grains and not fruits picked from trees, because grains require organized farming and storing. Those who farm grains exchange them with animal owners, exchanging their grains for meat, dairy, hides and so forth. The best-known grain that fed man throughout history in the Middle East and the Old World is wheat and barley, in other parts of the world like those of East Asia, rice is the main harvest. Today the world of

¹ Surat Aal `Imran, verses 59 & 60
grains is so big, since other products entered such as lentils, corn, sesame, black pepper seeds, fenugreek and so forth. Grains are man's main source of carbohydrates, which represent 80% of man's diet. Human beings can temporarily or forever halt the consumption of certain nutrients such as meats, fruits or oils, but any nutrition systems cannot avoid using carbohydrates, which are the grains and their products, especially wheat out of which bread is made which is man's essential food. Hence part of preparing earth for the habitation of creatures was to create grain on it as in God's saying: {Also corn, with (it's) leaves and stalk for fodder, and sweet smelling plants}\(^1\), "corn" or "habb" in this verse means [all grains that can be consumed, such as wheat and barley. God mentioned fruits first because it was used for pleasure and enjoyment, then God mentioned date palms because its produce is fruit and nutrition, then grains which is relied upon as a source of nutrition in all countries and a blessing for man since it is suitable for man's moods. Hence God created grains across the globe, especially in hot countries unlike the rest.\(^2\) Grains then are like we mentioned [everything that has spikes (ear of corn) and a lot of branched

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\(^1\) Surat Al-Rahman, verse 12
\(^2\) Al-Maraghi, Vol. 27, page 108
leaves sprouting out of it’s stem\(^1\) with no discrepancies among the scholars regarding the meaning. As far as “Asf” (chaff or straw), there are many opinions\(^2\) which are summarized in [three sayings, one of them is straw and its leaves tossed by the wind, reported by Ibn `Abbas . The second opinion is that “Asf” means plants that turn yellow and dry, the third opinion is that “Asf” means the eaten grains, reported by Al-Dahhak, as in God’s saying: “Like an empty field of stalks and straw (of which the corn) has been eaten up”\(^3\)]\(^4\), [Al-Saddi and Al-Fara said that it is the herbs (vegetables) and it is the first to grow]\(^5\), regarding this opinion [Al-Hasan said “When we were kids in Al-Madina, we used to eat barley when it turns green and we used to call it straw]\(^6\) and it was reported that barley is [animal feed]\(^7\) and this is a benefit in itself, [such that God had blessed the people by giving them grains to feed themselves. He also created barley, which fed their animals.]\(^8\) Since

\(^{1}\) Abu Hayyan Al-Andalusi , Vol. 8, page 188
\(^{2}\) Abu Ubaida said in “Majaz Al-Qur’an”, Vol. 2, page 242 that “With (its) leaves and stalk for fodder”, is the protruding of its top and its leaves that can be strung together and eaten. Ibn Qutaiba said in “Tafsir Gharib Al-Qur’an”, page 237 that “ASF” is the leaves of trees and “Al-Sijistani” said the same thing on page 145.


Al-Fairuzabadi in Al-Qamus Al-Muhit, Vol. 3, page 181: “Asf” is the sprout of plants, “ASF MA’KOOL” are the plants whose grains are eaten and its fodder is left

\(^{3}\) Surat Al-Fil, verse 5

\(^{4}\) Al-Mawardi, Vol. 5, page 426

\(^{5}\) Al-Alusi, Vol. 27, page 103 and it was also reported in the interpretation of Al-Suddi, page 447

\(^{6}\) Hud, Vol. 4, page 261

\(^{7}\) Abu Hayyan Al-Andalusi , Vol. 8, page 198

\(^{8}\) Al-Alusi, Vol. 27, page 103
not all animals go grazing (to pasture), and they stay in barns and stables where feed is brought to them, and most important of this feed is the barley, out of which the seeds are taken. We also see that in addition to what has been said about "Asf", that its inclusion in the verse (being a blessing from God), that it’s link to grains using the word “with”, meaning “also corn” of great value to man, protected in its plants with its shells, spikes and leaves as if it were a valuable jewel, so that the value of barley is in being a protective shell for seeds and a confirmation of God’s bounty, as in God’s saying: {By the sky (displaying) the Zodiacal signs}¹, also as in God’s saying: {By the firmament which returns (in its round), and by the Earth which opens out for the gushing of springs or the sprouting of vegetation}², and His saying: {They ask Thee concerning Dhu Al-Qarnayn, say, “I will rehearse to you something of his story”}³, and then “Asf” would play a role after words such as fertilizers or animal feed or others. “Rayhan” (sweet smelling plant or basil) has few meanings. It is supposed to be [plant of sweet aroma]⁴ or [every smelled plant that has a sweet smell, as reported by Ibn Jarir, as he reported it from Ibn Zaid, and it was reported by Al-Hasan that he said “It

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¹ Surat Al-Borouj, verse 1  
² Surat Al-Tareq, verses 11 & 12  
³ Surat Al-Kahf, verse 83  
⁴ Salem ‘Ali Haikal, page 412
means your sweet smelling plant, (basil) as we know it.]\(^1\) Which is logically and orderly acceptable in the verse because it is [an indication that man is not merely an animal requiring the bodily need of food, drink and so forth, but rather a creature more noble than animals, and whose needs are not limited to bodily needs but whose soul needs just as much as his body does to all of that, which would sustain it. Since sweet smells lighten the spirit and nurture the soul, and in the Qur’anic expression using the word “sweet smelling plant” of the plants that have sweet aroma, is an indication that the objective of this plant is for the soul, since “Rayhan” (sweet smelling plant) and “Rouh” (soul) are of the same material in meaning and pronunciation.]\(^2\)

However, it was reported that [“Rayhan” also means lawful gain (fortune), Ibn ‘Abbas said “every Rayhan in the Qur’an is fortune.”]\(^3\) That is true if “Rayhan” was nominative conjunct onto corn, but if it was objectively conjunct onto “Asf”, it then becomes from the branches of plants having grains [so, “also corn, with (its) leaves and talk for fodder”] which is animal feed, and “Rayhan” which is food for human beings]\(^4\), and it was also

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1. Al-Alusi, Vol. 27, page 103
3. Al-khazin, Vol. 4, page 226
4. Al-Nasafi, Vol. 5, page 127, the word “Anam” for Al-Nasafi is every creature that walks on this planet, page 126
reported that the meaning of ["Asf" is inedible leaves and "Rayhan" is edible grains]¹ which is a strange explanation and does not agree with the order of the verse, because the meaning of the verse would be: Also corn, with (its) leaves and stalk for fodder and with grains that are eaten! Al-Mawardi² said: The "sweet smelling plants" have five possible meanings, one of which is "wealth", reported by Mujahid, said Ibn Jarir and Al-Suddi, Arabs used to say: We went out seeking God’s "Rayhan", which is God’s bounty, and we say “praise to you God and your Rayhan”, which means God’s bounty. The second meaning of Rayhan is green plant that has not sprouted, reported by Ibn 'Abbas, the third meaning is that Rayhan means the basil which is smelled, reported by Al-Hasan and Al-Dahhak and Ibn Zaid, the fourth meaning is that “Asf” are the inedible leaves and Rayhan are the edible grains, reported by Al-Kalbi. Al-Bukhary³ has reported all that we mentioned and more extensively regarding “Asf” and “Rayhan”.

The Pivotal Verse in the Sura

In here we reach the important pivotal verse distinguishing this Sura, and which was repeated 31 times: {Then which of the favors of your Lord will

¹ Hud, Vol. 4, page 262, reported from Al-Kalbi, is “Abu Al-Munther Hisham Ibn Muhammad”
² His interpretation: Al-Nukat Wal ‘Uium, Vol. 5, page 426
³ Badr AL-Din Al-‘Aini: ‘Umdat Al-Qari Explanation of Verified from Bokhary, Vol. 19, page 212
ye deny? \(^1\), as if it arranges the verses similar to the way in which the thread
arranges the pearls in the necklace and the interpreters have agreed that [God
in this verse is addressing the worlds of Man and Jinns, since both of them
are the accountable creatures with all the mind and comprehension that God
would hold mankind and Jinns accountable for what they do, and God will
either reward or punish them (mankind and Jinns) for their deeds\(^2\) and [the
question (query) in the verse is assertive, since all God’s blessings are
obvious on everything in the universe (existence), and because that existence
itself is a blessing compared to nothing]\(^3\), in this verse [God is directing His
speech to mankind and Jinns because God is addressing them (mankind and
Jinns) together, because they are (mankind and Jinns) the only creatures on
the earth that we know that can comprehend], and God confirmed that later
in the verse: [Soon shall we settle your affairs, O both ye worlds!]\(^4\) And His
saying: [O ye assembly of Jinns and men!]\(^5\), and [even if it was not
mentioned before, because the proof is in the speech, and he mentioned them

\(^1\) Surat Al-Rahman, verse 13, in its first time being mentioned in the Sura, and its last position verse 77
\(^2\) Abdul Karim Al-Khatib; Qur’anic Interpretation of Qur’an, Vol. 27, page 669, and “Views in Surat Al-
Rahman”, page 59
\(^3\) Abdul Karim Al-Khatib; Qur’anic Interpretation of Qur’an, Vol. 27, page 669, and “Views in Surat Al-
Rahman”, page 59
\(^4\) Surat Al-Rahman, verse 31
\(^5\) Surat Al-Rahman, verse 33
later on...[1] in this pivotal verse there are many numeric discrepancies. The first time this pivotal verse was mentioned in the Sura was in verse number 13 and this pivotal verse was repeated 31 times. So by switching the numbers 3 and 1 (13 -> 31), and in the verse number 31 God was talking to mankind and Jinns by saying: [Soon shall we settle your affairs, O both ye worlds.] by both, God was talking to mankind and Jinns, as in the verse 33 as well. And the pivotal verse (verse number 13) was mentioned 8 times after God’s blessings verses, and 7 times after the punishment verses, to match the number of the doors of hellfire, and this pivotal verse (verse 13) was mentioned 8 times after God’s blessings in the first two heavens so to match the number of heaven doors, and this verse (verse 13) was also mentioned 8 times after the blessings of the last two heavens. So, anyone who will not deny God’s favors in Earth will be granted heaven and he can enter it from any of the 8 doors, and anyone who denies God’s favors will enter the hellfire from any of it’s 7 doors.

Many interpreters[2] agreed that favors is the blessings of God and this is in accordance with the meaning in the verses and this is what [Ibn `Abbas said

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1 Al-Samarqandi, Vol. 3, page 305  
2 For example see the interpretation of Ibn Jizzi, page 730
about the verse: “Then which of the favors of your Lord will ye deny?” also Ibn Turfa said in the poem what he meant:

He is the complete person, who has all favors,
He is the man who is the Master of all Masters and he is Generous

The second meaning is that it’s the ability, and appreciating the ability to speak is what both Ibn Zaid and Al-Kalbi said. Both meanings make sense since mankind can benefit directly from the favors. And the ability is the big meaning, which is behind all of these favors. So, the ability is the most general meaning and the favors come as a result of it (the ability). If the favors are God’s direct blessings to mankind, then the ability is the character (feature) to the whole universe. If “favors” meant blessings of God in the content, then what supports the meaning (the ability) that all these mentioned favors benefit mankind and we don’t think it benefits the Jinns. We don’t know if Jinns can benefit from fruits and grain, and since God was speaking to both mankind and Jinns, the ability would be the best suitable meaning in this case. The meaning will be that: How could you (mankind and Jinns), after all these favors, doubt and deny God? [After all these how

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1 Al-Mawardi, Vol. 5, page 426
can you deny God’s ability, to explain clearly God’s ability, {“All in the
Earth and Heavens believed in God.”}\(^1\}\(^2\)

**Confirming the repetition phenomenon**

Repeating this pivotal verse is not a strange phenomena and it doesn’t make reading the Sura coring, even if you repeat reading the verse but reading this pivotal verse will have direct and beautiful influence on the soul (mind) of the reader. As if it is in a musical rhythm, the repetition of this verse is not a strange phenomena and it’s a well-known and familiar phenomena.

Repetition of verses occurred in other parts of the Qur’an, but it didn’t occur as much, also in the speech and in the Arab poems, there are many repetitions.

In Surat Al-Qamar, there are 2 verses, each was repeated 4 times, the first verse was [And we have indeed made the Qur’an easy to understand and remember. Then is there any that will receive admonition?] the second verse was [Ye, how (terrible) was My penalty and My warning!] Also, there was a repetition in Surat Al-Mursalat, this verse: [Ah woe, that day, to the

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1 Surat Aal ’Imran, verse 83  
2 Ibn Al-Zubair, page 1063
rejecters of Truth!] was repeated 11 times, and in Surat Al-Naml, part of a
verse was repeated 5 times, this is what God said: [...] (Can there be another)
God besides Allah? [...]. There are many verses where that was repeated in
many other Suras, as in Al-Shu’ara’, Hud, and in Al-Saffat. Also, we can
see repetition in the short Suras as well, as God said in Surat Al-Takathur:
[But nay, ye soon shall know (the reality); Again, ye shall know! Nay, were
ye to know with certainty of mind (Ye would beware!)]. There is a
repetition at the start of Suras Al-Haqqah and Al-Qari’ah, and we also see
the repetition of the word “people” (Al-Nas) in the Surat Al-Nas, in the end
of 5 of the 6 verses that composed this Sura.

In many of the Prophets Hadiths, we can see some sort of repetition, like
what was reported by [Abu Bakrah when he said: We were with the Prophet
(pbuh) and the Prophet said: “Let me tell about the 3 Grand Sins. Associate
other deities with God, being undutiful to one’s parents and perjury. The
Prophet was laying and he sat while he was repeating what he was saying,
until we said let’s hope he stops saying it.]\(^1\) Abu Sharih and Abu Huraira
said: [That the Prophet said: In God’s name he wont’ believe, in God’s name

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\(^1\) Sahih Muslim: Al-Jami’ Al-Sahih, Vol. 1, page 64. (His name is Abu Al-Hussein Muslim Ibn Al-Hajjaj
Khilafah Al-Aliyya. I found it by other interpreters on CD of Al-Sihah, amongst them Al-Bukhari,
Hadith Number 2512, Vol. 2, page 939 & 5635, and 5635 Vol. 5, page 2229, edited by Mustafa Deeb Al-
Bogha, Published by Ibn Kathir Al-Yamama, printed in Beirut
he won’t believe, in God’s belief he won’t believe, the person who doesn’t trust his neighbor.]\(^1\) Also the Prophet (pbuh) said: [Man would lose if he didn’t say peace be upon me (the Prophet). Man would lose if Ramadan came and went before being forgiven. Man would lose if his parents got old and they didn’t help him get into heaven.]\(^2\) Abu Huraira said that the Prophet (pbuh) said: [Man would lose, Man would lose and a man would lose whose parents grew old and one or both of them, and he didn’t take care of them and he didn’t get into Heaven.]\(^3\)

We can see many repetition phenomena in the Arabs Poems. We will just use what Al-Alusi\(^4\) said when he quoted the Poems of Al-Muhalhil when he elegized Kolayb:

<table>
<thead>
<tr>
<th>Poem Description</th>
<th>Arabic Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>It’s not fair of Kolayb</td>
<td>If the neighbors of a protector are under oppression</td>
</tr>
<tr>
<td>It is not fair of Kolayb</td>
<td>If the massive thorny tree collapse under the effect of the Southern Hot Wind</td>
</tr>
<tr>
<td>It is not fair of Kolayb</td>
<td>If a woman sheltered in her bedroom were to go out in the open</td>
</tr>
<tr>
<td>It is not fair of Kolayb</td>
<td>If the secrets of the bosom were to be exposed</td>
</tr>
<tr>
<td>It is not fair of Kolayb</td>
<td>If the boarders were to induce fear in people</td>
</tr>
<tr>
<td>It is not fair of Kolayb</td>
<td>On the day of grand matter being genuine</td>
</tr>
</tbody>
</table>

\(^1\) Al-Albani: Sahih Al-Jami’ Al-Saghir, Vol. 6, page 106. He listed all of the sources and he said it was a Sahih (verified)  
\(^2\) Al-Albani, Vol. 3, page 178  
\(^3\) Al-Albani, Vol. 3, page 178  
\(^4\) His Interpretation: Ruh Al-Ma’ani, Vol. 27, page 97
It is not fair of Kolayb If the strength of the protector starts to fail

The Origin of Creating Man and Jinns

When discussing the preparation of earth to be the dwelling place for Man, by preparing all living factors and so forth, which is mentioned later in the Sura that these two verses tell us about the origin of creating Man and Jinn:

{He created Man from sounding clay like into pottery, and He created Jinns from fire free of smoke}\(^1\) as if God is saying that from the biological and physical elements of earth He created those two accountable creatures, who are naturally prepared to live on this Earth. Since their make is from its make, interpreters had talked of this specification during the discussion of Earth’s preparation for God’s creation. Their explanations were sensible and justified this uniqueness in the citation. It is as if we need to stop and breathe and look closely before we get too proud, as we think that we deserve all these bounties given to us by God. Abu Al-Su’ud said\(^2\): “In preparation to be scolded for not showing and acting their gratitude to all the bounties associated with the essence of both accountable creatures.”

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\(^1\) Al-Rahman, verses 14 & 15

Muhammad Mahmud Hijazi\(^1\) has a good explanation: "One of the greatest bounties of God on Man, is to show him how He created him and the substance He created him from, so that Man can understand himself and treat it on a sound basis. When the sickness is known, finding the cure would not be impossible. God says that He created Man from dust, \{As that of Adam, He created him from dust\}\(^2\), and God also said: \{Then We have created out of sticky clay!\}\(^3\), and \{We created man from sounding clay, from mind molded into shape\}\(^4\), and in Al-Rahman God says: \{He created man from sounding clay like unto pottery.\}\(^5\) From all of the above we deduce that God has taken earth dust, added water to it, so it became sticky clay, then he transformed this into molded mud and then into pottery clay. Then he breathed into it from His soul and it became Man. From this, we humans are created from a black clay material like molded clay, which has dried till it became pottery-like in sound and weakness. Yes, since [For Man was created weak (in flesh)]\(^6\) facing life and its temptations, woman and her charms, the world and its vanities. So know yourself, shield your weakness,

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\(^1\) His interpretation: Al-Tafsir Al-Wadih (The Clear Interpretation), Vol. 27, page 128. The grand Printing of Independence, 4th edition, Cairo

\(^2\) Surat Aal 'Imran, verse 59

\(^3\) Surat Al-Saffat, verse 11

\(^4\) Surat Al-Hijr, verse 26

\(^5\) Surat Al-Rahman, verse 14

\(^6\) Surat Al-Nisa', verse 28
support causes of Good and Virtue in yourself, since these are part of your soul. Avoid the devil, he is of Jinns and was created from smokeless fire. Isn’t the flame of fire, foolishly arrogant and driven to harm? So beware of his evil suggestions, and ask God to protect you from him. Do not you agree with me that this speech is one of God’s greatest bounties to us?

Therefore, Hijazi considers this close look one of God’s bounties worthy of mentioning in this spot, so that the creature can remember his origin and put himself in the right place. Imam Maraghy\(^1\) links between the material of creation and Man and the elements forming it, and between Man’s behavior and his natural disposition, in that Maraghi said: [“He created Man from sounding clay into pottery.” Meaning that God created the first man (Adam) from dry clay that clatters when carved, in that Man is like porcelain in his solidness. In clarification that this cooked clay is made of clay and heat that ripened it and made it to preserve his essence, thus is man. He has a desire for food, drink and marriage to preserve his structure and continue his life with the support of Earth material, which is absorbed by plants from the ground. Man has a force of fury, which gives him courage and strength to protect his life and existence, and to fend off predators, and the attacks of

\(^1\) Ahmad Mustafa Al-Maraghi, His interpretation, Vol. 27, page 111
enemies and armies surrounding him from every side. This strength in Man is analogous to cooking "food"\(^1\) to become pottery where its parts attract each other. Without this force, Man would not have been able to keep his erect posture and his body that is desired by predators and the fierce among humans. Man would also have been a dead corpse in the open lands, eaten by bird or tossed by winds to a deep crater or withered into the depths of the Earth. Similar to mind if it is not heated, it will disintegrate and would be carried away by wind or dissolve into the Earth.]

I have reported these sayings, despite the fact that I am not inclined to this linkage between the nature of sounding clay and the nature of Man, because I see that such linkage adds more to the meaning than is logical, and to look for mutual characteristics between Man and pottery to be illogical. Since neither pottery is a solid material, or Man is that ferocious creature. If Man has not had a thinking mind, and uses trickery and made weapons to protect himself, he would have been food for the least aggressive of animals a long time ago. So is fire, where fire is not only a force of destruction like Satan, it is also a source of good and benefits. I only reported the above sayings for sake of discussion or it could be of a benefit to other readers. What is

\(^1\) He might have been implying Mud
beneficial in this, is that if Man is overtaken with pride and arrogance, let him remember that he was created from dust and to dust he would return. The phrase "sounding like clay unto pottery" has 5 meanings: [The first is that mind which is mixed with sand, as mentioned by Ibn 'Abbas. The second meaning is the wet mind which when squeezed, water would trickle from between your fingers, as mentioned by 'Ikrima. The third meaning is dry mind which has sound, mentioned by Qatadah. The fourth is the hollow mud which when struck would shake and produce sound. The fifth is rotten mud, mentioned by Al-Dahhak, based on the term that meat would sound if it rots]¹ and [Mujahid said: "Like pottery", as pottery would do.]² Most interpreters had discussed the differences in defining the origin of the material from which Adam was created, dust or mud or clay or pottery and so forth. All of which are the materials of earth, in different forms³ according to its composition and phase, as we shall see [it is agreed on its meaning]⁴ [and there is not disagreement on this.]⁵ Al-khazin⁶ said: "If you

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¹ Al-Mawardi, Vol. 5, page 428
³ 'Ali Ibn Abu Talha reported in his paper that talks about Ibn 'Abbas, page 475, that Salsal is tiny sand, and clay is dry Mud. Edited by 'Abdul Mone'm Al-Rajjal, The Library of Sunna, the Salafy House of Printing for Spreading Knowledge, Cairo.
This is also said by Muhammad Ibn Jareer Al-Tabari: Jami' Al-Baian 'An Ta'wil Al-Qur'an, Vol. 27, page 73, The Publishing House of Boulaq Al-Amiriya, Cairo
⁴ Al-Zamakhshari & Al-Kashshaf, Vol. 4, page 43
⁵ Al-Nasafi, Vol. 5, page 127
⁶ His Interpretation, Vol. 4, page 226
said that the phases describing the nature of Man’s creation, who is Adam; God had said: “From dust” and He also said “molded clay” and God also said “out of sticky clay” and then He said “out of cheap water, and “from clay like unto pottery.” He also said, “There are discrepancies in these phrases, the meaning is agreed upon by all, that it is because God has first created Man from dust, then He made him into sticky clay when it was mixed with water, then He made him into a molded clay which is rotten black clay. When it became dry, it turned into pottery.” If the above were the stages of creation that shaped Adam prior to being injected with a soul, this interpreter had added despised fluid, it could be, as he mentioned, the fluid that was needed to mix with dust to make mud, but I see this despicable fluid, which was mentioned in God’s saying: {And made his progeny from a quintessence of the nature of a fluid despised}¹, is semen which became, since Adam, the means to reproduce by fertilizing the female egg. Hence this verse and others like it point out the method of reproduction of Adam’s offspring till the end of time, the proof is in the verse that preceded this one which says: {He who has made everything which He has created most good:

¹ Surat Al-Sajdah, verse 8
He began the creation of Man with (nothing more than) clay.\textsuperscript{1} The first creation is Adam, the verse has mentioned the nature of his substance which is mud, and the second verse with the letter “Thumma” (and) which indicate gradual change to the next stage, meaning his offspring and progeny, as in the verse: \{And made his progeny from a quintessence of the nature of a fluid despised\}; and another proof in His saying: \{Have we not created you from a fluid (held) despicable? That which we placed in a place of rest firmly fixed. For a period (of gestation) determined (according to need)\}?\textsuperscript{2}

“A place of rest firmly fixed” is the womb and “for a period determined,” means the pregnancy (gestation) term. Also God’s saying: [Now let Man but think from what he was created. He is created from a drop emitted, proceeding from between the backbone and the ribs.\textsuperscript{3}} This “drop emitted proceeding from between the backbone and the ribs” is agreed upon to be semen. But the substance from which Adam was created is agreed upon by scholars and interpreters to be [Dust that He turned into mud, then molded into clay then pottery.]\textsuperscript{4}

\textsuperscript{1} Surat Al-Sajdah, verse 7
\textsuperscript{2} Surat Al-Mursalat, verses 20 - 22
\textsuperscript{3} Surat Al-Tareq, verses 5 – 7
\textsuperscript{4} Many of them including: Al-Baidaui, Vol. 2, page 452, Al-Andalusi, Vol. 8, page 189, Al-Alusi, Vol. 27, page 105 and others
The interpreters who say that “Jinns” in the verse [is the father of Jinn, who is Iblis. Mentioned by Al-Hasan. Mujahid said it was the father of Jinn but not Iblis.]¹ It is for the sake of comparison and analogy between “Jinns” and “Man” in the verse. If the Man was Adam, since he was the one created from pottery, making “Jinns”, even if it was [a collective name for that type of creation (Jinns)]², the origin of Jinns because he was created from fire, and descendant generations of Jinns also reproduced, as it seems.

“Fire free from smoke” [Al-Hasan explains this as being the flames of fire, Mujahid said from the red, yellow, and green flames, meaning the mixing as in God’s saying: “in a confused state”³ which means mixed.]⁴ It was also mentioned that “Marej” [smokeless fire]⁵ or [The pure of flame that has no smoke.]⁶ It was also said [From a “Marej” smokeless fire]⁷, and if one wants to mix between the two [“Marej” of fire, it is that agitated fire of mixed flames with smoke.]⁸

¹ Al-Alusi, Vol. 27, page 105
² Al-Alusi, Vol. 27, page 105
³ Surat Qaf, verse 5
⁴ Hud: Vol. 4, page 262, and reported by Al-Bukhari, see Bard AL-Din Al-‘Aini: ‘Umdat Al-Qari (explanation of Sahih Al-Bukhari), Vol. 19, page 212
⁵ Salem ‘Ali Haikal: Taisir Al-Tafsir Likalemat Al-Qur’an Al-Karim (The Simplifying of Interpreting of Holy Qur’an Words), page 412
⁶ Al-khazin, Vol. 4, page 226
⁷ Al-Baidawi, Vol. 4, page 452
⁸ Al-Khatib, “Qur’anic Interpretation of Qur’an”, Vol. 27, page 671 & Views of, page 61
My opinion is that Jinns were created from a mass of flames of different heat elements, which are known today by their types and various temperatures and different chemical reactions. This is what the interpreters imagined and circled around prior to knowing the types and forms of fire in the modern physics, because the word "Marej" [smokeless fire] has to mean the mixing of types of fire. Following that is the pivotal verse [Then which of the favors of your Lord will ye deny] and every time it is repeated in the meaning we mentioned, it would be conjunct to the verse or verses preceding it. Every time it is repeated it renews the meaning by disapproving the denial of those among Man and Jinns after the citation of all the favors in sequence.

**Divine Capabilities in Nature**

In this section, the verses talk about a number of humanly tangible natural phenomena. Through it God displays His unlimited abilities, especially those natural attributes from which the earth was made from, internally and externally as well as external influencing factors. Setting the laws that control it and organizes its nature. It is clear that these verses deal with limited phenomena in a representation approach. Some verses would
discuss an upper phenomena, others would discuss a surface phenomena, as
well as interior earth phenomena.

A - Upper Phenomena

God started the discussion of upper phenomena by saying: {(He is) Lord of
the two Easts and Lord of the two Wests.}¹ I noticed that this verse in the
Sura was the only one using the word “Lord”, because the phenomena of
rise and set are some of the greatest phenomena and most indicative of
God’s ability. Since it does not only point to the sunrise and it’s setting, but
it also talks about the Earth’s rotation about it’s axis and it’s rotation about
the Sun. In other words, the theories of motion, mass, distance and
gravitation which we mentioned earlier on. That is why the word “Lord”
was mentioned here to indicate that He is the creator and owner of all this
massive Universal formation and hence the creator of all lesser things. One
can rarely find any mentioning as the reason behind this verse being the only
one to have that word, except for some like Al-tha’alibi²: [God (Glory to
Him) had specifically honored the two Easts and the two Wests by adding
the word “Lord” to them, because of their magnificent status amongst the

¹ Surat Al-Rahman, verse 17
² His interpretation: Jawahir Al-Ḥisān Fi TafsīrAl-Ṯurā', Vol. 4, page 242
creatures] while Al-Alusi\textsuperscript{1} and Abu Al-Su‘ud\textsuperscript{2} said: ["Lord" indicates that He is the one who did what He mentioned of magnificent works.] Some interpreters see that the motion of rise and set [of blessings and bounties that are countless, such as the seasonal variations and the occurrences in each season of all that is suitable of good and blessings through which the world can survive.\textsuperscript{3}]

What are the two Easts and two Wests? We have three explanations for this phrase. The first of which [That two rises of the sun in the summer and winter and the corresponding two sets.\textsuperscript{4}] This is an explanation I feel most comfortable with. The second explanation is [the rise of the sun and the moon and the set of the sun and the moon.\textsuperscript{5}] The third is [The two rises indicate the rise of down and the rise of Aurora (Light of Dawn), and the two settings being the sunset and the setting of the evening twilight.\textsuperscript{6}] The last two explanations contradict the linguistic use and the meaning of the word "Rise", since it cannot be said that the moon has risen or the Aurora

\textsuperscript{1} His interpretation: Ruh Al-Al Ma‘ani, Vol. 27, page 105
\textsuperscript{2} His interpretation: Irshad Al-Aqil Al-Salim, Vol. 5, page 245, the two phrases by him and Al-Alusi are identical
\textsuperscript{3} Al-Qasimi (Mahasin Al-Ta‘wil), Vol. 15, page 5617
\textsuperscript{5} Ibn Jizzi, page 730
\textsuperscript{6} Al-Alusi, Vol. 27, page 105
had risen. Instead, the phrase used is "the crescent came out" and the moon had appeared and so forth. We also say the Aurora came out and emerged. The moon does not have the nature of rise and set, due to the Earth’s effect such as the sun. The Aurora is but the beginning of the sunlight and it’s rays that would turn after an hour or so to sunrise itself. The same can be said about the evening twilight, which is the tail of sunlight, which has set. If the first opinion is the most correct and most logical one, which is agreed upon by most interpreters and Authors of Qur’anic Dictionaries, does the [Lord of the two Easts mean the rise in the summer which is the peak elevation of the sun and the rise in winter, which is the lowest elevation of the sun?] Or does it mean the various rising spots of the sun along the year in the summer and winter going forward and coming back, where the two elevation (two rising peaks) in the summer and winter indicative of what they have between them? That is why the expression talks of the "two" Easts and Wests.

This is what we see to be a correct explanation that proof lies in the use of "two" to indicate two specific locations. It came in a plural form in God’s saying: {Now I do call to witness the Lord of all points in the East and in the

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2 Al-khazin, Vol. 4, page 227
West That we can certainly\(^1\). It was also mentioned in singular form, as in God’s saying: \{\((\text{Moses}) \text{ said: "Lord of the East and the West, and all between! If you only had sense!"})\}\(^2\) The Arabs are desert dwellers capable of determining the specific spots of sunrises and sunsets all year around.

Using fixed marks in the horizons such as hills and other marks like that.

Hijazi\(^3\) said: \[\text{He is the Lord of the East and the West, since the sun has many rises and sets, and He is the Lord of the Two Easts and the Two Wests, i.e. the rise of the summer and winter and its sets. And the sun, when rises from the Cancer Tropic the summer would be in the Northern Hemisphere, and when it rises from Capricorn Tropic in the summer would be in the Southern Hemisphere. It is without a doubt that sun rises and sets and its changing from one Tropic to another is one of the grandest bounties of God unto us, because if the sun were to remain with one rise and one set, the dynamics of life would have been interrupted. Summer and winter forming would have ceased and construction would lessen. Ibn `Abbas had an interesting Arithmetic attempt to count the number of sun rises in its round trip between the two trough points, and he said: "They are two rises}

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\(^1\) Surat Al-Ma'arij, verse 40
\(^2\) Surat Al-Shu'ara, verse 28 and “Lord of the East and the West” was also used in Surat Al-Muzzammil, verse 9
\(^3\) Al-Tafsir Al-Wadih, Vol. 27, page 129
and sets”, the rise of winter and that of summer, they have one hundred and eighty locations, the same is for the two sets.

It is clear that Ibn `Abbas \(^1\) made a mistake in counting of five days, 180 days in going and 180 days in coming back adding up to 360 days, since he said that the sun rises from two locations in one year, meaning the round trip of the sun. He then had another attempt, where he observed the sunrises to be 177, meaning 354 days around the year. He might have used the 12 lunar months with this Arithmetic attempt, since this is the number of days in the lunar year, because he said “The same is true for the moon” meaning the number of appearance and disappearance locations for the moon over one year. This survey is more appropriate. Whatever the arithmetic result of Ibn `Abbas, it was a good attempt and indicates clear thinking and foresight.

There is an odd explanation to the meaning of two rises and two sets, it was reported that [The two rises are the rises of the heart and the tongue and the two sets are the sets of the heart and tongue]\(^2\), which is an explanation by those who deviate the words to suit their objectives and mind sets.

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\(^1\) *Tanweer Al-Meqbas Men Tafsir Ibn `Abbas*, page 451

\(^2\) Al-Mawardi, Vol. 5, page 429, in his attempt at listing all possible interpretations, rejecting this saying by Al-Sahl Ibn Abdullah
Andalusi ¹ says in commenting on this issue: “Sahl Al-Tusturi, has interpretations for the two Easts and Wests, similar to the interpretations of the “Al-Batiniyya”, [A group that is known for using wild imagination and no logic in interpreting Qur’an (paranoid)] who misconstrued the words of God, and I have ignored his explanation for that reason. Similar to that we find explanations by extreme Sufis (mystics), and I have ignored those too because I do not find any lawfulness to their words. Such as the words of the author of “[Al-tahrir wa al tahbir]” writing and adornment”. Then another reports what those extreme individuals said verse by verse and he calls that fact and owners of hearts. What ever they claim they understood from Qur’an, they exaggerated so much, to where no Arab could understand it, as well as God did not imply any of the meanings they came up with. I take refuge in God from that. [Then which of the favors of your Lord will ye deny?]

B - Phenomena on the surface

In this following level we find many natural phenomena where we can see one of the scientific phenomena in nature, and in this phenomena we can see

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¹ His Interpretation: Vol. 8, page 189. Sahl Al-Tusturi is the one mentioned in the last source, and his interpretation was not mentioned because it is not lawful in any sense as I mentioned.

IFFAT AL-SHARQAWI mentioned in the “Interpretation approaches in Egypt in the Modern Era”, page 38 that Sahl Al-Tusturi is one the symbols of the Sufi Interpretation
the salty water that covers more than 2/3 of the Earth surface. We find fresh water in the other 1/3 of the dry surface of the Earth, and each of these kinds of water (Fresh and Salty) has its specifications and benefits. But the Fresh water is more important for life and is the essence of life cycle (continuity), Fresh water is important to quench the thirst of humans, animals and plants. Fresh water helps complete important processes in the bodies of these creatures. So, the Fresh water is the cause of many other human civilized gatherings and these civilizations were established around the fresh water.

Fresh water formed either in the shape of lakes or subterranean water. And these two types of water, the Salty and Fresh, don’t mix together: ‘He has set free the two bodies of flowing water, meeting together between them is a barrier which they do not transgress.’

Many interpreters and authors of Qur’anic Dictionaries explain that the word “let free” means [sent]; and they take the same expression to use for expressing and they say: [You let free the animal so you sent it.] So by the previous expression, they meant they let the animal go out to feed, so as we mentioned, sticking to the meaning of the expression is a feature of these

References:
1 Al-Rahman, verses 19 & 20
2 See for example Al-Tabari (Jami’ Al-Baian ‘An Ta’wil Aye The Qur’an), Vol. 27, page 75
3 Amongst them is Al-Suiuti (Al-Itqan), Vol. 2, page 46, and Al-Durr Al-Manthur, Vol. 6, page 142
4 Such as Al-Alusi Vol. 27, page 105, and Abu Al-Su’ud Vol. 5, page 246, Al-Baidaui Vol. 2, page 452, and Al-Qasimi Vol. 15, page 5618 and others
expressions, so it's possible that we express the meaning of "let free" in many ways as many interpreters did by using [sent]; and anyway "let free" here meant the point of getting fresh water with the salty water as many interpreters\(^1\) said. And about what [was said about "letting free" The Persian and Roman Seas, where they meet in the oceans because they are Gulfs branching out from the ocean.]\(^2\) Also, some interpreters reported what [Qatadah]\(^3\) and [Al-Hasan]\(^4\) said and that is [weak argument since God said in Surat Al-Furqān "One palpable and sweet, the other salty and bitter"]\(^5\) in this Sura God meant by the two bodies of flowing water that there are two bodies of flowing water and God let free those bodies of water (loose)]\(^6\), and Qatadah\(^7\) himself said this explanation doesn't agree with the verse in Surat Al-Furqān. Indeed there are many wrong explanations about the two bodies of flowing water, such as they are Galzam (Arabian) and the Yemeni Seas, and this explanation is not correct, because if it was correct then shouldn't it be applied to all the seas of the world? Since all of the seas are connected to

\(^1\) See for example previous references
\(^2\) Al-Alusi, Vol. 27, page 105
\(^3\) Al-Alusi, Vol. 27, page 105
\(^4\) Interpretation of Al-Hasan Al-Basri, collected, edited and studied by Dr. Muhammad 'Abdul Rahim, Vol. 2, page 315, Dar Al-Hadith (Modern Publishing House), Cairo,
\(^5\) Surat Al-Furqan, verse 53
\(^6\) Ibn Jizzi, page 730
\(^7\) Al-Alusi, Vol. 27, page 106
each other from one side, and they are away (distanced) from each other from the other side, we knew from the Earth history that there were many changes that occurred during many geological times (intervals) between the seas, oceans an the dry land of the earth. So as a result many submerged lands in the water emerged and many lands that were visible disappeared. Also this explanation contradicts (conflicts) the statement of the verse in Surat Al-Furqān, usually Qur’an interprets itself. So, the two bodies of flowing water that will meet are the Fresh and Salty water, and this is a linguistic habit that the Arabs hate like when they call one of the names on any two things connected to each other, like saying “‘Umarayn” (The two ‘Umars) on Abi-Baker and ‘Umar, also like saying “Qamarayn” (The two moons) on the sun and the moon, also like saying “Alaswadayn” (The two blacks) on the water and dates, also like saying “ Al-Abyadayn” (The two whites) on water and yogurt drink (Laban) and so on. The meeting point is when they (the two bodies of flowing water) touch each other at the end, like the mouths of the rivers or like rain fall on the surfaces on the sea. From the wonders of nature what I have seen personally on the shores of the “State of Bahrain”, where there are palpable and sweet (fresh) water, fountains emerge (come up) from the sea basin (bottom) near the shores and anyone
walking in the gulf water near the shores can feel the fresh water coming out of the sands between his feet. It has sweet (fresh) taste and warmer than the salty water of the Gulf, and the same can be found on the Tartoos Shores in Syria, where a long period of time passes by before the two currents mix together, and there is no doubt that this phenomena is found somewhere else in other parts of the world. These fountains have their own reservoir of subterranean water under the surface of the sea and there is a boundary (barrier) layer between the two that doesn’t allow any of them (subterranean and sea water) to leak into one another except after (gushing) out of the spring. And by “meeting together” God meant that when they (the two bodies of flowing water) meet at the end of the road as in the case of river mouths, or when they meet in [their unifying origins], and since water is composed (consisted) of 2 atoms of hydrogen and one atom of oxygen, so by “They don’t transgress” God meant they don’t mix, and since these two types of water have different relative weight (density) and the salty water is heavier than the fresh water, and this would lead to a longer mixing process of the two types (kinds) of water, but at the end they (salt and fresh water) would be mixed together. It was observed that the saltiness (salinity) of the

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1 Al-Alusi, Vol. 27, page 106
salty waters (the sea) is much less near the river mouths because of it mixing with the fresh water, in this medium which has moderate saltiness (salinity) there are certain types of fish life. In another meaning there is a third kind of fishes other than the kinds of fish that live in the salty water (sea) or in the fresh water, like for example the Salmon which has to go from the sea water (salty) to the rivers (fresh) in a very rough journey through falling water of the river toward the sea, so it can spawn the flowing river there and by doing this the Salmon completes it’s life cycle.

The direct meaning of “Don’t transgress” was emphasized by the existence of the expression “made a barrier between them” in the verse and this expression means [crust of Earth]¹. So, these two kinds of water (salty and fresh) don’t take over (distaste) the other before they meet. In those two verses [He has let free the two bodies of flowing water melting together; between them is a barrier which they don’t transgress.] there is an opinion which explains the meaning of the following words: “let free”, “meeting together”, “barrier”, “They do not transgress” and this opinion suggests that its the natural water cycle on the Earth planet, since the fresh water cycle starts when water vaporizes from the surface of oceans and seas and then

this water vapor will accumulate in the higher atmospheric layers on certain altitudes in the form of clouds then it would condense then the vapor would return to it’s usual liquid form because of certain known weather elements, then it would fall in the form of rain and snow. This would lead to rivers, lakes and subterranean water to be formed, but when it (water) vaporizes from the salty water surface it will be separated from its salinity (salt) as a result of a great scientific miracle, and this is from God’s miracles in this field. So water will leave its salt (salinity) in the sea when it vaporizes, and so if the water is totally fresh then “let free” here means [released and separated]\(^1\), and when they meet in the words “meeting together” after they meet after completing the water cycle and the fresh water goes back to the sea, either it goes back from the earth near the mouths of the river for example, or when ran falls on the surface of the sea. That is why the sea and ocean’s salinity stay on the same concentration, otherwise the salt concentration would increase over the different time ages then this would lead to shrinking of the volume of these oceans and seas. So the marine life (maritime) will become extinct, and this will lead also to water being gathered on dry land if it doesn’t go to the sea, and this is the “barrier”

\(^1\) Al-Fairuzabadi says in Al-Qamus Al-Muhit, Vol. 1, page 214
(boundary) from God’s ability\textsuperscript{1}, [So God put a partition by His ability between them (fresh and salt waters) or by a partition (barrier) from Earth matters\textsuperscript{2}. 

The original interpreters didn’t hate all of the sciences that say that these clouds, which carry rain, are originally from the water vapor that rises from sea and ocean surfaces.  

\textit{\{See ye, the water that ye drink? Do ye bring it down (in rain) from the cloud or do we? Were it our will, we could make it salt (and unpalatable); then why do ye not give thanks?\}}\textsuperscript{3} So, if God wishes He might make the rain very salty, but God wanted the rain to be sweet (fresh), clear water after being separated from its salts when it was in the sea. [Then which of the favors of your Lord will ye deny?]

\textbf{Theory (The interpretations of both Albatiniyya and Alsuffeya can not be accepted)}

Albatiniyya and Sufi groups have many explanations that the straight (right) mind will not accept, because these explanations are against (contradicting) the goals of Islamic Laws (Sharia’a) and the correct interpretation that is  

\textsuperscript{1} Al-Andalusi, Vol. 8, page 189 and Al-Zamakhshari, Vol. 4, page 45  
\textsuperscript{2} Al-Maraghi, Vol. 27, page 112  
\textsuperscript{3} Surat Al-Waqi’ah, verses 68 - 70
adopted by entire Muslim Nation including the different scholars, and
interpreters of the Islamic Nation rely on even the Shiite Sector. So, these
interpretations of the Sufi and Albatiniyya groups are totally not acceptable
because it:

Contradicts the Linguistic meaning,
Contradicts the right thought,
Also there is no evidence for their interpretation except their own
imagination (desires).

Albatiniyya & Sufi groups interpretations were used in interpreting some
parts of Surat Al-Rahman, for example, what Al-Mawardi\(^1\) reported what
Sahal\(^2\) said: The two seas are the good route and the evil (bad) route, and
the barrier between them is guidance and prevention. Also, I heard some of
them saying that about "He has left free the two bodies of flowing water,
meeting together", they interpreted this by saying it meant Fatima and Ali,
also they interpreted this verse [Out of them come pearls and coral] by
saying it meant Al-Hasan and Hussein! Al-Andalusi\(^3\) said: Althialabi
reported many hidden sayings and many mysteries about the verse [He has
let free the two bodies of flowing water meeting together.] and these sayings
can’t be looked at. Two contemporary Islamic researchers looked deeply

\(^{1}\) His Interpretation (Al-Nukat Wal ‘Ujun): Vol. 5, page 430
\(^{2}\) He is Sahl Ibn ‘Abdullah Al-Tusturi, whom we mentioned earlier
\(^{3}\) His interpretation, Vol. 8, page 189
into this phenomena, these two researchers are Al-Zurqani\(^1\) and Al-Baquri\(^2\),
they mentioned some examples of the hidden interpretations like when they
interpret this verse “And Solomon was David’s heir”\(^3\) by saying that Imam
`Ali inherited the Prophet’s knowledge, and they interpret the word
“impure” by saying that its the initiative of the respondent in telling the
secret before he gets the deserved level (meritorious level). Also they
interpreted the word “bathing” by saying its the renewal of the oath on who
did that, and they interpreted the word “Ablution” by saying its the
denouncing of any thought and religion except following of the Imam, and
the meaning of “waterless ablution” (Tayamum) is to take guidance from a
person, who is permitted by the Imam to give guidance, till that person (the
seeker) can meet the Imam. The meaning of “Fasting” is to withhold from
exposing the secret, and they also say that “Ka’ba” is the Prophet
Muhammad, and the “Gate” is `Ali. In God’s saying: [Behold! Safa and
Marwah are among the symbols of Allah!]\(^4\) They say that “Safa and
Marwah” are Muhammad and `Ali, and that the “fire” that Ibrahim

\(^1\) Muhammad `Abdul Al-Azim Al-Zurqani “Manahel Al-Erfan Fi `Ulum The Qur’an”, Vol. 2, page 75, The Artistic Publishing House, Cairo
\(^2\) Ahmad Hasan Al-Baquri “With Qur’an”, page 328, The Ideal Publishing House, Library of Literature, Cairo
\(^3\) Surat Al-Naml, verse 16
\(^4\) Surat Al-Baqarah, verse 158
(Abraham) was thrown into is really the anger of King Namrooz on him and
the "stick" of Musa (Moses) is his proof! Al-Zurqani\(^1\) said, after he
corrected the concepts of these groups: The belief of Albatiniyya in its
totality, is a disease they contracted through contagion from fire worshipers
and their corrupt interpretations of the Qur'an. One of the odd
interpretations is that by the Sufis, the least of what can be said of it is that it
is an intervention and wild imagination, and does not rely in its explanation
on anything but personal inclinations and imagination. Some of which can
be found in what Al-Alusi\(^2\) has reported in his explanation of Surat Al-
Rahman, where his explanations through the Sura were adherent to the
approach of the group (Jama’a) and the predecessors (Salaf), and his Sufis
inclinations were mentioned very briefly through the verses and then he let it
all out at the end of the Sura. Such as the case in his saying, when
explaining "The sun and moon follow courses (exactly) computed", that it is
the sun of prophethood and the moon of the leadership, who transverse in
the orbit of human existence according to God’s revelations of himself and
the level of preparation for such revelation. The "herb" (stem) means the
lower forces and "plants" the upper preparations, and "in them will be fruits"

\(^1\) Muhammad 'Abdul Al-Azim Al-Zurqani "Manahel Al-Erfan Fi Ulum The Qur’an", Vol. 2, page 75
\(^2\) His interpretation, Vol. 27, page 127
means the fruits of knowing the true attributes of God, and the “date palms producing spathes (enclosing dates)” means the Human tree which is the greatest manifestation of God’s ability and it has phases, each leading to the other. And Al-Alusi continues by saying: “Also corn” means the seeds of love planted in pure hearts, void of materialistic aspects of life, and “with (its) leaves and stalk for fodder” means the exchanged thoughts and feelings during God’s mutual revelation between man and God; and “sweet-smelling plants” means the sweet smell of seeing God! And “Lord of the two Easts and Lord of the two Wests”, means the Lord of the prophetic sunrise and the rise of the moon of loyalty in the physical world and the Lord of their settings in the spiritual world. “He has let free the two bodies of flowing water” means the sea of heavenly upper forces and the sea of earthy lower forces, and “Between them is a barrier which they do not transgress” means that the barrier is the Heart, and “out of them come pearls and coral” means the types of lights from secrets and the flames of longing; And more of these odd explanations that are not acceptable by us.

C - Phenomena from under the surface

After talking about His abilities in the Heavens and on Earth, God talks of His abilities on Earth and what’s on it of water and seas, the verses then talk
about some of what the bottoms of these seas produce from precious stones
that are expensive and pleasing to the eyes and cherishing for the soul, even
enriching to the economy since it is profitable. God says: {Out of them
come pearls and coral}¹. It is known that pearls and coral are precious
stones but there is a disagreement among interpreters. Some said: [pearls:
bones, and coral: small pearls]², some interpreters said [pearls are small
gems and corals are the big gems]³. We see differences and contradictions,
and each interpreter has his own narrators whom he quoted. After this
difference between those who agree that pearls and coral are the same white
stone, but in the difference, which is the big and which is the small. We find
the right approach and the explanation that we find to be correct, is that
pearls and coral are different stones in shape, form and color since [pearls
are a marine animal secretion inside a shell white in color. From it precious
jewels are made into necklaces, earrings, rings, and its color is white with
some yellow in it. Coral on the other hand are small red beads and it is

¹ Al-Rahman, verse 22
² Reported by Al-Tabari in his interpretation, Vol. 27, page 245, and Al-Farra' “Meanings of Qur’an”,
Vol. 3, page 115; and Abu Ubaida “Majaz Al-Qur’an”, Vol. 2, page 245; and Ibn Qutaiba “Tafsir Gharib
Al-Qur’an”, page 438; and Al-Sijistani “Gharib Al-Qur’an”, page 82; and Al-Qasimi, Vol. 15, page 5619;
and Al-khazin, Vol. 4, page 227; and Al-Nasafi, Vol. 5, page 128 and others
³ Al-Alusi, Vol. 27, page 106; and Al-Samarqandi, Vol. 3, page 307; and Al-Andalusi, Vol. 8, page
190; and Ibn Kathir, Vol. 4, page 292 and others
vegetation close to the animal world.]¹ So if pearls are white round stones as agreed, and coral are [famous red beads]² or [red stones, Ibn A’teya said: This is the correct explanation],³ and this is what the people of knowledge agree upon. It is also acceptable by common sense and logic, since these two stones are extracted from the bottoms of the seas, so it could not be possible that God would not mention both. They are different stones as we mentioned, so God would call one with a name for the small one and a different name for the big one, since they are the same stone. So if both pearls and coral are the same white stone, what is the name of that red stone? Truth is, it is coral.

In God’s saying: “out of them come”, the interpreters disagree on the meaning of “them” referring to sweet and salty, it is obvious for most that they are extracted from salty water only. First (original) interpreters call “obvious” [sense], since it is what is conspicuous of the matter. Some⁴ said that “out of them come”, means that it comes from one of them, and it is popular in their speech, as in God’s saying: {“See ye not how Allah has

¹ Al-Khatib “Qur’anic Interpretation ...”, Vol. 27, page 673 and “Views of Surat Al-Rahman”, page 71
² Abu Al-Su’ud, Vol. 5, page 246; and Al-Zamakhshari, Vol. 4, page 45; and Ibn Kathir in one of his sayings, Vol. 4, page 292; and Al-Qasimi in one of his sayings, Vol. 15, page 5619; and Al-Mawardi in one of his sayings, Vol. 5, page 431 and others; Ibn Mandhur in “Lisan Al-Arab” (Tongue of Arabs), Vol. 5, page 4169 reported this saying among other sayings
³ Ibn Jizzi, page 730
created the Seven Heavens, one above the other, and made the moon a light in their midst and made the sun as a (glorious) lamp?" He said "The moon a light in their midst", and it is in one heaven, the earthly heaven. Some of the interpreters insist that "out of them" is the truth, since it is the scientific truth [i.e. out of the two types of water, salt and sweet, pearls and coral come out, pearls come out of the place where sweet water mixes with salty water, or from still bays or Gulfs of Seas, on which rain falls, so that sweet water either forms rivers or rain like an injection into the water from which the pearls are created. That is why the extraction of pearls was added to the two seas, the salty and the sweet. From all of the seas and the rivers, pearls and are-Are produced, but the two types of water (salty and sweet) has to mix in any form in order to produce pearls and coral. Sometimes the sea is their container, other times they are produced from the river, depending on the conditions governing their mix-up.]

Some interpreter reported the above such as Al-Akhfash, others responded to this saying by stating: [The sense rejects that]. The first interpreters can be excused in their rejection since they are governed by the obvious of

[sense]. The obvious and the sense is the extraction of pearls from salty

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1. Surat Nuh, verses 15 & 16
2. Al-Khatib "Qur'anic Interpretation ...", Vol. 27, page 673 and "Views in ...", page 71
3. Al-Andalusi, Vol. 8, page 190
water, but [it has been recently discovered that pearls can be produced from sweet water as well as salty water, and the same goes for coral, although it is mostly produced from salty water]. In Qur’an, there is an affirmation to this scientific fact in God’s saying: {Nor are the two bodies of flowing water alike. The one palatable, sweet, and pleasant to drink, and the other, salty and bitter. Yet from each (kind of water) do ye eat flesh, fresh and tender, and ye extract ornaments to wear; and Thou seest the ships therein that plow the waves, that ye may seek (thus) of the bounty of Allah that ye may be grateful}. The reality is the capturing of pearls only takes place in the Gulfs of the Seas and by the shores where the bottoms are not deep. This explains what the majority of scholars have deduced. [It only comes out from salty water in the places where rain or sweet water would fall. This fact is known for divers. Ibn `Abbas and `Ikrima said: These things are found in the sea where rain would fall, because shells and the like of which open up their “mouths” for rain]. This is an early and accurate interpretation to the forming process of pearls. Today those who farm artificial pearls place a particle of sand with a drop of fresh water inside the shell, till that animal

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1 Al-Maraghi, Vol. 27, page 113
2 Surat Fatir, verse 12
3 Al-Andalusi, Vol. 8, page 190
produces that what material around the particle and it turns into a beautiful pearl. [Then which of the favors of your Lord will ye deny?]

D - Scientific phenomenon

All interpreters agree on the meaning of this verse: {And His are the ships sailing smoothly through the seas, lofty as mountains}¹. The interpreter explained the verse but did not mention anything about its importance or aims. They said that “Al-Jawary”, the single of which is “Jareya” is the ship. “ Al-Munsha’at” using fatha on the “shin” letter means: constructed by God or Man. When using Kasra, it means the one that creates waves around it or raises its sails; the one that does not have a sail is called “Muusha’a”. “Al-A’alam” means high mountains, which is also reported by authors of Qur’anic Dictionaries². It is noticeable that “Alam” is used in modern Arabic for flag and not for mountain, and today we would make fun of anyone who would say: I climbed on “Alam” instead of I climbed a mountain, although modern interpreters³ use the word “Alam” for flag: We

¹ Al-Rahman, verse 24
² Al-Farra’, Vol. 3, page 115; and Ibn Qutaiba, page 438; and Al-Sijistani, page 24
³ Al-Khatib “Qur’anic Interpretation...” Vol. 27, page 674; and “Views,” page 73
find the same thing in Arabic dictionaries\(^1\). If this use was a metaphoric one because the flag rises and appears from a distance like a mountain, and it might be that their origin is one, which is to know a thing and locate it. It is a pretty analogy, for ships at sea are seen like the flags with their sails and bodies. Al-Alusi\(^2\) and Al-Andalusi\(^3\) were the only ones to talk about the meaning of “and His”, and they both said using exactly the same phrase: “Lahu Aljawary” [And His are the ships] where God specifically claims the ships to be His, and He—all glory to Him—is the King of Heavens and Earth and all that they contain, because when the humans were the ones making them, God ascribed these to him. Since their full benefits are from Him, all glory to Him, for in reality He is the owner of them (the ships).

Al-Qasimi\(^4\) alone spoke of the benefits of ships, he said: [Since the greatest causes of trade and movable profits from country to country, and from province to another resulting in a lot of good for the people in bringing in whatever goods they needed. God said: “Then which of the favors of thy Lord will ye deny?” i.e. Gods’ bounties whom He bestowed through these

\(^2\) His interpretation, Vol. 27, page 107
\(^3\) His interpretation, Vol. 8, page 191
\(^4\) His Interpretation, Vol. 15, page 5620
ships. We see in this verse more importance than reported by the interpreters. Where after God talks about seas as part of the Earth formation, which He created for Man. Then He mentioned the salty and sweet among the seas and the benefits extracted from seas, God pointed out in this verse a very important scientific phenomena that lead to the possibility of sailing and all benefits to Man that are associated with sailing. That phenomenon is the difference in density among elements and materials on Earth. Where the density of stone is heavier than the density of water, and that is why a stone falls to the bottom of the sea, whereas the density of wood is lighter than that of water and that is why it floats on the surface of the water. The difference between the two densities permits the carrying of weights on wood by the amount of the difference. Whenever the volume of wood increases this difference increases and weight that can be carried on this wood increases. If it is possible to hollow the wood shape to make it concave, and hollow upward, the difference in density between it and the water increases greatly. Since the large mass of wood facing equal mass of water, is in fact a hollow mass, i.e. the majority of it is weightless, for if the weight of this mass is divided by its total volume (including the weightless hollow part); the weight per cubic foot would be very minute compared to the weight of one
cubic foot of water. If this wooden mass was in the form of a ship with pointed front, it would sail through water easily, and it would have been possible to load it with people and cargo. Where its weight plus its load is still less than the weight of the equivalent mass of water and it stays afloat, God willing. It is even possible to replace wood with Iron and other solid material in making the body of the ship, for despite the fact that iron is heavier than water, but the theory of excavating it makes its total density far less than the density of water, and as the size of the ship increases the weight of the iron becomes less significant in it, and it stays afloat as long as its total weight is less than the weight of an equivalent mass of water; or if the water does not make it to its hollow structure, changing its weight. So that the water inside it becomes equal to the displaced water equivalent to its mass plus the weight of the ship causing it to sink. These laws of nature were discovered a long time ago, and they were instituted by God on this Earth to point out the blessing of such a phenomena and its importance to Man as mentioned in the verses. As a result of sailing and ship riding, a lot of civilizations were established and Kingdoms were formed a long time ago.
The most noted historical examples of this, are the advanced achievements of the Phoenicians through sailing and establishing for themselves centers of trade along the shores of all known seas, these centers which later became Kingdoms, and after them other nations throughout history did the same thing till today. The global trade has flourished using marine shipping and the New World was discovered with a ship. Despite air and land shipping the fact remains, that maintains world economy, since oil and vehicles for example cannot be transported except for marine ships due to the much lower expenses in doing that and so on.

A ship traveling across the seas loaded with people and cargo is a testimony to God on Earth, this sign was mentioned in the Qur’an many times associated with other signs and great bounties, as in God’s saying: {Behold in the creation of Heavens and the Earth; In the alternation of the Night and the Day; In the sailing of the ships through the ocean for the profit of Mankind; In the rain which Allah sends down from the skies and the live which He gives there with. To an earth that is dead; In the beasts of all kinds that He scatters through the earth; In the change of the winds and the clouds which they trail like their slaves between the sky and the Earth (here)
indeed are signs for a people that are wise.\textsuperscript{1}, and God then mentions that He is the one who makes ships sail with His power and protects them with His power: \textit{He is the one who enableth you to traverse through land and sea; so that ye even board ships. They sail with them without favorable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: They cry unto Allah, sincerely offering (their) duty unto Him saying, “If Thou dost deliver us from this, we shall truly show our gratitude!”} \textsuperscript{2} God confirms that its floating and sailing with His will is linked to the most valuable of bounties in His saying: \textit{It is Allah who hath created the Heavens and the Earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you: It is He who hath made the ships subject to you, that they may sail through the sea by His command; And the rivers (also) hath He made subject to you} \textsuperscript{3}, and God also says: \textit{Seest Thou not that the ships sail through the ocean by the Grace of Allah? That He may show you of His signs? Verily in this are signs for all who constantly persevere and give thanks} \textsuperscript{4}, and He also says: \textit{Your Lord is He that maketh the ship go

\textsuperscript{1} Surat Al-Baqarah, verse 164
\textsuperscript{2} Surat Yunus, verse 22
\textsuperscript{3} Surat Ibrahim, verse 32
\textsuperscript{4} Surat Luqman, verse 31
smoothly for you through the sea, in order that ye may seek of His bounty.

For He is unto you most merciful. When distress seizes you at sea, those that ye call upon-besides Himself-leave you in the lurch! But when He brings you back safe to land, ye turn away (from Him), most ungrateful is Man! Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of storms) so that ye shall find no one to carry out your affairs for you? Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper therein against us? We have honored the souls of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.}^1, and He also says: {Seest Thou not that Allah has made subject to you (men) all that is on the Earth and the ships that sail through the sea by His command?}^2, and other such verses. [Then which of the favors of your Lord will ye deny?]

**The End of Mundane Stage**

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^1 Surat Al-Isra', verses 66 - 70  
^2 Surat Al-Hajj, verse 65
{All that is on “earth” will perish: but will abide (forever) the face of thy
Lord Full of Majesty, Bounty and Honor.}

A spectacular artistic ending to the earthly stage, for after preparing Earth to the creation, and the life of Man on it, blessed with its bounties, going through its disasters, God decided the end hour. The hour where nothing remains, no man, Jinn or animal, and there are questions that propose themselves in this spot of the Sura, evoked by the uniqueness of these two verses. What is meant by “is” {man} in “all that is on Earth will perish”? It is known, as we mentioned earlier on, that “is” {man} is a relative pronoun used for the ration Al-Alone, will man and rational Jinn perish and other creatures survive? The interpreters¹ say that all life on Earth will perish at that hour, man, Jinn and beasts and the noun (man) used to predominate as they say, which is correct, the addition of Al-Alusi². [Or the two accountable], after he had the same opinions as the other interpreters in saying that (man) is for predomination, making that addition without justification, which could mean that perishing is for the two accountable, Man and Jinn. Without affecting other animals on Earth, which is not true, for when the hour arrives it won’t leave alive anything with a soul: Man,

¹ Abu Al-Su’ud: Vol. 5, page 246; and Al-khazin, Vol. 4, page 227; and Al-Baidau, Vol. 2, page 453; and Al-Alusi, Vol. 7, page 108 in one of his two sayings; and Ibn Jizzi, page 730
² His interpretation, Vol. 27, page 108
Jinn, beast, birds, insects, not even germs. As mentioned by Al-Andalusi [perishing is the ceasing to exist of all beings of beasts and others]

The word "Earth" in the verse is not actually in the Qur'an but the translator assumed the meaning of the noun "it" in the Qur'an to mean Earth. The question then becomes what does the noun "it" in the verse refer to? Some interpreters said that the pronoun in "it" refers to Earth, which is what is used in the previous verse: [It is He who has spread out the Earth for (His) creatures], it is that [Earth on which people live on, rivers run through, and join with seas, and people use the surfaces of seas and rivers rides that they saddle up with ships, and move on it and carry their luggage and their trade from one country to another]. This, even if it appears correct, especially that the pronoun in "Fiha" is feminine and the Earth is figuratively feminine, but I do not see it to be sufficient. For when the hour comes it would end all of the planet and life on it. Even those angels of the upper heavens too, except for whom God chooses otherwise, look at God's saying: [The trumpet will (just) be sounded, when all that are in the heavens and on earth

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1 His interpretation, Vol. 8, page 191
2 Al-Andalusi, Vol. 8, page 191; and Al-Alusi, Vol. 27, page 108
3 Al-Rahman, verse 10
4 Al-Khatib "Qur'anic Interpretation..." Vol. 27, page 674, and "Views of ...", page 74
5 See a detailed list of those exempt from perishing in the Interpretation of Ibn Kathir, Vol. 3, page 389; and Ibn Jizzi, page 512, and others
will swoon, except such as it will please Allah (to exempt). Then will a
second one be sounded, when, behold, they will be standing and looking
on!]¹, Al-Samarqandi² said: When this verse was revealed-meaning “all
that on Earth will perish-the angels said: “Mankind is perishing”, and when
the verse “every soul would taste death” was revealed, they realized their
own perdition and this one of God’s bounties because it warns them and
reveals to them to be prepared for that. The proof that the universe will be
greatly disturbed is the large number of verses, most of which are in the
beginnings of the Makkian Suras, such as: [When the sky is rent asunder,
and hearkens to (the command) of it’s Lord, and it must needs (do so).]³, and
[When the sky is cleft asunder; when the stars are scattered]⁴, and [Then
when the stars become dim; when the Heaven is cleft asunder]⁵, and [He
questions: “When is the Day of Resurrection?” At length, when the sight is
dazed, and the moon is buried in darkness. And the sun and the moon are
joined together]⁶, and [The day that the sky will be like molten brass]⁷, and
[Then, when one blast is sounded on the trumpet, and the earth is moved and

¹ Surat Al-Zumar, verse 68
² His interpretation, Vol. 3, page 307
³ Surat Al-Inshiqaq, verses 1 & 2
⁴ Surat Al-Infitar, verses 1 & 2
⁵ Surat Al-Mursalat, verses 8 & 9
⁶ Surat Al-Qeiama, verses 6 - 9
⁷ Surat Al-Ma‘arrij, verse 8
its mountains, and they are crushed to powder at one stroke. On that day shall the (great) event come to pass, and the sky will be rent asunder, for it will, that day be flimsy\(^1\), and [On the day when the firmament will be in dreadful commotion]\(^2\), and so forth. If some of these examples from the verses indicate that the scenes in them are those of the day of resurrection after death, rather than the perdition hour. They still indicate that the whole universe will be disturbed at the end of this earthly stage. There are a lot of cosmic signs associated with the perdition hour as in God’s saying: [The Hour (of Judgment) is nigh, and the moon is cleft asunder]\(^3\), and what we have mentioned of verses earlier on generally indicating the hour of perdition, mentioned in His saying: [Then, when one blast is sounded on the trumpet and the earth is moved, and its mountains and, and they are crushed to powder at one stroke. On that day shall the (great) event come to pass, and the sky will rent asunder, for it will that day be flimsy]\(^4\), and the proof that the hour of perdition would include both people of earth and heaven is found in God’s saying: [And the Day the Trumpet will be sounded, then will be smitten with terror those who are in the heavens, and those who are on

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\(^1\) Surat Al-Haqqa, verses 13 - 16  
\(^2\) Surat Al-Tur, verse 9  
\(^3\) Surat Al-Qamar, verse 1  
\(^4\) Surat Al-Haqqah, verses 13 - 16
earth, except such as Allah will please (to exempt): and all shall come to His (presence) as beings conscious of their lowliness\(^1\). The time period separating the hour of perdition and that of Resurrection might be very long, only God knows! This period is one of the utmost secrets of the unknown for who knows the period meant by “then” in His saying: “Then a second one will be sounded.”\(^2\), for people do not realize, while they are dead, how much time has passed till Resurrection: [It will be on a day when He will call you, and ye will answer (His call) with (words of) His promise, and ye will think that ye tarried but a little while]\(^3\). The phrase “A’layha” (on it) if it means the earth alone then the Jinn would not perish with the people of Earth, since we are not certain that they are dwellers of earth it may be that they are people of both Earth and Heaven, where they move between the two: {When we pried into the secrets of Heaven: but we found it filled with stern guards and flaming fires. We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him in ambush}\(^4\), meaning that the Jinn used to sit in hiding places to listen unto Heaven. Then they were denied that privilege after Prophet

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1 Surat Al-Naml, verse 87  
2 Surat Al-Zumar, verse 68  
3 Surat Al-Isra’, verse 52  
4 Surat Al-Jinn, verses 8 & 9
Muhammad was sent with the message and started reciting Qur’an, so that the evil ones among them would not add to the verses their own words and inventions and inspire their associates among the monks and others with these additions.

As far as the feminine pronoun in “on it” which is figuratively indicative of Earth, this is not necessarily a proof, it is possible that the pronoun is indicative of Heaven and Earth or of creation. The proof of all that is the second verse “But will abide (forever) the face of thy Lord full of Majesty, Bounty and Honor”, meaning that only the face of God would abide and everything else would perish. The meaning of “face” in His saying “But will abide the face of thy Lord…”, the interpreters in general agree that the meaning of it is Himself, exalted and glorified His name; Al-Zamakhshari (Author of Madhab Al-Ta’wil) says: “The face of thy Lord” is himself, and the face expresses the whole and self, the poor of Mecca say (Is there a generous Arab face that would save me from disgrace?). Al-Andalusi says: Face expresses the essence or truth of the entity, the attribute of a face is not applicable to God, glory to Him, and such like “everything

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1 Some of them avoided it and many others mentioned it such as; Abu Al-Su’ud, Vol. 5, page 246; and Al-Khazin, Vol. 4, page 227; and Al-Baidrai, Vol. 4, page 453; and Al-Nasafi, Vol. 5, page 128; and Ibn Kathir, Vol. 4, page 292

2 His interpretation, Vol. 4, page 46

3 His interpretation, Vol. 8, page 191
(that exists) will perish except His own face.”1 The paupers of Mecca say “Is there a generous Arab face that would give freely to me?” This is the belief of the majority of scholars as to the meaning of “face” which is the correct creed, this as in His saying: [And keep thy soul content with those who call on their Lord morning and evening, seeking His face…]2, and His saying: [(saying) “We feed you for the face (sake) of Allah alone: No reward do we desire from you, nor thanks]3. The Salaf are careful to mention who is meant by the “face” unlike later scholars, Al-Alusi4 says: “But will abide the face of thy Lord” means Himself, exalted and glorified His name, meaning God himself, the addition is for clarification, the true face in the verse is the physical attribute, and using the word to indicate Himself is acceptable, to interpret the word as Himself is based on the creed of the predecessors who accept interpretation, to specify the meaning in such cases is not the creed of the Salaf. This interpreter has a long explanation for the above based on Sufism for those who are interested.

The addressee in “the face of thy Lord” can be one of two [Everyone who hears the verse, the second it can indicate that the addressed is Prophet

1 Surat Al-Qasas, verse 88
2 Surat Al-Kahf, verse 28
3 Surat Al-Insan, verse 9
4 His interpretation, Vol. 27, page 108
Muhammad, or the speech is directed at every man and all rational beings, but the addressed is the Prophet Muhammad representing all of Humanity. Interpreters have said different things similar in meaning but different in words in the meaning of “full of Majesty, Bounty and Honor”, since [Full of Majesty is an attribute of Himself, because one of God’s names is Majestic, and it has a similar meaning to Great; To describe Him with “Ikram” (full of bounty) may indicate that He gives His people bounties as He says, “We have honored the sons of Adam” or it could mean that His people honor Him by worshipping him, believing in His Unity and praising Him] and it was also said that [Full of Majesty, Bounty and Honor, means He is absolutely of no need, and He has general favor on His people], or [He has complete suffice and absolute favor] and that He [has Kingship, Greatness and Honor], and of Majesty [is the one glorified by worshippers of His Unity, to be unlike His creation and above their deeds], and [Ibn ‘Abbas said “Full of Majesty, Bounty and Honor” means full of Greatness and

1 Al-khazin, Vol. 3, page 227 and with a similar phrase in Al-Andalusi, Vol. 8, page 191
2 Surat Al-Isra’, verse 70
3 Ibn Jizzi, page 731
4 Al-Baidawi, Vol. 4, page 453
5 Abu Al-Su’ud, Vol. 5, page 247
6 Al-Samarqandi, Vol. 3, page 307
7 Al-Zamakhshari, Vol. 4, page 46 is a representation of Al-Ftizali school of thought in interpreting the verses of analogy, and such can be found in Al-Andalusi, Vol. 8, page 191
Magnificence and also by Ibn 'Abbas [Full of Majesty means full of greatness and sovereignty; full of honors means full of forgiveness and benevolence] and it was said [Full of Majesty and Honor means full of greatness and grace] and [When God spoke of equality of people in death and that all of them would be called in the hereafter, where they will be judged fairly by Him, who is full of majesty and honor]. Due to the importance of these two attributes, "Majesty and Honor" to God, a lot of prophetic deeds mention them, where [it was reported that the Prophet passed by a Man who was praying to God and calling unto him, "I ask of you, you who is Full of Majesty and Honor", the Prophet responded: God has accepted your supplication] and in the supplication by the Prophet [I ask of you, who is Eternal, Just, Creator of Heaven and Earth, Full of Majesty and Honor: There is no God but you, for Your mercy we beg; Fix our lives for us and do not let us rely on our instincts for a blink of an eye,

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1 This was narrated, on authority of Ibn 'Abbas, by Ibn Kathir, Vol. 4, page 293, and Ali Ibn Abu Talha in his journal of Ibn 'Abbas, page 476; and Al-Tabari in his "Jami", Vol. 27, page 95; and Al-Suiuti in "Al- Itqan", Vol. 2, page 46 and "Al- Durr Al-Manthur", Vol. 6, page 143
2 This in contrary to what is previously said Ibn' Abbas, which was edited in "Tanweer Al-Meqbas Men Tafsir Ibn 'Abbas", page 451; proven by Al-Nasafi, Vol. 5, page 128
3 Salem Ali Haikal: The Simplifying of Interpretation of the words of the Holy Qur'an, page 413
4 Ibn Kathir, Vol. 4, page 293
5 Abu Al-Su'ud, Vol. 5, page 247; and Al-Nasafi, Vol. 5, page 128
nor on any of your creation.]¹, also in the Hadith [continue to say “God Full of Majesty and Honor”]².

So, are there any favors in the nothingness or in extinction? I’ve chosen four interpretations from different times to answer the previous question. Al-Nasafi³ said: Blessing (prosperity) in the extinction because the true believers (the true Muslims) will reach to eternal prosperity if they believe in the blessing of extinction, also Yehia Ibn Mu`adh said well done (bravo) to death because it brings the lovers closer to each other. Al-Qasimi⁴ said: “Since the creatures extinction is the cause of resurrection after death where the righteous and the untruthful will be known, where the righteous will be rewarded and the untruthful will be punished, and this is the greatest blessing that divine justice will include for all of the accountable, God said “Then which of the favors of your Lord will ye deny?”

Al-Razi indicated to the blessings in what God said “All that is on earth will perish” since this verse has many blessings, such as encouraging the people to worship and obey God, to prevent the people from being sure that the blessings will last, so the people will obey and worship God even if they

¹ Ibn Kathir, Vol. 4, page 292
² Was mentioned in some interpretations, and corrected by Al-Albani, Vol. 1, page 395. In the meaning of (Olzou): “Continue” and keep at it, and repeat it as much as you can in your supplication
³ His interpretation, Vol. 5, page 129; and pay attention to the Sufi sign in Yehia saying
⁴ His interpretation, Vol. 15, page 5621
have power and money. Also, from the blessings in the previous verse, it encourages people to be patient under any harmful circumstances, so that people will not deny God, relying on the fact this harmful situation is not going to last. Also, people shouldn’t take any God’s other than the Almighty God, they shouldn’t be happy to be close to the Kings and leave worshipping God because the Kings will perish soon, also in the verse we can see it encourages worshipping the Only God and never associate any other with God almighty because anyone who will perish isn’t worth worshipping.

Also, Al-Khatib¹ said: “The question here is of the extinction that will happen to live in the world (universe) and all of the things in it, is it a blessing that people and Jinns should admit and thank God for?” And yes this extinction to the life in the world is the best blessing (favor), because extinction will lead to another eternal life, and if people have this life in the world only and no other life after it, then the people will certainly lose. So the most fortunate people in this life will be losing if their lives are limited to this life only. And their existence will finish forever, after mankind, in this life suffered many pains, sicknesses, grieves (sadness), old age and the

¹ “Qur’anic Interpretation of Qur’an”, Vol. 27, page 675’ and “Views of Surat Al-Rahman”, page 75
shortage of fruits. If this life is in any way shape or form better than nothingness (extinction) then we should be thankful to God, and this is what God said in this verse: {"How can ye reject the faith in Allah? Seeing that ye were without life, and He gave you life; Then will He cause you to die, and will again bring you to life, and again to Him will ye go."}¹ So, the extinction and the death of the people is a blessing, since this death as we've said is the entrance to the eternal world, and God's existence is the blessing of all blessings, because God's existence is an insurance (the guarantee) to preserving this existence. Finally, Hijazi² said: God created life and death, life is a blessing no doubt about it, but is death a blessing? Since death's blessing is a blessing to the true believers (worshipers), they will be transferred from the difficult and hard life to the life of calmness, quietness, settlement and the many rewards. Also death is a blessing to the sick and the tired people, and in general life is prison to the true believers and Heaven to the unbeliever, and death is the greatest blessing on the creatures, that is why God decided that all creatures will perish and He (God) is the only one that will last forever, as He is in the verse [And again to Him will ye return.

¹ Surat Al-Baqarah, verse 28
² His interpretation: "The Clear Interpretation" (Al- Tafsir Al-Wadih), Vol. 27, page 129
All that is on earth will perish, but will abide (forever) in the face of thy
Lord, full of Majesty, Bounty and Honor.]

So everything in this life (world) will totally perish, for extinction will
happen to everything in this life. Since death is totally silent with no
movement or sound, God will be the only one living in this universe and
whomever He (God) chooses to be living with Him from His close Angels
or the Martyrs awaiting the second signal, so the universe will be resurrected
again and everything will be glorified with the Glory of God. {And the Earth
will shine with the Glory of its Lord: The Record (of Deeds) will be placed
(open)…}¹.

The creatures question to God and His continuous relation with them

I found the position of the following verse: {Of Him seeks (its need) every
creature in the Heavens and on Earth. Every day in (new) splendor doth He
(shine)! }² Interesting, since the life of the world ended with the extinction of
everything, and this verse indicates to the creatures affairs before extinction,
then I realized the meaning of this and I noticed the position of the verse
here, as if God is saying that this extinction is not eternal extinction but there

¹ Surat Al-Zumar, verse 69
² Al-Rahman, verse 29
will be resurrection after death and this resurrection is for the purpose of judgment and getting the truth, {That day shall ye be brought to Judgment, not an act of yours that ye hide will be hidden.}¹ And the people at that time will be two kinds, the first kind of people will be those who will be scared as a result of the fear, and they hoped that they haven’t been resurrected after their death, and those are the untruthful: {They will say: “Ah! Woe unto us! Who hath raised us up from our beds of repose?” (A voice will say): “This is what The Most Gracious had promised, and true was the word of the messengers!”}² Also, they will say: {“Ah! Would that my record had not been given to me! And that I had never realized how my account (stood)! Ah would that (death) had made an end of me!”}³ So, these untruthful will hope that they die only once and this death there is no life after in (no resurrection). The second type of people will be happy because of the true promise, because they see the life after death (resurrection) as a true and real thing, and these are the true believers: {They Glory in the Grace and Bounty from Allah, and in the fact that Allah suffereth not the reward of the faithful to be lost (in the least).}⁴

¹ Surat Al-Haqqa, verse 18
² Surat Yasin, verse 52
³ Surat Al-Haqqa, verses 25-27
⁴ Surat Aal `Imran, verse 171
So, in this verse: “Of Him seeks (its need) every creature in the Heavens and on Earth: Every day in (new) splendor doth He (shine)!" God connects between the states of the creatures before death and their states after resurrection after judgment day. Because extinction is not the end, so the daily changing people state, such as the wealth, sickness, life and death which is God’s responsibility, also what people ask God for (Wealth, Forgiveness and Compassion) will help them (people) pass the extinction interval to the resurrection and judgment interval (time). And maybe the meaning of the last verse was [God decreed His affairs in this life ‘day’ and the hereafter ‘day’. Ibn Bahar said: “All of life is two days. One of these two days is the length of the days of life, and the other day is the Apocalypse day. And God’s responsibility in the days of life is testing by ordering and forbidding, life and death and God’s responsibility on the Apocalypse day is rewards and punishments.]\(^1\) That means that this verse has two feet, one of them is in the life and the other is in the life after. So this verse is a connection step between the two intervals (life interval and the after life interval). Even if we are not leaning towards this explanation, we see that the word “splendor” means the state of Earthly Life only, and the

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\(^1\) Al-Mawardi, Vol. 5, page 432
word “every” suits the repetition and the great quantity not only just two
days, life day as it was said and the resurrection day. Many interpreters
agreed on the explanation of this verse by depending on the Hadith: [It’s
God’s responsibility to forgive a sin, to ease the problem, to raise a nation
and lower others.]

What Ibn Kathir said covers most of the interpretations in different
expressions and he said: [This is to tell that God doesn’t need all other
creatures and all other creatures need God in all of the times, and the people
ask God for everything in their present situation, and God has splendor
(responsibility) in every day.]; he said: {Every day in (new) splendor does
He (shine)}; and he said: it’s God’s splendor (responsibility) to answer any
person who calls for help or He gives the poor or He saves any person in
trouble or He (God) cures the sick; and he also said: [Everyday God answers
any one (person) seeking help; also He forgives any sin, also He removes
any predicament, He (God) also answers the needy.] Qatadah said: [People
of the skies and Earth can’t live without God, He (God) let the living person
continue living and let the dead die, and He (God) raises the young, He

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1 Reported by many of them and verified from Sahih Al-Bukhari. See Badr AL-Din Al-‘Aini: ‘Umdat Al-Qari, explanation of Sahih Al-Bukhari, Vol. 19, page 215
2 His interpretation, Vol. 4, page 293
3 Al-A‘ mash on the authority of Mujahed, on the authority of `Abid Ibn Amir
4 Ibn Abu Hajeech, on the authority of Mujahed
(God) releases the captives and God is the ultimate refuge to the righteous. He (God) is their ultimate shelter in need], and he said\footnote{Ibn Abui Hatem said, we were told by my father who was told by Abu Al-Yaman Al-Humsi, who was told by Jareer Ibn 'Uthman, by Suwaid Ibn Jeblah (Al-Fazzari)}: [Your God in every day has different splendor (state), He (God) emancipates (frees) the slaves, He gives the seekers and hands out punishments.] Then, Ibn Kathir reported the last Hadith from all different angles, and he added another Hadith when he said; and he\footnote{Al-Bazzar said, we were told by Muhammad Ibn Al-Muthanna, who was told by Muhammad Ibn Al-Harith, who was told by Muhammad Ibn 'Abdul Rahman Ibn Al-Bailamani, who was told by his father on the authority of Ibn 'Umar} said [The Prophet (pbuh) said about “Every day in splendor doth He (shine)” that God forgives the sin and removes the predicament.]

Ibn Kathir also reported what Ibn `Abbas said that God created the Tablet preserved from white gem and two edges of re ruby. The light is its pen, it’s writing is light and it’s width is what is between the sky and the earth, and He (God) looks in it everyday 360 times where He (God) creates new life in each look. He gives life and He (God) takes life away, He also glorifies and humbles whoever He (God) likes, and He (God) does whatever He wants. And in this Hadith, we see many exaggerations of the interpreters in glorifying the images in the verses as we mentioned before in the theory, that some interpreters tend to take what the meaning implies, and it adds an imagination that hasn’t been cited in Al-Qur’an or in Al Hadith. Ibn `Abbas
is the "Nation's Knowledge" and one of the top interpreters of Islam, and he is the founder of an interpretation school that known by his name, and this school depends on interpretation by what the meaning implies in the Arabic Language\(^1\), but I don't know the value of the Tablet preserved consisting of white gem and two edges of red ruby as in what Ibn 'Abbas said, and why the number 360 exactly? My only explanation is that there were many fabricated interpretations that were foisted upon many of the first interpreters, and Ibn 'Abbas was subject to these schemes, and that because he was widely involved in narration and interpretation and because he had a high rank in the interpretation world since the beginning of Islam and over the different ages (years), and even when [The Companions have a conflict in their opinions, they will take Ibn 'Abbas' opinion because the Prophet announced to Ibn 'Abbas this good news when he (Prophet) said: May God teach him the interpretation.]\(^2\) Ibn Abu Malika said: [I haven't seen anyone like Ibn 'Abbas. If you see him, you see the most fluent person, when he talks he has the best Arabic tongue, when he gives a verdict he is the most

\(^1\) He used to answer questions with verses of Arabic poetry to clarify a meaning in the Qur'an, based on the fact that Qur'an was revealed in Arabic. See what is known as “Questions of Nafi’ Ibn Al-Azraq to Ibn ‘Abbas”, researched by Dr. A’isha ‘Abdul Rahman (Bent Al-Shat’e). Also see my Master Degree Thesis “The Role of Pre-Islamic Poetry in Interpreting Qur’an”- Third Vol., where I used this methodology as our approach in research

Jurisprudence (knowledgeable) among the people, and I haven’t seen any person like Ibn ‘Abbas who is mostly right and has an instant answer.]¹

Some interpreters reported a reason for this verse, and we can’t accept it because it’s a weak reason. That reason is that: [The Jews said that God doesn’t do anything during Saturday and that’s why God said “Every day He is in splendor”. But God said He does anything everyday.]²; and that this Jew’s saying isn’t’ enough reason, so an answer will come in this position and in this Sura that has general and high characters. There hasn’t been any investigation about this Jew’s saying, but it was reported after they said [and it was mentioned...] The reality is that this verse comes after we previously mentioned the transferring of the existence journey from this life to the life after. Of the amusing kind of interpretations that some of the interpreters said that: [“Of Him seeks (it’s need), every creature in the Heavens and on Earth” means that the Angels ask forgiveness for the people of the Earth and the people of the Earth ask God for all of their needs.]³; or [Of Him seek all in heavens and on earth from angels, Man, and Jinn wealth and forgiveness

¹ Ibn Abd Rabbihi Al-Andalusi, Abu Amr Ahmad: “Al-‘Iqd Al-Farid “, Vol. 4, page 81, Dar Al-Fikr, Cairo
³ Al-Samarqandi, Vol. 3, page 307
and all that they need\textsuperscript{1}, or \textsuperscript{[}What Qatadah said: All of the creatures in Heaven and on Earth can’t do anything without him. Also Al-Kalbi said: The creatures in Heavens seek forgiveness to themselves from God and don’t seek (ask) from God any wealth, and the creatures (people) of the Earth seek (ask) God for forgiveness and wealth.]\textsuperscript{2} All of the previous explanations are acceptable, and in short; the word “seek” (ask) means \textsuperscript{[}depend on God or rely on God\textsuperscript{]}. All of the other creatures realize their total need to God, since \textsuperscript{[}all of the creatures in Heaven and on Earth seek (ask) it’s help from God, among them is the true believers who seek their need from God by using stated speech (tongue), and there are others who seek from God by using their situation tongue (state)]\textsuperscript{4}, and I an inclined to this: \textsuperscript{[}“Of Him seeks (its need) every creature in the heavens and on Earth” means that it’s need, and this is related to who is in the Heavens from religious matter and who were enslaved by it\textsuperscript{]}\textsuperscript{5}

The Angels are prevented from any wrong doings and sins, so seeking forgiveness will be from any person who thinks that he committed a sin or commits a sin or if it is possible that he committed a sin and those are the

\begin{itemize}
  \item \textsuperscript{1} Al-Wahidi, Vol. 3, page 307
  \item \textsuperscript{2} Al-Mawardi, Vol. 5, page 432
  \item \textsuperscript{3} Haikal, page 413
  \item \textsuperscript{4} Ibn Jizzi, page 731
  \item \textsuperscript{5} Al-Andalusi, Vol. 8, page 191
\end{itemize}
people and the Jinns, but the Angels are: [...who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded], so they execute God’s wishes (desires in their missions and worships that God created them for, so they seek (ask) God in these matters because it’s their deeds [By Allah’s permission on every errand], and so seeking God’s forgiveness will not be accepted unless if it is only to worship God, not because of the sins they committed. The expression (statement) “Every day” in the verse doesn’t necessarily mean any determined day already, but “[Every day” means every moment and every hour, and God mentioned the day because the hours and moments are included in it.] Finally, because this Sura has certain special linguistic and technical characters, since the word “splendor” will be read in a certain manner to fit the rhythm in the verses that follow each other, Al-Farra said: There are Hamzas in all of the Qur’an but not in Surat Al-Rahman, because there are no Hamzas in these verses.

[Then which of the favors of your Lord will ye deny?]

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1 Surat Al-Tahrim, verse 6
2 Surat Al-Qadar, verse 4
3 Abu Hayyan Al-Andalusi, Vol. 8, page 191
4 Meanings of Qur’an, Vol. 3, page 116
Chapter Three (The Hereafter Stage)

First Stage (Scenes and Conditions of the Disobedient)

Introduction

After the Trumpet sounds for the first time, all forms of life will cease to exist, except for the presence of God and those He chooses to keep alive.

The second sound comes after a period of time whose length is known only to God {The trumpet will (just) be sounded, when all that are in the heavens and on the earth will soon, except such as it will please Allah (to exempt) then will a second one be sounded, when, behold, they will be standing and looking on. And the Earth will shine with the light of its Lord: The record (of Deeds) will be placed (open); The prophets and the witnesses will be brought forward; and a just decision pronounced between them; and they will not be wronged (in the least)}\(^1\). The beginning of the hereafter stage starts in Surat Al-Rahman with the verse {Soon shall we settle your affairs, O both ye worlds!}\(^2\), and not with the His saying: {when the sky is rent asunder, and it becomes red like ointment}\(^3\), which can be wrongfully deduced from the words of the interpreters who said that “These events would take place on the Day of Resurrection”, the meaning of their saying is

\(^1\) Al-Zumar, verses 68 & 69
\(^2\) Al-Rahman, verse 31
\(^3\) Al-Rahman, verse 37
that it is one of the scenes of the Day of Judgment and not the beginning of
the hereafter stage. The proof to this is that there are two verses \(^1\) before this
verse that definitely reports scenes from the Day of Judgment. Then \{Soon
shall we settle you affairs\} is a sign to the [end of the life stage, and that by
then the affairs of the earthly life will be over and all that remains is the
affairs of the Hereafter\(^2\)}, this is proved by the agreement of the interpreters
on the meaning of “Soon shall we settle your affairs” with slight variations
in the expressions used as we shall see later.

As far as the disobedient are concerned, as we mentioned earlier, we would
see that the number of punishment verses in Surat Al-Rahman is
considerably smaller compared to the verses talking about the status of the
people of Garden. This is a major difference between Surat Al-Rahman and
other\(^3\) Suras that discuss punishment and reward (or give warning and
glad-tiding). In such Suras, there is a balance in the number of verses that
describe both. Most of these Suras are Makkian (revealed in Makka). Some
of the punishment related verses in Al-Rahman are brief and only three
verses address the subject directly, namely, verses 35, 41 and 44. On the

\[^1\text{Verses 33 & 35}\]
\[^2\text{Ibn Jizzi, page. 731}\]
\[^3\text{Several Suras take the same approach, Such as the Sura of Al-Insan, however, the majority strike a balance between the two}\]
other hand, the verses that describe the Gardens start with verse 46, where God says: {But for such as fear the time when they will stand before (the judgment seat of) their Lord, there will be two gardens.} This group of garden verses constitutes nearly half of the verses in the Sura. The contrast is not only in numbers, but also in the nature of presentation. The punishment verses are less frightening and pain causing in Al-Rahman compared to other Suras. Take a look at the verse {Say “the truth is from your Lord” let him who will believe and let him who will reject (it). For the wrong-doers we have prepared a fire whose (smoke and flame) like the walls and roof of a tent will hem Them in: if they will implore relief they will be granted water like melted brass that will scaled their faces, How dreadful the drink! How uncomfortable a couch to recline on!}¹, and His saying: {Has the story reached thee of the overwhelming event. Some faces that day will be humiliated. Laboring (hard), weary. The while they enter the blazing fire. The while they are given, to drink, of a boiling hot spring. No food will there be for them but a bitter Dari’²}³ and so on. The reason that the verses in Al-Rahman do not give detailed description of the punishment is that the Sura takes its name from one of the attributes of God (The merciful).

¹ Al-Kahf, verse 29
² Dari’ is an Arabic word for a plant that is both bitter and thorny
³ Al-Ghasheia, verses 1-7
Therefore it is natural that this Sura briefly discusses punishment and quickly moves on to detail what God will bless the obedient with in the gardens.

**The Beginning of Gathering and Judgment**

There is no dispute among the scholars as to the meaning of the “Thaqalan” in His saying: {Soon shall we settle your affairs, O both ye worlds}¹. The word “Thaqalan” here refer to mankind and jinn. But why are they called “Thaqalan” (Two Worlds)? [They are called “Thaqalan” because they are heavy on the face of the earth (since Thaqal in Arabic means weight and Thaqil means heavy), or it may be because they are weighed down with sins, or because of the heavy weight of Man, the jinn is called “Thaqal” because of their association with mankind]² This is a summary of what the interpreters have mentioned. What is more amusing is that [“Thaqalan” jinn and mankind are called that because they are the weights of the earth, each takes one side of the earth’s scale. The one that is seen is on one side of the scale and the one that is unseen is on the other]³. The word “Thuql” is the more important matter or [The great matter]⁴. What could be more important

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¹ Al-Rahman, verse 31
² Al-Andalusi, Vol. 8, page 192
³ Al-Khatib (Qur’anic Interpretation of Qur’an), Vol. 27, page 678 and An Nazarat. Page 78
⁴ Al-Andalusi, Vol. 8, page 192
than these two (jinn and mankind) who completely comprehend the
existence of their creator through minds and hearts, and who went through
the trials of life and the test of the world, even if that was not by their choice.
Just like that who inherits the throne of his father, ascends it without any
effort or struggle to achieve that, yet; he is glorified due to his new acquired
position. God intended for those two creatures to be great status. They do
right or wrong, obey or disobey, and repent or reject. Due to this status, God
has prepared for them tremendous end, Paradise and its felicity, or hell and
its torment. {We have honored the sons of Adam: Provided them with
transport on land and sea; Given them for sustenance things good and pure;
and conferred on them special favors, above a great part of our creation}.\textsuperscript{1}
The problem that faced interpreters with regards to the verse {Soon shall we
settle your affairs, O both ye worlds} is the expression (Soon we shall settle
your affairs). In Arabic it indicates a speech from a busy person and
threatening another person that he will deal with him when he is free, which
is certainly not applicable to God. Therefore all interpreters, Salaf and
Khalaf, and from all schools of thoughts, found them selves obliged to
provide an interpretation of this expression, that is acceptable, both logically

\textsuperscript{1} Surat Al-Isra', verse 70
and Lawfully. Using the same symbolism, the interpreters said {"Soon shall we settle your affairs"}, is adapted from the saying of a Man to that who is threatening him (I will be free to deal with you soon), meaning (I will devoid my self, in order to punish you, of all that is distracting me now so that I have no other issue but that)\(^1\). Some interpreters used a verse in poetry to symbolize the meaning:

(Now I am ready to settle Namir's affairs, this is the time when I would become their pain)\(^2\). To that end, Al-Maraghi\(^3\), Al-Wahidy\(^4\), and Al-Qasimi\(^5\), all agreed that "soon we shall settle your affairs" means we will hold you accountable for your actions. Furthermore, Haikal\(^6\), Hijazi\(^7\), and Houd\(^8\) said that it means we will hold you accountable and punish you. Al-Zamakhshari\(^9\) said that what is intended is that they will be paying severely for their disobedience. It may also mean, that the world will end, and that marks the end of the worldly affairs, as God intended for it, as it is conveyed in the verse {Every day in (new) splendor doth He (shine)}\(^10\). When the

\(^1\) Al-Zamakhshari, Vol..4, page. 47
\(^2\) Al-Alusi, Vol..27, page 111 and Al-Andalusi Vol.. 8, page 192
\(^3\) Al-Maraghi's Interpretation, Vol..27, page 118
\(^4\) Al-Wahidi's Interpretation, Vol.. 15, page 1054
\(^5\) Al-Qasimi Interpretation, Vol.. 15, page 5622
\(^6\) Haikal Interpretation, page 413
\(^7\) Hijazi Interpretation, Vol.. 27, page 130
\(^8\) Hud's Interpretation Vol.. 4, page 265, he is the one who added "and we will punish you"
\(^9\) Al-Zamakhshari Interpretation Vol.. 3, page 47
\(^10\) Al-Rahman verse 29
worldly affairs are over with, the only affairs that are left are those of the hereafter with regards to the accountability of the creatures. Al-Andalusi said: "soon shall we settle your affairs?" means that we will look into your affairs in the hereafter. It does not mean that God was busy doing something else. It only means that the time for settling your affairs will come. This expression was used by the Arabs, so that it means God will await your judgment, hence it is an adapted symbolism, from the threatening of a man to another [the previous example]. Al-Baidawi sees it as: we will be devoted to your judgment and punishment on the day of judgment, since God does not do anything else on that day, and it was also mentioned that it was an adapted symbolism [as in the previous example]. Al-Samarqandi, and Ibn 'Abbas say: {It means that we will keep a record of your deeds both of you Man and Jinn, and we will judge you according to these records}. Also Jaber, narrated on the authority of Al-Dhahaak that {Soon shall we settle your affairs, O both ye worlds} is as a threat without distraction, for God cannot be distracted by anything. Al-Alusi said: {Soon shall we settle your affairs} in the Arabic language [implies that the person

1 Al-Andalusi Interpretation Vol. 8, page 192
2 Al-Baidawi Interpretation, Vol. 4, page. 453
3 Al-Samarqandi Interpretation, Vol. 3, page.307
4 Tanweer Al-Meqbas, Ibn 'Abbas Interpretation, page.451
5 Al-Alusi Interpretation, Vol. 2, page.111
who says it is busy at the time or that the person will be ready to settle the affairs next and that nothing keeps God busy that He cannot do something else if He so wishes. Making the end of the affairs, mentioned in God’s saying {Every day in (new) splendor doth He (Shine)}, on the day of judgment to one last affair to be the reward of the accountable, to be devoted to them as a symbol, since it is said to one he leaves other tasks to devote himself to one single task that he is devoting himself to that task and for it. The symbolism and God’s attending to the accountable judgment, was compared to the status to the person who devotes himself to one task. The symbolism then becomes acceptable where the verse would mean that we should only attend to your Judgment. It was also said that the meaning indicates a threat and a promise of the severity of the punishment to take place, since devoting one self to a single task is certainly an implicit threat. Al-Tabari², Al-khazin³, Ibn Kathir⁴ and Al-Suiuti⁵ said [It is a warning from God to the two worlds regarding accountability to their actions. It doesn’t imply that God will first finish some work, which kept Him busy, and then get back to them. This is because nothing can keep God from doing what He

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1 Al-Alusi Interpretation Vol.. 27, page 111
2 Al-Tabari Interpretation (Jami’e Al-Baian), Vol..27, page.79
3 Al-khazin Interpretation, Vol..4, page.228
4 Ibn Kathir Interpretation, Vol..4, page.293
5 Al-Itqan, Vol..2, page 46, Al-Durr Al-Manthur Vol..6, page.146
wants]. Zaid Ibn 'Ali and Abu Obaidah recited {Soon shall we settle your affairs, O both ye worlds}, with a "ya" (soon shall He) and said that it means that God would judge the accountable.

We therefore see that scholars said enough to eliminate any misunderstanding that could lead to limiting the capabilities of God. Al-Maraghi says [After the exalted (SWT) have generously provided to His servants from both land and sea, and heavens and earth, so that they may become thankful and worship Him alone for His bounties. He (SWT) indicates that the worlds are in need of him, day and night, and that these bounties are not going to last eternally. Everything on this earth will eventually vanish and the heavens and earth will be replaced. Allah (SWT) has reminded (the worlds) that in the day of resurrection every one will be judged, and none will escape their punishment. The punishment for those who associate with Him and others who disobey Him shall be hell of blazing flame. Only the miserable, the one who disbelieved in Him and disobeyed His messengers will enter it, so be aware of this day and prepare yourself for it before it is too late and no regrets will then help].

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1 Zaid Interpretation, page 317
2 Majaz Al-Qur'an, Vol.2, page.244
3 Al-Maraghi Interpretation, Vol.27, page. 117
None of the interpreters mentioned why the pronoun “Lakum” used in the verse {Soon shall we settle your affairs} was used in the plural form when, in fact, there are only two (Jinn and mankind). A similar situation is found in verse {O ye assembly of Jinns and men, if it be ye can pass beyond the zones of the heavens and the earth}¹ Then later on we see the pronoun was used for two in His saying: {On you will be sent...}², and His saying in the same verse {...no defense will ye have}, to this we say that it is allowed in Arabic, for if there was a group that splits into two groups or types, we can use the plural or the “dual” (Muthanna) in addressing them considering their two types, or we can address them in the plural form considering the number of people in the group, both styles are grammatically correct. An example is to say, “The Nile is the source of living for you two nations Egyptians and Sudanese”, or “The Nile is the source of your living”. Here, “you” could be referring to the two nations or to the individuals within. The former uses the Arabic form for a pair and the latter uses the plural. Another situation is found in Qur’an in the verse {If two parties among the believers fall into a fight, make ye peace between them. But, if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses

¹ Surat Al-Rahman, verse 33
² Surat Al-Rahman, verse 35
until it complies with the command of Allah: But if it complies, then make peace between them with justice, and be fair: For Allah loves those who are fair (and just)}¹. The Arabic for “fall into a fight” addresses the individuals within the two groups. The Arabic for “make ye peace between them” refers to the two groups, hence uses the Arabic form for a pair. Another example is found in the verse {There has already been a sign for you in the two armies that met (in combat), one was fighting in the cause of Allah, the other resisting Allah, these saw with their own eyes twice their numbers. But Allah doth support with His aid that he pleases. In this, is a lesson for such, as have eyes to see}² Here the addressees are two (the two parties) and not the individuals within. On the other hand, the addressees may be the individuals within a group as in the verse {Nor had he numbers to help him against Allah, nor was he able to deliver himself}³. In the Arabic text of this verse “to help him” refers to the individuals within the group and not to the group. Within Qur’an, no word, or even, a letter is without wisdom behind it. So, in some occasions, the addressees are different as manifested above. However, there are consistent and most appropriate to their respective situations. The reason for the use of the word “your” in the verse {Soon shall

¹ Surat Al-Hujurat, verse.9  
² Surat Aal ’Imran, verse.13  
³ Surat Al-Kahf, verse.43
we settle your affairs) is to imply the individuals within and that accountability is on the basis of actions performed by individuals.

Furthermore, the challenge that God set forth in the verse {O ye assembly of Jinns and men, if it be ye can pass beyond the zones of the heavens and the earth}¹ address individuals within the two groups (Jinn and mankind). The fire burning in the verse {On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a (flash of) molten brass no defense will ye have}² refers to the disobedient from both worlds and doesn’t include the believers. So, the verse addresses the two worlds and not the individuals because some of the individuals are believers. This is justice and indeed what I thought is intended, however, God knows best.

{Then which of the favors of your lord will ye deny}

The following verse represented a challenge to past and present interpreters because it contains some ambiguity {O ye assembly of Jinns and men, if it be ye can pass beyond the zones of the heavens and the earth, pass ye! Not without authority shall ye be able to pass!}³. What does it mean to “pass beyond the zones of the heavens and the earth”? And what is “authority”. I am not personally supportive of what some of the modern interpreters

¹ Surat Al-Rahman, verse.33  
² Surat Al-Rahman, verse.35  
³ Surat Al-Rahman, verse.33
comment on this verse, most of such commentary is on audio tapes or in verified writings, that the meaning of the verse is “what mankind has achieved in recent decades of space exploration and walking on the moon, indicating that the authority in the verse refers to the authority of science… These analyses are not called for and have no supporting evidence. On the contrary, the flow of the verse points to something completely different, for the verse was mentioned in the midst of talking about the scenes of the Day of Judgment, i.e. after perishing… Then the challenge from God {Not without authority shall ye be able to pass!} has to be a clear-cut challenge that has no loopholes and no exceptions, so how can the meaning be: “except for the authority of science”? The most logical would be what is common to majority of interpreters that verse means “you can not escape the order of God and His destiny for you, He is surrounding you and you can not escape His Judgment, nor His sentencing. Where ever you go you would be surrounded, and this in the time of gathering, the angels surrounding the creation from all sides, standing in seven rows; Allowing no one to leave unless authorized by God, [The day will man say: “where is the refuge?”] By no means! No place of safety! Before thy Lord (alone) that day
will be the place of rest}. God also says {But those who have earned evil
have a reward of like evil: ignominy will cover their (faces); no defender
will they have from (the wrath of Allah): their faces will be covered, as it
were with pieces from the depth of the darkness of the fire: they will abide
therein (for aye)! [If you are capable of avoiding the punishment of
Allah by escaping from the zones of heavens and earth, then do so!
However, you shall not be able to escape, nor avoid the punishment.
Wherever you go, you shall be surrounded. Then Allah explained why there
could be no escape by saying: {“Not without authority shall ye be able to
pass”} Indicating that such escape can only be achieved by force means
power, and you will have none at that time. You will be powerless]. The
Arabic word for “pass” (Tanfadhu) means [Overcome] or [Surpass] or
[Exit]. To “pass” can also be interpreted in two different ways: The first of
which was reported by A’teya Al-Awfy, “pass” can be interpreted as “if you
are trying to learn the secrets of” the heavens and earth, know that you will
not be able to do so except by the authority of Allah. The second
interpretation, reported by Al-Dahhak, of "pass" is to escape]. The first interpretation is unique. Some scholars see [the second interpretation as conspicuous]. The first implies that if you are able to comprehend the secrets of heavens and celestial bodies and of earth with your brains and knowledge then do so. You will not be able to gain any knowledge on your own, unless God permits you to do so. This explains the meaning of "authority" in the verse. [There are three interpretations of the word "Authority". The first states that "authority" means valid argument. Mujahid and Ibn Hajar said that "valid argument" here means belief. The second interpretation by Qatadah states that "authority" means "Kingdom", but on Judgment day you (Jinn and mankind) will have none. The third is, said by Ibn `Abbas, "you will not escape anywhere outside of His kingdom, because every place belongs to Him (God)]. The first two opinions are closer, to some extend, to what we mentioned above. Mainly, the word "authority" means permission from God to acquire and science knowledge. Although what Ibn `Abbas said is not close to what other interpreters narrated from him, this may be due to the fact that (Ibn `Abbas) was very

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1 Al-Mawardi, Vol..5, page.434  
2 Al-Qasimi, Vol.. 15, page.5624  
3 Al-Mawardi, Vol..5, page.434
well versed in the science of Qur'anic interpretation as we mentioned earlier.

Ibn 'Abbas said¹; [In the above verse, God is saying to Mankind and Jinn alike; If you are capable of exiting and leaving heavens and earth and the rows of angels, then go ahead and leave, for you will not be able to, except with an authority or excuse or argument.]

There were a number of smart attempts on the part of some interpreters as to the possibilities of “escape”, since it is well known that Jinn have phenomenal powers in motion, far superior to that of man, and rest of the seen creatures on this planet. Whereby Jinn can travel vast distances in a blink of an eye, and it might be possible that they can leave the boundaries of earth and unto the vast empty space. No man is capable of comprehending the extent of the jinn power, look at the story of prophet Solomon with his servants of birds, animals and jinn, when they told him of the Yemeni Queen Balqis queen of Sheba, and how the jinn offered prophet Solomon to bring her and her throne to his court in less than a blink of an eye. Solomon told the jinn: {He said (to his own men): “Ye chiefs! Which of you can bring me her throne before they come to me in submission?” said an Ifrit, of the Jinn: “I will bring it to thee before thou rise from thy council:

¹ Tanweer Al-Meqbas, page 451
Indeed I have full strength for the purpose and may be trusted” said one who had knowledge of the book: ”I will bring it to thee within the twinkling of an eye!” Then when (Solomon) saw it placed firmly before him, he said: “This is by the grace of my lord! To test me whether I am grateful or ungrateful! Truly his gratitude is (a grain) for his own soul; but if any is ungrateful, truly my lord is free of All Needs Supreme in Honor!”

Abu Al-Su’ud and Al-Alusi both have the same interpretation: [“O ye assembly of Jinn and men…” are the two “Thuql” or “worlds”, they were addressed with the name of their kinds to stress that the speech is directed at them, and because Jinn are famous for withstanding hard labor, hence they were addressed revealing that about them to show that their capabilities are not sufficient to meet what they would be accountable for, “If it be ye can” or are able to, “pass beyond the zones of the heavens and the earth” or escape my Judgment and sentencing and to leave my kingdom and heavens and earth, “pass ye” from it and escape my punishment, “Not”, you will not be able to do so, “without authority”, without power and force and you are far from having that; it was reported that the angels descend and surround all creation and when the jinn and man see the angels, they would run away but

1 Surat Al-Naml, verses 38-40
2 Abu Al-Su’ud Interpretation, Vol.5, page.248
3 Al-Alusi Interpretation, Vol.27, page.112
only to find an angel at every corner]. This interpretation is better in explaining, “Not without authority shall ye be able to pass” because of the angels surrounding the creation without mentioning the seven rows or lines of angels, which has no proof. These interpretations are confirmed with God’s saying: {“Not on earth nor in heaven will ye able (fleeing) to frustrate (His plan), Nor have ye, besides Allah, any protector or helper.”}^1

{Then which of the favors of thy lord will ye deny?}

**First Scenes of Punishment**

The scenes of punishing the disobedient seem very clear and direct in this verse, at God’s saying: {On you will be sent (O ye evil ones twain!) A flame of fire (to burn) and a smoke (to choke): No defense will ye have}^2. The first method of torture and the most painful in the hereafter is the torture by fire... in addition to other forms of torture that are of a less impact, such as the eternal denial of happiness: {Truly hell is as a place of ambush. For the transgressors a place of destination They will dwell therein for ages Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold A fitting recompense (for them). For that they

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1 This was previously mentioned by Ibn Kathir, and also by Ibn Jizzi page.731, interpreters refer to it after saying “and it was said” without ascription
2 Surat Al-Ankabut, verse 22
3 Surat Al-Rahman, verse 35
used not to fear any account (for their deeds), But they (impudently) treated our signs as false. And all things have we preserved on Record "So taste ye (the fruits of your deeds); for no increase shall we grant you except in punishment"\(^1\). Other forms of punishment are the kinds of foods and drinks that are in themselves are painful. Whether they accepted it or not as in His saying: {Verily the tree of Zaqqum will be the food of the sinful like molten brass; it will boil in their insides like the boiling of scalding water}\(^2\), and His saying: {'Then will ye truly- O ye that go wrong and treat (truth) as falsehood! -"Ye will surely taste of the tree of Zaqqum “Then will ye fill your insides therewith, “And drink boiling water on top of it: “indeed ye shall drink like diseased camels raging with thirst!” Such will be their entertainment on the day of the Requital!} \(^3\), and His saying: {Has the story reached thee, of the overwhelming (event)? Some faces, that Day, will be humiliated, laboring hard (weary) The while they enter the blazing fire. The while they are given to drink, of a boiling hot spring, No food will there be for them but a bitter Dari` which will neither nourish nor satisfy hunger}\(^4\), and His saying: {Say, “The truth is from your Lord”: Let him who will

\(^1\) Surat Al-Naba’, verses 21-30
\(^2\) Surat Al-Dukhan, verses 43-46
\(^3\) Surat Al-Waqi’ah, verses 51-56
\(^4\) Surat Al-Ghasheia, verses 1-7
believe, and let him, who will reject (it): For the wrongdoers we have prepared a Fire whose (smoke and flames) like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass that will scald their faces, How dreadful the drink! How uncomfortable a couch to recline on\(^1\), and some of the punishment is the psychological one such as to scold and blame, this increases the sense of pain, for it is know in our lives that consolation reduces the pain and suffering, and the opposite it true where gloating heightens the sense of pain, such as the status of the disobedient in the hereafter in God’s saying: {They will be marshaled before Allah together: then will the weak say to those who were arrogant: “For us, we but followed you: can ye then avail us at all against the wrath of Allah?” They will reply, “If we had received the guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: For ourselves there is no way of escape.” And Satan will say when the matter is decided: “It was Allah who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach not me but reproach

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\(^1\) Surat Al-Kahf, verse 29
your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous penalty. However, the real punishment remains to be the direct burning of bodies with fire, for it is a {Fire blazing fiercely}. This harsh punishment is eternal and can not be avoided not even with death {they will abide therein: their penalty will not be lightened, nor will respite their (lot)}. God’s saying: {They shall be companions of the Fire; They shall abide therein} many times in the Qur’an, or similar verses in different phrasing. This burning, which in this life would cause death, does not lead to death in the hereafter despite that it is far more burning than the earthly fire, because God has intended for their punishment to be endless: {Those who reject our signs, we shall soon cast into the Fire; As often as their skins are roasted through, we shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in power, Wise}, till they reach the point where they would wish for death but never get it: {The will cry:” O Malik! Would that thy Lord put an end to us!” He will say, “Nay, but ye shall

\begin{itemize}
  \item \textsuperscript{1} Surat Ibrahim, verses 21, 22
  \item \textsuperscript{2} Surat Al-Qari’ah, verse 11
  \item \textsuperscript{3} Surat Al-Baqarah, verse 162
  \item \textsuperscript{4} This verse was mentioned in this form in many places in the Qur’an, such as Surat Al-Baqarah verse 39, Al-Baqarah 81, 217, 257, 275, Surat Aal ‘Imran 116, Surat Al-A’raf 36, Surat Yunus 27, Surat Al-Ra’id 5, Surat Al-Mujadilah 17, and many others with similar phrases
  \item \textsuperscript{5} Surat Al-Nisa’, verse 56
\end{itemize}
abide!”}¹, and {...And the Unbeliever will say, “woe unto me! Would that I
were (mere) dust!}² We notice that the verse in Surat Al-Rahman: {On you
will be sent (O ye evil ones twain!) A Flame of Fire (to burn) and a smoke
(to choke): No defense will ye have}³, is of less weight on the soul and it
uses Fire to surround the disobedient of Jinn and Man, and we do not see
these flames of Fire been sent for the cause of burning them but to gather
them especially those Jinn that have an superb mobility, as if these flame are
the stick of the shepherd or his dogs which gather the flock for him and set
the sheep moving in one direction, Ibn 'Abbas said: [when they rise from
their graves, the flames would lead them to the gathering]⁴

We noticed the splitting amongst the interpreters to two groups in regard the
meaning of the word “Nuhas” in the verse {A flame of Fire and Smoke
(Nuhas)}. All interpreters agree that flame of fire, are chunks of flames, or
green flames, that erupt to surround those disobedient among Man and Jinn,
and all of the interpreters say that it is smokeless flames, and some used
Hassan’s poems as a proof:

¹ Surat Al-Zukhruf, verse 77
² Surat Al-Naba', verse 40
³ Surat Al-Rahman, verse 35
⁴ Al-Zamakhshari, Vol.4, page.47
I satirized you, and you bowed to us with humility, with rhymed poetry flaming as smokeless fire (Shuwaz). \{No defense will ye have\} is agreed upon to mean that those disobedient will not be difficult for God to handle.

As far as (Nuhas) is concerned, the majority of the interpreters say it is [Smokeless Fire], and they have used it on the authority of one another, sometimes relying on the same proof of Arab poetry, which are a selection of poetry named “Inquiries Of Nafe’e Ibn Al-Azraq”, in which Nafe’e was asking Ibn ’Abbas about the meanings of words from the Qur’an, and Ibn ’Abbas would reply using a couple of verses of The Arabs poetry as a proof. Which is the methodology of interpretation according to what the Arabs were familiar with meanings in their language and used in their poetry, so some interpreters used the poetry of Al-Nabeghah Al-Dhubiani, that Nuhas is a smokeless fire:

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1 See Al-Alusi, Vol..27, page.112, and Al-Mawardi Vol..5, page 434 who reported it like that on the authority of Ibn Hisham in Al-Syrah, and I reported it in here because there is another proof to the meaning of the same word, and in the original proof there is a variation in the phrasing of the poetry, it was said: Umaia Ibn Abu Al-Salt, or Umaia Ibn Khalaf satirized Hassan Ibn Thabet by saying: “A Yemeni who works the Fire of the blacksmith and continuously blows smokeless flames” Hassan then replied to that saying I satirized you, and you bowed to us with humility, with rhymed poetry flaming as smokeless fire Ibn Kathir Vol..4, page 294, reported the entire incident on the authority of Nafi’ Ibn Al-Azraq, who asked Ibn ’Abbas about the Shuwaz (smokeless fire) and Ibn ’Abbas said “it is the smokeless fire”, then he asked Ibn ’Abbas for a linguistic proof, to which Ibn ’Abbas replied by reciting the verses of poetry said by Umaia in satirizing Hassan. Then Nafi’ asked Ibn ’Abbas if the Arabs know of the smokeless fire to which Ibn ’Abbas answered “Yes, haven’t you heard Nabeghah Bany Thobian saying: “Glowing like the lantern of the Salit God did not have Nuhas (smokeless fire) in it” 2 Ibn ’Abbas, Tanweer Al-Meqbas, page.452, and Al-Tabari Vol..27, page.81, and Hud Vol..4, page.266, and Zaid Ibn ’Ali, page.317
"Glowing like the lantern of Salit, God did not put Nuhas in it"

Another group of interpreters say that Nuhas is [Al-Sufr]^ (brass), implying the yellow Metal known as Brass, which is a very solid metal, which molten is extremely hot and radiant... The image in throwing chunks of flames and chunks of molten brass to surround the disobedient among Man and Jinn is easier to imagine, where the chunks of molten brass are more murderous than smokeless fire despite the large number of interpreters saying it is smoke, reporting as I think from one another and relying on the verse from Nabegha’s poetry that was mentioned above, God know best. I also included a third group of interpreters^2 who reported the two meanings of Nuhas, that it is the smokeless fire or Brass.

{Then which of the favors of thy lord will ye deny}

**An Astounding Cosmic View**

The Proceeding verse describes a magnificent cosmic view from the Day of Judgment, as if it is the first of encountered views of that day... God’s saying: {When the Sky is rent Asunder, and it becomes red like ointment}^3, the reality is that all of these matters are scenes of the day of Judgment, the

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1 Among Them is Al-Samarqandi Vol..3, page.308, and Al-Qasimi Vol..15, page.5624, and Haikal Specified it in page 413 as being the metal Brass
2 Among them is Ibn Jizzi, page.731, and Al-Baidaui Vol..4, page.454, and Al-Zamakhshari Vol..4, page.47
3 Surat Al-Rahman, verse 37
trial of the disobedient to escape from the heavens and earth and the sending of fire on them and the sky being rent asunder to become like a red ointment, all of these events are to take place then... This verse has some ambiguity in it despite the efforts of the interpreters past and present to unveil this ambiguity, it is not the splitting of the sky that is ambiguous, even if the how it happens is not know, it is an expression that is repeated in the Qur'an many times and it can be imagined without details, as in God’s saying: {And the sky will be rent asunder, for it will that Day be flimsy}¹, and His saying: {When the sky is rent asunder, and hearkens to (the command of) its Lord and it must needs (do so)}², or in a similar phrasing as in His saying: {When the sky is cleft asunder}³, but the source of ambiguity in the description is “It becomes red like ointment.”

The early and middle interpreters say similar things about this verse, to them “When the sky is rent asunder” means [cleft]⁴, and it means [splits]⁵, or that it means [the sky parted for the descend of the angels]⁶, and it was reported

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¹ Surat Al-Haqa, verse 16
² Surat Al-Inshiqaq
³ Surat Al-Infitar, verse 1
⁴ Al-Qasimi Vol.15 page.5627, Al-Zamakhshari Vol.4 page.48, and Al-Andalusi Vol.8 page.193
⁵ Abu Al-Su’ud Vol.5 page.249
⁶ Al-Samarqandi Vol.3 page.309, Al-Wahidi Vol.2 page.1055, Al-khazin Vol.4 page.220 and he added (and it doors parted)
that it means [It dissociates and fell apart], which is by far the most appropriate in this position, and the closest to reality, for it is known today that the sky is but vast space no one knows its boundaries except God, and this space is home to billions of celestial objects, linked to one another by a cosmic system based on gravity latent in every object, this gravity connects all of these objects no matter how far apart they are, and so do not know of the sky but these celestial objects that made us describe the sky as being a sky... and its dissociation means that [its upper system has collapsed], in other words the sky's dissociation from this gravity or the collapse the system based on gravity, since gravity is the method God uses to link all of the universe parts together, by linking the celestial objects in it. Therefore, we see that the term "Dissociate" is an expression that is close to scientific reality known today.

"It becomes red like ointment", which is the source of ambiguity, has attracted the attention of all the interpreters. The earliest and middle interpreters attempted the phrase about how the sky is going to be red at the Day of Judgment, and said ["It was WARDA" means its color will be like the red of a red rose, "like ointment" means like paint which is oil as God

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1 Al-Nasafi Vol..5 page.131
2 Al-Qasimi Vol..15 page.5627
says: {The Day that the sky will be like molten brass}¹, and we say oil
dregs², to imply its murky color and its dissolve indicating its destined
perishing³. The interpreters who said that Ward is red color, relied on a
verse of poetry by 'Abd Bani Al-Has’has:

“Had I been red in complexion you would adored me, but God gave me a
black one”⁴

Some interpreters thought the sky was originally red in color, but seen blue
from afar!! This is what they imagined, and they said [It is said that the
original color of the sky is red but because it is far we see it as blue]⁵. Al-
Mawardi⁶ said: [The original interpreters claimed that the original color of
the sky is red, but due to the large number of barriers separating us from it
and the distance of separation it is seen with such this blue color, and they
likened that to the veins of blood in the body which are red like the blood it
carries but it is seen blue on the surface of the body, if this is true then the
sky on the day of Judgment due to its closeness and the height of the barriers
will be seen Red because that is its original color.] I see this strange

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¹ Surat Al-Ma’arij
² What is left of oil at the bottom of it, meaning the sediment of it at the bottom of the jar. See Al-
Fairuzabadi: Al-Qamus Al-Muhit Vol..1 page.303
³ Al-Qasimi Vol.15 page.5627, and it is summarized with the phrase (red rose) by Abu Al-Su’ud Vol.5
page.249, and Al-Zamakhshari Vol..4 page.48
⁴ Reported by Al-Mawardi Vol..5 page.436
⁵ Al-Nasafi Vol..5 page.131
⁶ Al-Mawardi Interpretation Vol..5 page.436
explanation echoing with some modern interpreters, justified by the 
interpretation of this scientific phenomenon, Al-Khatib¹ says: [The sky 
which was locked to them, now opens up to them, now all things can be seen 
in their true forms, this sky that used to look blue, take on a rosy red color, 
i.e. very dark red like that of oil which is fat when it melts, taking this dark 
rosy color, since the blue light we see in the sky is nothing but the reflection 
of the sunlight upon hitting earth; and if man ascends in air, this color would 
change inside the eye and took on a number of pictured that are dominated 
by the color black, and upon leaving the orbit of the earth, he would not be 
able except this red color which is the color that is above all the colors in the 
band of colors resulting from dissociation of white light by running it 
through a glass prism.].

Some interpreters see that “Warda” is not the red color only, but has 
multiple colors, and to them [“It became Warda” then it became Colored]², 
and the interpreters have exchanged a strange analogy that added ambiguity 
to the matter, since that a change in the colors in what is implied by “Warda” 
is similar to the “Faras Al-Ward” (The Ward Horse), meaning the red horse

¹ His two works, The Qur’anic interpretation of Qur’an Vol.27 page.785, and Views in Surat Al-Rahman 
page.85
² Tanweer Al-Meqbas, from the interpretation of Ibn `Abbas , page. 452
that changes its color according to the season, as I understood it. Al-Farra’\(^1\)
said: [By Al-Warda, He meant Al-Faras Al-Ward, in spring it is a Yellowish Warda, and when it gets cold it turns into a Red Warda, after that it turns into a Dusty Warda; He compares the color changing of the sky to be similar to the color changing of the Ward Horse, and the Warda was compared, in its change of colors, to the paints and its various colors.]. “Al-Dihan” (paints) had stopped interpreters, which they generally interpreted it to be the plural of (Duhn) (Fats), and that what is implied in here are the colors such as oils and liquid fats, the best interpretation of that is what Al-Tabari\(^2\), after he viewed the difference among the interpreters regarding it, he said: [The first of the two explanations to be correct is the one that says Al-Duhn is the one which is bright in its color, and this is the meaning known to Arabs]. Abu ‘Ubaida\(^3\) says: “It becomes red like ointment”(Kal-Dihan) from its color, where Al-Dihan is the plural of Duhn, dates like “Duhn” in its purity, a Warda which color is that of the flower “Ward”. I, personally would like to include the saying of Ibn Kathir\(^4\) in this spot because he gathered what his predecessors have wrote, narrated by the sources; [He

\(^1\) Meanings of the Qur’an, Vol..3, page.117, narrated by Ibn Qutaiba: Tafsir Gharib Al-Qur’an, page.439  
\(^2\) His Interpretation, Vol..17, page.142  
\(^3\) Majaz Al-Qur’an, Vol..2, page.245  
\(^4\) His Interpretation, Vol..4, page.295
said: "It becomes red like ointment", means to dissolve as silver dissolves in the alloys and changes its color like paints change when used, once red then yellow, blue and green and that is due to the seriousness and horrific nature of the Day of Judgment, and Imam Ahmad\(^1\) said, narrated by Anas Ibn Malik, he said: The prophet (PBUH) said "On the Day of Judgment, people are resurrected while the sky is drizzling on them". Al-Jawhari said (Drizzle is the light rain). Al-Dahhak said on the authority of Ibn `Abbas "It becomes red like ointment" means the red tanned leather, and it can also mean the horse that changes color seasonally, Abu Salih said "Kal Berdhawn Al-Ward"\(^2\). Al-Baghawi and others said that "The Ward Horse" is yellow in spring and red in winter, and when the weather gets cold it changes color. Al-Hasan Al-Basri said: it changes colors. Al-Suddi said "it has the color of the ward mule and oily yellowish when pony. Mujahid said "Kal Duhhan" means like the colors of paint, and Al-'Ata' Al-Khurasani said: Like the color of flower when yellow. Qatadah said: "Today it is green\(^3\), and on that Day it would become red, a Day of colors. Abu Al-

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\(^1\) Ahmad Ibn `Abdul Malek told us “Abdul Rahman Ibn Abu Al-Sabba’e told us”, “Nafi’ Abu Ghaleb Al-Bahely told us, on the authority of Anas.

\(^2\) Al-Berdhawn, is the camel or the ride, see Al-Fairuzabadi in Al-Qamus Al-Muhit, Vol.4, page.204, and Al-Razi in Mukhtar Al-Sahah , page.47, and I heard that it is the mule, making Al-Berdhawn Al-Ward means the red horse.

\(^3\) I have in many spots that Qatadah describes blue as green, and I did not find it with this meaning in the dictionaries. In Al-Fairuzabadi Dictionary, Vol.2, page.21 that one of the names of the sky is Al-
Jawza’e “in the purity of Duhn”, and Ibn Jarir said: “The sky becomes like molten Duhn (paint), when touched by the heat of Hell Fire.”

Despite all of these efforts by the interpreters, and the sky on that Day would be red or of different colors like the paints, I still feel an ambiguity and dissatisfaction from what has been said so far....

It can be more than one color that paints the sky, it can be as we mentioned previously, one of the views of the end of universe, a lot of explosions and collapses in the celestial systems taking place in the sky; or it can be the second explosion after the grand collapse, which is seen in the sky in its moment like the flower in its circles and equal diameters and colors, this is just an imagination. Al-Maraghi¹ said: [“When the sky is rent asunder, and it becomes red like ointment” means when the Day of Judgment takes place the heavens would collapse and loses its structure and the celestial bodies would disperse and the planets would scatter out of orbits, and the color of heavens would turn red and it would melt till it becomes like oil and other similar materials used in painting”].

{Then which of the favors of your lord will ye deny?}

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Khadra’e (The Green), and that is a different thing, for Green is used to describe Prosperity, and the sky is generous with rain, so is it a language for Qatadah?

¹ His Interpretation, Vol.27, page.120
Settled Matters

Another issue that requires an answer from interpreters, in God’s saying:

{On that Day no questions will be asked of man or Jinn as to his sin}¹, how can those not be asked about their sins, when God in another spot in the Qur’an would say; {Therefore, by thy Lord, We will, of a surety, call them to account, for all their deeds.}², and He also says: {“But stop them, for they must be asked”}³, So the question is, will the disobedient be asked about their sins or will they not? .... Some interpreters have opinions on this matter, some of which are convincing and some are not; some of these that are not convincing are [“On that Day no question will be asked”, means no questions about his/her knowledge, “Man or Jinn” means Human or Jinn, because God has their accounts, and it was said (they will not be asked a question of enquiry but a question of reproach, as in God’s saying “By thy Lord, We will, of a surety, call them to account, for all of their deeds”, and it is said that the disbeliever will not be asked because he is known by his mark.]⁴, his mark as others had said would be his features, since they said

¹ Verse 39
² Surat Al-Hijr, verses 92 & 93
³ Surat Al-Saffat, verse 24
⁴ Al-Samarqandi, Vol.3, page.309
[because they are known by their features]$^1$. This has a proof from the proceeding verse, or it could be that [the knowledge of that is not required from them]$^2$, or their saying that [No one would be asked about the sins of another]$^3$, and another saying by [Qatadah: “It was a questioning then the mouths of the people were sealed and their arms and legs spoke of their deeds instead”]$^4$. What is the difference between speaking through the mouth, and speaking using arms and legs? It is all talking and answering to questions, the questioning is set to take place...and some$^5$ interpreters said that people are asked at times and not asked in other times, which is the weakest of sayings... We find a lot of convincing sayings by the and-And modern interpreters, and the issue is limited to the meaning of the word “Question” or (soual) in Arabic and its implications, for a question can be to clarify an ambiguity, and it can be used to account for, and it can be for reproach or to refute, as well as to ask for a favor and other meanings to the word. In this verse the question is to negate the inquisitive question, for those sinful that rejected the bounties of God that were mentioned earlier in

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$^1$ Al-Alusi, Vol..27, page.114, and Abu Al-Su’ud, Vol..5, page.249, and Al-khazin, Vol..4, page.229 and others
$^2$ Hud, Vol..4, page.266
$^3$ Zaid Ibn `Ali, page.317, and a similar saying by Haikal, page.413 [They will not be asked about the sins of each other]
$^5$ See Al-Nasafi, Vol..5, page.131, and others in some of their sayings
the Sura, and rejected the existence of God despite all the signs of His creations in heavens and on earth. Those sinful would be one of the groups whose destiny to Hell fire would be clear on that Day, all of Man and Jinn would be asked on that Day, {Therefore, by thy Lord, we will, of a surety, call them to account, for all their deeds}, and the accounting is not because God does not answer, but rather it is part of the judgment process, for the questioned to know his stand on that Day, the questions will be a mean to Judge when his record will be completely exposed to him, {Every man's fate we have fastened on his own neck: on the Day of Judgment we shall bring out for him a scroll, which he will see spread open, (it will be said to him:)

"Read thine (own) record; sufficient is thy soul this day to make out an account against thee.}¹, and man would know his final fate from his book awaiting God's final Judgment, either good or evil or be covered with God's mercy, {And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! Woe to us! What a book is this! It leaves out nothing small or great, but takes account thereof! They will find all that they did, placed

¹ Surat Al-İsra', verses 13 & 14
before them: and not one will thy Lord treat with injustice.\(^1\). There are two
types of people questioned that Day, friends of God whose judgment would
be easy, and therefore their questioning as well \{Be hold! Verily on the
friends of Allah there is no fear, nor shall they grieve; those who believe and
(constantly) guard against evil, for them are Glad Tidings, in the life of the
Present and in the hereafter: No change can there be in the words of Allah.
This is indeed the supreme Felicity\(^2\). \{Then he who is given his Record in
his right hand, soon will his account be taken by an easy reckoning\(^3\). On
the other extreme we find the sinful who delved deep into sins, and their fate
is known, they would be asked, out of confirmation of their fates due to the
darkness of their records, so in that respect it is not like the questioning of
others who are required to go over all of their deeds, and it is said that they
mixed good deeds and bad deeds... What can the Sinful be asked about and
all of their lives were full of evil deeds and disbelief and they died on that
disbelief? \[The verse \{On that Day no question will be asked of Man or Jinn
as to his sin\], could mean that the sinners on that Day are not asked a
question of accounting and blame, for there is no benefit to them from that,
and there is no way for them to repair the damage they had caused in this

\(^1\) Surat Al-Kahf, verse.49
\(^2\) Surat Yunus, verses. 62 - 64
\(^3\) Surat Al-Inshiqaq, verses. 7 & 8
life, as in God's saying: {So on that Day no excuse of theirs will avail the Transgressors, nor will they be invited (then) to seek grace (by repentance)}\(^1\), and the verse could also mean that on that Day no Man or Jinn is asked in order to know his condition nor to know the sin he committed, for his sin hangs from his neck seen by all the people, so no one would ask about his condition on that Day? For the mark (feature) showing on him would indicate his fate\(^2\), and [It is also said that, they are not asked in order to find out about their sins, because God knew about their sins from them and from the angels who keep the record, this is narrated by Ibn 'Abbas , and on his authority, the angels would not ask the sinful because they are known by their marks, the proof of this comes in the verse after the one discussed. Also on the authority of Ibn 'Abbas , the linking between this verse and God’s saying: {Therefore, by thy Lord, we will, of a surety, call them to account, for all their deeds}, Ibn 'Abbas also said “God does not ask them Did you do this and that? Because He knows better, but rather asks them “why did you this and that”? Ibn 'Abbas also said they will not

\(^1\) Surat Al-Rum, verse 57

\(^2\) Al-Khatib and The Qur'anic Interpretation of Qur'an, Vol. 27, page 687, and views of Surat Al-Rahman, page 87
be asked a question of mercy and compassion, but rather they will be asked a question of reproach].

{Then which of the favors of your Lord will ye deny?}.

Theory (Images of the hereafter are approximates and in accordance with Qur'an and Hadith)

No matter what the descriptions are of that Day of Judgment, mentioned in the Qur'an and Hadith, it paints an approximate and sufficient picture of the status on that Day, nevertheless it will not cover all the details of that Day and certain specifics of that day no matter how hard man tries to imagine what would happen on that Day. Therefore the verses can not be assessed according to our understanding as humans, because we have not gone through that experience to understand it as it should be, hence it is not our duty, no matter how much efforts we make, to conflict verses with each other, and it should be sufficient for us just from the Qur'an and Hadith, which describes this situation fully, to form a clear and good opinion of events to take place without our insistence to know all the little details because that would be impossible to those who have not been through the

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1 Al-khazin, Vol. 4, page 229, and I did find such a saying of Ibn 'Abbas in Tanweer Al-Meqbas, and it is more conclusive. Ibn Kathir on his end reported in Vol. 4 page 295 the saying of Ibn 'Abbas: "why did you do..." narrated by 'Ali Ibn Abu Talha, and I reviewed it as narrated by Abu Talha, page 477, but the saying of Ibn 'Abbas that the sinful would not be asked because they are known by their marks, this was reported by Ibn Kathir on the authority of Mujahed
whole experience, and the interpreters deserve gratitude for their efforts in explaining and providing solutions to enquiries regarding some conflicts based on the spirit of Qur'an and Hadith.

**Lead to their doom**

In verses 41 & 44 are two scenes of misery on the Day of Judgment, one before the sinful are thrown in the Hell Fire, where the scene depicts how will they be lead to it, and the second scene depicts the inside of the Hell Fire, and it is the only verse in the Sura that portrays such a scene of torture in Hell. The first scene, is portrayed in God's saying: \{(For) the sinners will be known by their Marks: and they will be seized by their forelocks and their feet.\}, and there is a semi total agreement among interpreters on the meaning of this verse, which is a clear verse, all interpreters reported that the sinners (sinful) have marks or features on their faces that identify them, and that they are led by their forelocks and their feet to the edge of Hell and they are thrown into it from there. The interpreters focused on two points; what are those Marks (features)? How are the sinners seized by their forelocks and feet? All of the interpretations are similar, even taken from one another... The interpreters mentioned that (Their Marks) mean (Their
Features)\(^1\), on the authority of one another, that [It is what is narrated by Al-Hasan on the Blackness of faces and Blueness of eyes]\(^2\), which is a conception by the original interpreters, and Arabs do not like those two colors, Black and Blue, who to them represent depression and bad omen\(^3\), on the contrary to White and Green, and in Qur’an the color Black is mentioned in God’s saying: {On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black; to those whose faces will be black, (will be said): “Did ye reject Faith after accepting it? Taste then the Penalty for rejecting Faith.” But those whose faces will be (lit with) white, they will be in (the light of) Allah’s mercy; therein to dwell (forever).}\(^4\) In Blue color God says: {The Day when the trumpet will be sounded; that Day we shall gather the sinful blear-eyed (with terror)}\(^5\), and in here blear-eyed means Blue eyed but it is not the attractive blue color of the eyes that we know, but the blueness of the entire eye with its white part as well, making the whole eye ugly blue and implying terror, and that is why the interpreters

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\(^1\) They took this from Ibn Qutaiba, page.439 and Al-Sijistani, page.117
\(^2\) They all mentioned that, it seems, on the authority of Al-Hasan, see for example Al-Alusi, Vol..27, page.114
\(^3\) This is a general rule, for not every black color is depressing, black hair to Arabs, for example, is a sign of beauty for them and so are black eyes and Al-Hawar is the extreme blackness of the eye combined with extreme whiteness of the white part of the eye, and it is a sign of beauty for Arabs, and they call such a woman Hawra\(^1\); and Lama is the brown of lips, and Al-Hisan Al-Adham, is the horse with beautiful black color they like a lot and so forth
\(^4\) Surat Al ‘Imran, verses. 106 & 107
\(^5\) Surat Ta Ha, verse.102
chose this combination of the black and blue colors to be the Marks of the
sinful on the Day of Judgment. The interpreters also said that these Marks
would be [what would show on the faces of the sinful of depression and
sadness, and it can include other things such as Blindness, Deafness, and
Dumbness], which is a reasonable saying, especially the depression and
sadness, and has supporting evidence in the Qur’anic description, as in
God’s saying: {And some faces, that Day, will sad and dismal, in the
thought that some Backbreaking calamity was about to be inflicted on
them}, which means that [These are the faces of the debauchees which are
dismal] on the Day of Judgment, Qatadah said (Austere), and Al-Suddi
said (changes color), and Ibn Zaid said (dismal means frowning), and {in the
thought} means (know for sure); and {Backbreaking calamity was about to
be inflicted on them} means, according to Mujahid (misfortune) and
according to Qatadah (evil), and Al-Suddi said (They know for sure then,
that they are doomed), and Ibn Zaid (they expect that they are going to enter
Hell). God’s saying: {And other faces that Day will be dust stained,
Blackness will cover them}, means [covered and painted with “Qatarah”

1 Al-Alusi, Vol..27, page.114
2 Surat Al-Qeiama, verses. 24 & 25
3 Ibn Kathir, Vol..4, page.480
4 Surat Abasa, verses. 40 & 41
(Blackness), as in the Hadith\textsuperscript{1}: “The disbeliever would be overwhelmed with sweat then dust would fall on him”, then he said “And that is the meaning of God’s glorious words “And other faces that Day will be dust stained.” Ibn ‘Abbas said: “Blackness will cover them” means overwhelmed with Blackness of the faces\textsuperscript{2}, and as far as their Marks being Blindness, Deafness, and Dumbness, it might be that the interpreters imagined so be that from God’s saying: {Ah woe, that Day, to the Rejecters of Truth! That will be a Day when they shall not be able to speak, Nor will it be open to them to put forth pleas.}\textsuperscript{3}, and God’s saying: {That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness, to all that they did.}\textsuperscript{4}, and God’s saying: {He will say: O my Lord why hast thou raised me up blind, while I had sight (before)? Allah will say: “Thus didst thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded.”}\textsuperscript{5}, even if the drive towards the deduction that these Marks include Blindness, Deafness, and Dumbness, the verses we

\textsuperscript{1} Ibn Zaid said: Ibn Abu Hatem said, my father told us, Sahl Ibnn Uthman Al-Askary told us, Abu ‘Ali Muhammad the bondman of Jaafar Ibn Muhammad on the authority of Jaafar Ibn Muhammad on the authority of his father, on that authority of his Grand father, he said: The Prophet of Allah (PBUH) said
\textsuperscript{2} Ibn Kathir, Vol.4, page.506
\textsuperscript{3} Surat Al-Mursalat, verses.
\textsuperscript{4} Surat Ya Sin, verse.65
\textsuperscript{5} Surat Ta Ha, verses. 125 & 126
mentioned do not indicate that clearly, except for blindness, and that could be part of Judgment itself.

In interpreting the other verse {And they will be seized by their forelocks and their feet}¹, the interpreters exaggerated in describing the images of torture, and even though this is in line with the aim of this verse and adheres to the concept of appease and warning (Al-Targhib wa Al-Tarhib) embedded in such verses, we still do not accept these exaggerated images as factual events to take place in the future, unless we have supporting proofs from the Qur’an or verified Hadith... Hence we search for supporting evidence to such interpretations either directly or indirectly, for being seized by the forelocks and feet is a very degrading act against the sinful in dealing with them and dragging them to their fates in the Hell Fire as a penalty for their actions, thus all the original and middle interpreters carried out the task of exemplifying this image and adding to it in details and clarification, despite the fact that the verse itself is very clear, and leaves plenty of room for us to imagine how these sinful will be seized by the forelocks and feet. The interpreters have surpassed our imagination in projecting the image as they see it, which is great agreement with the implication of the verse and its

¹ Surat Al-Rahman, verse 41
essence, since seizing by the forelocks and feet is a horrific image, it was mentioned that [Ibn `Abbas said “seized by his forelock and feet, means he is grabbed and gathered like wood and is thrown like that into the Hell Fire, Al-Dahhak said “the sinful forelocks and feet are tied together by a chain behind his back, and it is said that the angels drag them once by their forelocks and once by their feet, and it is said that some are dragged by their forelocks and some are dragged by their feet]¹, they also said [The technicality of that tying up is as follows according to Al-Dahhak “the angel would join the sinful forelock and his feet in a chain behind his back then he would break the sinful back and throws him in the Fire]². The use of a chain has its supporting proof in the Qur’an as in God’s saying: {and he that will be given his Record in his left hand, will say: “Ah! Would that record had not been given to me! “And that I had never realized how my account (stood)! “Ah! Would that (Death) had made an end of me! “Of no profit to me has been my wealth! “My power has perished from me! (The stern command will say): “Seize ye him and bind ye him, and burn ye him in the blazing Fire. Further, make him march in a chain, whereof the length is seventy cubits! This was he that would not believe in Allah Most High, and

¹ Al-Andalusi, Vol. 8, page 194
² Al-Alusi, Vol. 27, page 115
would not encourage the feeding of the indigent! So no friend hath he here this Day.”}¹, and God’s saying: {Those who reject the Book and the (revelations) with which we sent our messengers but soon shall they know. When the yokes (shall be) round their necks, and the chains they shall be dragged along, in the boiling fetid fluid; then in the Fire shall they be burned}². In general, the aim is what agrees with the degrading method of dragging the sinful to the Hell Fire, for when one is dragged by his forelock (the front of his hair) he is humiliated and when dragged by his feet, which is known as pulling on the ground using a horse or a car, which is in it self an extreme pain and torture that leads to death since it peels off the skin of the dragged then his flesh and veins on the hard of the ground till he dies of pain and bleeding, and this is usually only done with the dead animal in order to drop it off at a far distance, or on purpose if the aim was to extremely torture some one and kill him with such a horrible mechanism, and since there is no death in the hereafter, this method becomes one type of torture and its first levels.

{Then which of the favors of your Lord will ye deny?}

¹ Surat Al-Haqqa, verses. 25-34
² Surat Ghafir, verses. 70-72
Verses 43 and 44 ends this section of the hereafter, and they end with the disobedient being led to their sealed fates, the first verse (43) points to some of the psychological torture that those disobedient will be subjected to, which we have mentioned earlier, and that is to lead to the Hell Fire to see it {This is the Hell which the sinners deny}\(^1\), and all the interpreters agree that the purpose of this verse is reproach, and in reality the seeing of the place of torture induces fear and terror more than the torture itself which would be a physical pain more than a psychological one, and I found out that those sentenced to death by hanging get terrified and completely collapse from the sight of the place and the hanging rope and the step or table on which they will stand on, more than they would feel it on the moment of carrying out the sentence and their death. But the torture on the Day of Judgment in the Hell Fire is far more difficult because it is severe and continuous and there is no death to put an end to it as in this life. The other verse (44) {In its midst and in the midst of boiling hot water will they wander around}\(^2\), is considered to be the toughest verse in this Sura on the disobedient, even if it is less severe than a lot of other verses in other spots in the Qur’an in their discussion of this matter. The interpreters agree on the meaning of this verse

\(^1\) Surat Al-Rahman, verse.43
\(^2\) Surat Al-Rahman, verse.44
and there are more than one indication that "Hamim Aan" means [water whose heat is off]\(^1\), or [its heat is off and its boiling has intensified, and everything that had matured and reached its limit, has "ANA", as seen in God's saying "and then not (so early as) to wait for its preparation"]\(^2\)]. More specifically, Al-Hamim now is every liquid that is heated till it becomes [Extreme (Mutanahe) in heat]\(^4\), whether it is water or puss or molten, as in God's saying: {the while they are given to drink, of a boiling hot spring}\(^5\).

As far as wander is concerned, from God's saying: {Will they wander round!}, the interpreters liked the idea of assigning events as they imagined them to be, and they said: [We have heard, and Allah knows best, that the tree of Zaqqum grows at the sixth gate of Hell on a rock of Fire, and below it is a spring of Hamim (Extremely hot water) that is thick and black, and when hunger is made to strike one of the dwellers of Hell, he is led to that tree, where he eats from it till he fills his stomach up, it boils inside his stomach like the boiling of "Hamim", where he asks to drink to cool off his

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\(^1\) Abu U'baydah, Vol..2, page.245, and Ibn Qutaiba, page.439, and Al-Suiuti: Al-Durr Al-Manthur, Vol..6, page. 145. A lot of interpreters used that among them Al-Tabari, Vol..27, page.84, Zaid Ibn 'Ali, page.317, and Ibn 'Abbas in Tanweer Al-Meqbas, page.452. The phrase [whose heat is off] does not mean that the water went back to being cold, as it can be misinterpreted from the phrase, but rather that the water has reached its limit and maximum of heat.

\(^2\) Surat Al-Ahzab, verse.53

\(^3\) Al-Qasimi, Vol..15, page.5629

\(^4\) Hijazi, Vol..27, page.132

\(^5\) Surat Al-Ghasheia, verse.5
stomach, he is then taken down from that tree to the spring below it, above it the Zaqqum and below it the “Hamim”, where his feet will slip and land on his back and side, and he roast on it like the fish would roast on fryer, and the keepers would drag him on his face, upon which he would slide down towards the spring and by the time he reaches it his facial flesh would have melted, then the keeper of the spring would give him to drink from a jar of steel on fire, and when the keeper brings that jar close to the sinner’s face, the face would burn and when he puts it to his lips they would tear apart and his teeth would fall off from the heat of the water, and when it settles in his stomach, he would expel all that was inside of his belly from his anus…]¹.

Using less effort in imagining this, the [Describing Hell as we seen here is in a sense a descriptive mental warning to those who deny its existence, and who reject the concept of Judgment and Reward or Penalty, where the verse “shows” them an image of them selves as they wander in its midst and in the midst of its “Hamim”, which are the poisons that are emitted from the Fire flames that burn the faces, since the dwellers of Hell move on seas of

¹ Hud, Vol.4, page.267 and he had the most detailed description of those images, such details are not available by others regarding those particular images
Hamim, which the puss that flow from them as water flows from pots they boil]¹.

I noticed that the verse {This is the Hell which the Sinners deny}, like the verse that follows it, does not address the sinful in the Hereafter but rather the speech in it is directed at any one who reads the verse, the verse is in the hidden pronoun format, especially since it did not use the word (Kan) "Was", to make the verse to mean: "The one that the sinful were denying", which proves my point that the verse is addressing those who recite it now, and not just for the sinful on the day of judgment, but it can extend to include the sinful as proven by God’s saying in another spot: {( A voice will say,) “This is the Day of Sorting Out, whose truth ye (once) denied!”}², and God’s saying: {So on that Day no power shall they have over each other, for profit or harm: and we shall say to the wrongdoers, “Taste ye the Penalty of the Fire-the which ye were wont to deny!”}³, these two verses addresses the disobedient and remind them of what they have committed in this life of denial of the Fire, and in the other verse “In its midst and in the midst of boiling hot water will they wander round!”, where the addressed is hidden as well. This in itself is a bounty from God as the D. Sheikh Muhammad

¹ Al-Khatib, Al-Tafsir The Qur’any… Vol..27, page 689, and Views in Surat Al-Rahman, page. 104
² Surat Al-Saffat, verse.21
³ Surat Saba’, verse.42
Metwali Al-Sha’rawy\textsuperscript{1} spoke about, that the repeated verse “Then which of the favors of your Lord will ye deny?”, despite the fact that punishment and torture is not a bounty. This verse addresses both Man and Jinn and using the hidden pronoun that refer to the disobedient in the hereafter is a bounty and a grace from him. Although, there are other verses that deal with the conditions of the disobedient in the hereafter and directly addresses them, and portrays these images of torture, is still a torture, but this spot of Surat Al-Rahman is unique in that the speech is directed at the rational of people in this life, like some one warning you: I warn you not to travel in this desert without supplies, or you would perish like others before you did because it is dry and has no food in it... Isn’t his warning that include a reminder of the people before him, a blessing, grace, and a bounty worthy of gratitude? This is the distinguishing characteristic of Surat Al-Rahman, which is crowned with mercy in addressing the accountable to avoid falling in disobedience before it is too late because its punishment would be severe, and that all the good is in obeying God.

\textsuperscript{1} This saying by him was reported in a televised interview with him
Chapter Four (Life After Death)

Second Stage (Conditions of the Gardens and its People)

Introduction

This chapter shows the bright and joyful side of the Sura and that’s in the 2nd part of the Hereafter and the last part of the Sura. So this part is distinguished by two characters: the first character is the large number of verses compared to the number of verses about the disobedient conditions, and the second character of this verse (part) is that it reports many details about the Heavens and that’s more than any other parts in Al-Qur’an and other than this part there is Surat Al-Waqi‘a\(^1\) which we will mention later on which reports some details about Heaven, and there are other verses that report details about Heaven but to a lesser extent even if those details are a little bit more or less from one position to the other. As God said in Surat Al-Naba\(^2\): (No vanity shall they hear therein, not untruth). This is for example to show more details of the blessings of Heaven in this part (in the previous verse) and there isn’t anything like it in Surat Al-Rahman. As we mentioned before, this group of verses of Surat Al-Rahman is incomparable to others (other verses) about the conditions of Hell, which was brief

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\(^1\) Verses 10 - 40

\(^2\) Verse 35
compared to the verses about the conditions of Heaven. And as we mentioned the reason as we see this is that Surat Al-Rahman: is distinct for compassion and prosperity offers.

**Introduction into verses of the Gardens**

This part starts when God said: {But for such as fear the time when they will stand before (The judgment seat of) their Lord, there will be two Gardens.}¹

There is no doubt about the general meaning, since there is no ambiguity in the meaning. The conflict is in some details about the meaning of the “stand before (the judgment seat of) their Lord” and also in the meaning of “Two Heavens (Gardens)”. There are many sayings in “stand before their Lord”, there are many who said it meant that [who rises (stands) up between the hands of God to be judged as in Al-Hasan’s interpretations.]²

So, whoever feared the day where he will stand between God’s hands for judgment, that he will be rewarded the two (Gardens) Heavens because his fear of that judgment day will lead him to stop doing the sins that God forbids doing any of it. This will lead us to the second opinion in the meaning of the fear of the “stand before their Lord”, [Mujahid said when the

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¹ Al-Rahman, verse 46
² Among them are Hud, Vol. 4, page 276; Al-Wahidi, Vol. 2, page 1056; Al-Qasimi, Vol. 15, page 5630 and others, and it seems that Al-Hasan took his saying from Ibn `Abbas, See Tanweer Al-Meqbas
man is about to commit a sin then he will remember his stand before the Lord, then he will stop committing the sins, then he will be rewarded with the two Gardens\(^1\), [he will remember his stand before the Lord then he will back off committing the sins.]\(^2\), some interpreters saw that the sentence “stand before the Lord” is an extra expression, or as they say [“stand before the Lord” was hurled (rushed) into the verse for exaggeration]\(^3\) or [as a matter of description]\(^4\) as usual by taking part of a poem they are repeating, the poem this time is by Al-Shammakh: “The sand grouse were seared and I kept them from “standing before” the wolf as a devious man”. In reality, the word “stand before” in the verse added certain depth, beauty and fluent meaning, so if the verse was “Who feared God will get two Gardens”, then we can notice the big difference, because the words “stand before” adds certain depth to the verse because it means high [rank (position)]\(^5\), and when we write to the ministers, presidents and kings, we say for example: [We write this to your highness this letter…] so, by this sentence we admit their high rank (position). So “stand before (rank)” in this verse added Majesty (holiness), fear and power to the total meaning of the verse, because “stand

\(^1\) Narrated by Al-Tabari, Vol. 27, page 84 and others
\(^2\) Narrated by Al-Tabari, Vol. 27, page 84 and others
\(^3\) Narrated by Al-Tabari, Vol. 27, page 84, also taken from Mujahed
\(^4\) Al-Alusi, Vol. 27, page 116
\(^5\) Haikal, page 413
before (rank)” includes all of the higher (Majestic) meanings, that is why the word “fear” was suitable for the content of the verse, so fear will be in its best circumstances when its from the highest rank and that is the Almighty God who knows what it is in the souls, and heaven will be the fruit (reward) of that fear from God, and from the fear of standing between God’s hands, so this fear will enter to the people (mankind) from the Hell fire which is the place for the non-believers and the lost people, so who knew there will be judgment and reward in the day of judgment, and there will be hell fire prepared for the non-believers and the lost people, and he feared God’s judgment and punishment by his belief in God and by staying away from what angers God, also by following the straight path, and he will be rewarded with the good reward by God, so God gave him more favors and more of His generosity. Also God will grant him Heaven where he can stay wherever he likes, since Heaven is so wide, it doesn’t have any borders, and it’s width is the width of Heavens (skies) and Earth, and it’s prepared for the true believers.\(^1\)

The words “the two Gardens” in the verse have special importance, especially because it’s pivotal in the Sura, because these two Gardens have

\(^1\) Al-Khatib “Qur’anic Interpretation …”, Vol. 27, page 690; and “Views of …”, page 105
characters, and there are another two Gardens as in verse 62 which have other characteristics as we shall see. So it is obvious there are two Gardens to each rank, and this is what the interpreters believe in, but the saying that the word “two Gardens” was mentioned just [to mean that it is one Garden and the mention of two Gardens is just for the rhymes, so the rhymes can be shortened and increased where the (saying) can’t.] So this kind of interpretation about the two Gardens isn’t acceptable and God is able to say and do anything. God also mentioned in this verse the pronoun that refers to these two Gardens many times as a dual pronoun like “the two owners of” or “in the two of them” or “without the two of them” or “inside the two of them”, so all these meanings and coordination (order) shouldn’t be just for the rhyme. Al-Qatabi said: [This is not acceptable because God promised two Gardens, so it won’t be acceptable that He (God) meant just one Garden, if this is correct then it will be right to say that when God said “Nineteen” that God meant twenty, but it was said Nineteen just for the rhyme.] Also, the saying that the words “two Gardens (Heavens)” doesn’t mean just two Gardens, but [to express about the Garden by two Gardens to show how

1 Al-Samarqandi, Vol. 3, page 310; and he said it was reported by Al-Farra’
2 He meant God’s saying in Surat Al-Muddaththir, verses 26–30 (Soon will I cast him into Hell-Fire, and what will explain to thee what Hell-Fire is, Naught doth it permit to endure, and naught doth it leave alone, Darkening and Changing the color of man! Over it are Nineteen)
3 Al-Samarqandi, Vol. 3, page 310
wide are the Gardens, and in Qur’an the expression of Garden, two Gardens, and all of the Gardens. As in God’s saying: {Enter ye the Garden, because of (the good) which ye did (in the world)}, and as God says: {But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord. Their greeting therein will be: “Peace”!} So, the Garden is Gardens in its width and extension, and the Gardens is a Garden in its good fruit and in the prosperity in it, this is a saying that has sensible effort (logic), but it doesn’t agree to what’s obvious in this Sura, since Heaven (Garden) and Gardens (Heavens) in what was mentioned in the last two verses isn’t for counting (numbering), so the word “Garden (Heaven)” is a gender noun like the word “Human”. So the word “Heavens (Gardens)” is to show its prosperity, wealth and width (size), so its wide (size) in the last saying is suitable here.

But why there are two Heavens (Gardens) and what the reason for that is have given the interpreters many opinions in this case. There is an opinion which says there are two Gardens (Heavens), one of them is for Human and the other is for Jinns, because in this Sura, God addressing both of them

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1 Surat Al-Nahl, verse 32
2 Surat Ibrahim, verse 23
3 Al-Khatib “Qur’anic ...”, Vol. 27, page 690, and “Views...” page 105
(Humans and Jinn) said to be fair to the last opinion: [It's possible that there are two Gardens, one for human and the other for Jinns, so who feared “stand before God” (good position) from the Human world and the Jinns world will be granted good reward, and then God showed that this reward is two Gardens and He (God) places any true believer from those two worlds (Humans and Jinns) in His designated Garden], and this opinion was reported from Mujahid, and this opinion isn't persuasive, especially since all of the descriptions (characters) in those Gardens talk about special pleasures for Humans, and we don't know if the Jinns can partake from the food that is described in the Garden (Heaven) or from it's drink, or if they need to sit on the couches and beds, or if they (Jinns) like to wear clothes and adorning themselves from what is available in the Garden (Heaven) like the Humans. We also didn't hear about descriptions of felicity in Paradise that fit the nature of Jinns and is unique to them. Unless the Jinns are tempted by things that tempt man such as food, drinks, clothing, dwellings, seats, and comfortable cushions, God knows. Another opinion is that the two heavens [a Spiritual Heaven that takes man to the location of Spirit, and the beauty of the Kingdom and God's pleasure with him “But the greatest

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1 Al-Khatib "Qur'anic ...", Vol. 27, page 690, and "Views..." page 105; A lot of interpreters said the same thing such as Al-Nasafi, Vol. 5, page 132; and Al-Zamakhshari, Vol. 4, page 49
2 Al-Mawardi, Vol. 5, page 438
bliss is the good pleasure of Allah”¹ and a physical paradise equivalent to the
good deeds he did in his life.]² The opinion which is more logical in here,
although there is not a lot of room for logical reasoning in such unknown
matters, except for that indicated by verses and their explanatory Hadiths, as
in Ibn `Abbas’ saying: [Two Heavens means two Gardens among other
Gardens of Eden and those of Paradise.]³ Other interpreters⁴ agree with such
explanation. It has also been said that; [one of them is his dwelling and the
place where his beloved relations visit him at. The second is the home of his
wife(s) and helpers], which is the opinion of Al-Jeba’ey. It was also
reported (two Gardens) one inside his palace and one outside. Another
saying is: [two dwellings and he moves from one to the other to fully
provide for his desires and to show the fruits of his work]⁵. Whatever the
words to denote them as two Heavens, there were no features specifying
each of them. More importantly is the essence of this section that they are
two Gardens with features and there are two other Heavens beneath them.
Also with features that are comparable but are not identical features. The
first two Gardens seem to be in higher levels of felicity, but that does not

¹ Surat Al-Tawbah, verse 72
² Al-Maraghi, Vol. 27, page 124
³ Tanweer Al-Meqbas, page 452
⁴ Among them are Al-Samarqandi, Vol. 3, page 310; and Al-khazin, Vol. 4, page 230
⁵ Al-Ausi, Vol. 27, page 116
undermine the value of the other two Gardens, since felicity in both is
beyond the abilities of the human eye to see. This kind of classification is
that one Garden is higher than the other Garden and both are pleasing, and
that is similar to what was mentioned in our Sura. That classification came
in Surat Al-Waqi‘ah with differences in details, in the conditions of the
dweller of Paradise: {And ye shall be sorted out into three classes. Then
(two will be) the companions of the right hand. What will be the
companions of the right hand? And the companions of the left hand. What
will be the companions of the left hand? And those foremost (in faith) will
be foremost (in the Hereafter). These will be those nearest to Allah. In
Gardens of Bliss: A number of people from those of old, and a few from
those of later times. (They will be) on thrones encrusted (with gold and
precious stones), reclining on them, facing each other. Round about them
will (serve) youths of perpetual (freshness) with goblets, (shining) beakers,
and cups (filled) out of clear-flowing fountains. No after-ache will they
receive there from, nor will they suffer intoxication. And with fruits that
they may select, and the flesh of fowls, and that they may desire. And (two
will be) companions with beautiful, big and lustrous eyes like unto pearls
well guarded. A reward for the deeds of their past (life). No frivolity will
they hear therein, nor any taint of ill. Only the saying, “Peace! Peace!” The companions of the right hand, what will be the companions of the right hand? (They will be) lote trees without thorns, among tall trees with flowers (or fruits) piled one above the other. In shade long-extended, by water flowing constantly and fruit in abundance, whose season is not limited nor (supply) forbidden. And on thrones (of dignity) raised high, we have created (their companions) of special creation, and made them virgin (pure and undefiled), beloved (by nature), equal in age for the companions of the right hand. A (goodly) number from those of old, and a (goodly) number from those of later times.)¹ Hence, we see two levels of Gardens, and the above description is the closest to what is described in Surat Al-Rahman in quality and quantity. These two descriptions have no equal in the Qur'an with such detail and the difference between the two Gardens will be more specific and detailed in Surat Al-Rahman, as we will see later. [Then which of the favors of your Lord will ye deny?]

“And besides these two there are two other gardens.”²

¹ Surat Al-Waqi'ah, verses 7 - 40
² Al-Rahman, verse 62
This verse is the one that separates the description of the two types of Gardens, and it is clear in meaning and indication, with no discrepancies among interpreters regarding its meaning. However, some of them used the saying by Al-Hasan: [The first two Gardens are for the predecessors and the other two Gardens for the followers.] If He meant that the first in Islam of the companions were the predecessors, then the followers, would mean the generations that came after them, which is a known phrase. But I do not believe that to be what he meant, for could the Gardens of God be limited to a few hundred predecessors and a few tens of thousands or even a million of the followers? And what is the fate of the believers after hundreds of years, or today after 14 Centuries and they number in the hundreds of millions in any generation? Unless by followers he means the general meaning of the word, i.e.: all those that follow in the footsteps of the predecessors till the end of time. As for the predecessors are concerned, I believe (which is what Al-Hasan meant), that the word is explained in a Hadith by the Prophet where he said: [Do you know who will be the first to the shade of God’s throne on the day of Judgment? The companions answered: God and His Prophet know best. He said: Those who would accept justice if they were

1 Al-Andalusi, Vol. 8, page 196; and Al-Alusi, Vol. 27, page 121; and Al-Mawardi, Vol. 5, page 441 and others
given it and who would give justice if they were asked for it, and if they
were to judge between people, they would do as if they are judging
themselves.]1 See that the meaning of “the foremost” in God’s saying: {And
those foremost (in faith) will be foremost (in the hereafter)}2 are those who
were the first to adopt Islam and anyone that is foremost to Islam in every
time and place. For he is the foremost in getting into an area and preaching
Islam to the inhabitants of that area and manages to attract them to Islam,
similar to what happened to the first callers (preachers) to Islam. Who
spread on Earth as traders and preachers to the path of God simultaneously,
that person would be among the “predecessors”. And everyone who holds
tight onto his religion become like that who is holding a burning charcoal
and who is among the “predecessors” or the foremost. And he whoever
teaches the word of God under the worst of circumstances becomes one of
the “foremost”, and he whoever says the word of truth and just to the face of
an unjust ruler, is one of the foremost, or as Ibn Abu Su’da said: [The first
among people to go to the Mosque, and the first to answer the call for the

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1 Ibn Kathir, Vol. 4, page 304; narrated by Ahmad, who said “Hasan told us”, he was told by Ibn Lahi’a,
who was told by Khalid Ibn Abu Imran, who was told by Al-Qasim Ibn Muhammad, who was told by
A’isha
2 Surat Al-Waqi’ah, verse 10
sake of God.]\(^1\) And as [Al-Hasan himself had said and Qatadah as well:

"And those foremost (in faith) will be foremost (in the Hereafter) to mean from every nation."\(^2\) And not like what [Ibn Sirin said: Those who prayed toward the two Qibla.]\(^3\), i.e. only till the second year of Hijrah, otherwise what would be the objective of God’s saying: {A number of people from those of old, and a few from those of later times.}\(^4\) When describing the foremost?

Then those two levels of Gardens are for two groups of believers, the first group is the foremost, [and they are the initiators for doing good as they were ordered to do, as God says: {Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the Heavens and of the Earth.}\(^5\), and as God also says: {Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of bliss) the width where it is as the width of Heaven and Earth.}\(^6\), so he who hastens during his life and was foremost in doing good, in the afterlife he would be among the first to receive the reward, since reward is of the same kind of deeds as you

\(^1\) Ibn Kathir, Vol. 4, page 304
\(^2\) Ibn Kathir, Vol. 4, page 304
\(^3\) Ibn Kathir, Vol. 4, page 304
\(^4\) Surat Al-Waqi'ah, verses 13 & 14
\(^5\) Surat Al-'Imran, verse 133
\(^6\) Surat Al-Hadid, verse 21
do, you will be rewarded.] The second group is the people of the right hand. They are those who will be saved on the Day of Judgment, among the believers who feared God in this life. There is another explanation, that the saying of God: [But for such as fear the time when they will stand before (the judgment seat of) their Lord. There will be two gardens], this would include all of the believers and that the division of Gardens into two levels is not for two levels of the believers, but the division among believers will be a number of levels and multi-steps in Gardens according to God’s judgment of them. Hence the meaning of God’s words: “But for such as fear…” all of the believers regardless of their levels, and they would have the lower two Gardens, so whoever feared God would have the upper Gardens and two lower Gardens, although the first opinion in that the Gardens are for two levels of believers is more logical but God knows best. [Then which of the favors of your Lord will ye deny?]

**Main Blessings in the Gardens**

There is a lot of description regarding the gardens in the Qur’an. After studying it, I found that there are eight major types of Garden bliss, in addition to being eternal, and whoever wants additional pleasures, invented

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1 Ibn Kathir, Vol. 4, page 304
by man in this life, he would find it in the gardens since it is [...A life of bliss]¹, which means that he would be very happy and content in his life in the Gardens, and he will find his aim, as described in God's saying: {"Enter ye therein, in peace and security; this is a day of eternal life!"}², and His saying: {Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds.}³, the two verses (4 & 5) do not need any further explanation and they are the verses implying the variety of bliss in the Gardens, for in the Gardens there is a lot of what God has kept as a secret for His obedient worshippers. This hidden bliss would make them content and other bliss that have not yet been mentioned.

The other eight types of bliss that were mentioned a lot in the Qur'an are: first, greenery and abundance of shades; second, lots of palatable sweet water; third, different kinds of excellent foods and drinks; fourth, comfortable couches and seats; fifth, serving them while they are relaxing; sixth, virgin (pure) spouses; seventh, magnificent clothing and jewelry; eighth, peace of mind. If we look in Surat Al-Rahman, we find that it contained five types of bliss out of the eight, and the ones not mentioned are the serving, clothing and peace of mind, as in God's saying of the first of

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¹ Surat Al-Haqq, verse 21; and Surat Al-Qari'ah, verse 7
² Surat Qaf, verses 34 & 35
³ Surat Al-Sajdah, verse 17
these: {Amongst them will be passed around vessels of silver and goblets of crystal}¹, and His saying: {And round about them will (serve) youths of perpetual (freshness): If Thou seest them, Thou wouldst think them scattered pearls.}² We see this bliss as complimenting the one before it, which is the relaxing on the couches, and they are always mentioned together as in one condition: {Facing each other on Thrones (of dignity) round will be passed to them a cup from a clear flowing fountain, crystal white, of a taste delicious to those who drink (thereof), free from headiness and nor will they suffer intoxication there from.}³ The second bliss, as in God’s saying: {Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver; and their Lord will give them to drink of a wine pure and holy.}⁴ This bliss is not in Surat Al-Rahman. The third one, is the peace of mind as in God’s saying: {They will not there hear any vain discourse, but only salutations of peace: And they will have therein their sustenance morning and evening.}⁵, and His saying: {No frivolity will they hear therein, nor any taint of ill, only the saying, "Peace! Peace!"}⁶, and

¹ Surat Al-Insan, verse 15
² Surat Al-Insan, verse 19
³ Surat Al-Saffat, verses 44 - 47
⁴ Surat Al-Insan, verse 21
⁵ Surat Mariam, verse 21
⁶ Surat Al-Waqi'ah, verses 25 & 26
this can be joined with the bliss of relaxation with a group of people.

Although these three bliss were not mentioned in precise text in Surat Al-Rahman, and only the first five bliss were mentioned.

**Verses of bliss in the first two gardens**

We can see differences as we mentioned between the two levels of Gardens, as well as in the verse opening each of the two groups and the verse that finishes them off.

{But for such as fear the time when they will stand before (the judgment seat of) their Lord, there will be two gardens (46). Then which of the favors of your Lord will ye deny? (47) Containing all kinds (of trees and delights)(48). Then which of the favors of your Lord will ye deny? (49) In them (each) will be two springs flowing (free)(50). Then which of the favors of your Lord will ye deny? (51). In them will be fruits of every kind, two and two (52). Then which of the favors of your Lord will ye deny? (53). They will recline on carpets whose inner linings will be of rich brocade: The fruit of the Gardens will be near (and easy of reach)(54). Then which of the favors of your Lord will ye deny? (55). In them will be (maidens), chaste, restraining their glances, whom no man or Jinn before them has touched (56). Then which of the favors of your Lord will ye deny? (57). Like unto rubies and
coral (58). Then which of the favors of your Lord will ye deny? (59). Is there any reward for good other than good? (60). Then which of the favors of your Lord will ye deny? (61)

**Verses describing the types of bliss in the other two Gardens**

{And besides these two there are two other Gardens (62). Then which of the favors for your Lord will ye deny? (63). Dark green in color (from plentiful watering) (64). Then which of the favors for your Lord will ye deny? (65). In them (each) will be two springs pouring forth water in continuous abundance (66) Then which of the favors for your Lord will ye deny? (67). In them will be fruits and dates and pomegranates (68). Then which of the favors for your Lord will ye deny? (69). In them will be fair (companions), good and beautiful (70). Then which of the favors for your Lord will ye deny? (71). Companions restrained (as to their glances), in (goodly pavilions) (72). Then which of the favors for your Lord will ye deny? (73) Whom no man or Jinn before them has touched (74). Then which of the favors for your Lord will ye deny? (75). Reclining on green cushions and rich carpets of beauty (76). Then which of the favors for your Lord will ye deny? (77). Blessed be the name of thy Lord, full of Majesty, Bounty and Honor (78).}
Comparison between the verses in two spots

In this section, we will list the comparative verses in the two levels of the gardens to show what can be observed in differences, then we will discuss each bliss and its location in the two groups separately.

First Level

Beginning:
[But for such as fear the time when they will stand before their Lord there will be two Gardens.] (46)

First Bliss:
[Containing all kinds (of trees and delights)] (48)

Second Bliss:
[In them (each) will be two springs flowing (free).] (50)

Third Bliss:
[In them will be fruits of every kind, two and two.] (52)

Fourth Bliss:
[They will recline on carpets whose inner linings will be of rich brocade.]

The fruits of the Garden will be near.] (54)

Fifth Bliss:

[In them will be (maidens), chaste, restraining their glances whom no man or
Jinn before them has touched.] (56)

Description of those (maidens):

[Like unto rubies and Coral.] (58)

End:

[Is there any reward for good, other than good?] (60)

Second Level

[And Besides these two, there are two other Gardens.] (62)

[Dark green in color (from plentiful watering).] (64)

[In them (each) will be two springs pouring forth water in continuous
abundance.] (66)

[In them will be fruits and dates and pomegranates.] (68)
[Reclining on green cushions and rich carpets of beauty.] (76)

[In them will be fair (companions). Good and beautiful companions restrained (as to their glances), in (good pavilions). Whom no man or Jinn before has touched.] (70, 72, 74)

[None.]

[Blessed be the name of thy Lord full of Majesty, Bounty and Honor] (78)

From the above comparison, we see the following:

1. Difference in style in describing the bliss of the first two Gardens and the other two Gardens.

2. The description of the other two Gardens was not listed in the same order as those of the first two Gardens. The comparisons are identical in order in the description of the first, second and third bliss, then the description of Maidens (in the other two Gardens) in the fourth order prior to the description of cushions, which came after Maidens, the opposite of the order in the (first two Gardens).
3. The description of cushions in the first two Gardens was linked to the nearness of the first branches, while the description in the other two Gardens did not have that.

4. The description of women of the first two Gardens, came in one verse, where as the description in the other two Gardens come divided in three verses, including the repeated part in the two spots “has touched”.

5. There was a description of the (Maidens) in the first two gardens “Like unto rubies and coral”, no comparative description was given in the other two Gardens.

6. The end in the first level “Is there any reward for good other than good?” is for this section and also speaks to the people of the first two Gardens, whereas the end in the second level, “Blessed be the name of thy Lord, full of Majesty, Bounty and Honor.” Is not only dependent on the other two Gardens, but it is an end to the whole Sura. In other words, the second level has no specific ending unlike the first level.

7. It is also noticeable that the first level has an introduction “But for such as fear the time when they will stand before their Lord there will be two Gardens”, which is addressing this type of behavior, whereas in the second level there is no addressing of the believers of the other two
Gardens, since God’s saying: “And besides these two, there are two other Gardens” is to separate the two levels and the pronoun in the verse refers to the first two Gardens, i.e.: there is no addressing of dwellers of the other two Gardens prior to starting to describe them. Unless the verse “But for such …” implies the two types of believers meaning that “But for such…two Gardens” and the other two Gardens in addition. We will discuss the details of all that with some comparison between the first two and the other two Gardens.

**First - Greenery and Shades**

The first of the descriptions in the Gardens is that of Greenery and Shades as we said. The first two Gardens {containing all kinds of trees and delights}¹. Afnan (all kinds of trees and delights) has two possible meanings around which the interpreters’ explanations revolve. This is due to the nature of this plural. This is a plural of (fanan) which is the branch of tree and it’s shade or it is plural of (fann) which is the color of fruits on these branches. Most interpreters reported both sayings, and whoever reported the second saying usually relied on this verse of poetry that they took from one another ((of all the kinds of pleasures and fun, I practiced, living as promising and youthful.))² Whoever used the first saying, also used poetry as well. Ibn

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¹ *Al-Rahman, verse 48*

² Reported by many such as *Al-Nasafi, Vol. 5, page 132; and Al-Zamakhshari, Vol. 4, page 49; and Al-Maraghi, Vol. 27, page 125 and others*
Kathir\(^1\) says (combining all the opinions in it): [Then He described these two Gardens, by saying “Containing all kinds (of trees and delights),” means luscious branches that bear all kinds of fruit, “Then which of the favors of your Lord will ye deny?” This is what `Ata’ Al-Khurasani and others say that is “Fenan” are the tree branches that touch each other. `Ikrima\(^2\) said: “Containing all kinds,” means the shadow of branches on walls, as in the poet saying:

What evoked your longing is a pigeon on a (fanan) calling its mate
Calling the father of two chicks who met a falcon with sharp paws

Al-Baghawi narrated on behalf of Mujahid, `Ikrima, Al-Dahhak and Al-Kalbi that it was the straight branch. Ibn `Abbas\(^3\) said: “Containing all kinds” means it has colors, and he said it was narrated by Sa`id Ibn Jubair, Al-Hasan, Al-Suddi, Khasif, Al-Nadir Ibn Arabi and Ibn Sinan, all of them say similar to that. The meaning of this saying is that, they contain a lot of pleasures, Ibn Jarir chose that. `Ata’ said that it is any branch that has a variety of fruits. Al-Rabi’ Ibn Anas said “Containing all kinds” means spacious surrounding. All of these sayings are correct and do not contradict one another, and God knows best. Qatadah said “containing all kinds” means it’s width and advantage over others like it. Whatever the sayings of

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\(^1\) His Interpretation, Vol. 4, page 297
\(^2\) Taken from Hatem, who was told by Amr Ibn `Ali, who was told by Muslim Ibn Qutaiba, who was told by `Abdullah Ibn Al-Nu’man, who said “I heard `Ikrima saying ...”
\(^3\) We were told by Abu Sa`id Al-Ashaj, who was told by `Abdul Salam Ibn Harb, who was told by `Ata’ Ibn Al-Sa`ib, who was told by Sa`id Ibn Jubayr, on the authority of Ibn `Abbas
the meaning of Afnan, there is no contradiction among them as Ibn Kathir said, it is extending thick branches that carry countless types of fruits, some interpreters had focused on the issue of shades resulting from it, for the importance of shades in the lives of the desert dwellers, Bedouins or Urbanites. Since walking or sitting in the shade of something such as a tree or clouds makes a big difference, when the temperature is very high. The travelers in these burning deserts will walk with the sun over their heads, and it could be that each of them (either walking or mounted on his camel) would wish for a shade covering him. In addition to what they experienced in some woody areas of pleasant cooling caused by an abundance of greenery, they wished for it and used it in their interpretations, which agrees with the meaning of the verse and does not contradict it. Especially since the verse “containing all kinds” is very short, and to deduce images from it would be welcomed, without exaggeration and in agreement of Qur’an and Sura in regard to this description as in God’s saying: {Reclining in the (Garden) on raised thrones, they will see there neither the sun’s (excessive heat) nor the moon’s (excessive cold). And the shades of the (Garden) will come low over them, and the branches (of fruit) will hang low in humility.}¹

¹ Surat Al-Insan, verses 13 & 14
[Asma’ Bint Abu Bakr said: I heard the Prophet of God saying when he mentioned the lote-tree [beyond which none may pass]: The rider would enjoy walking in the shade of Fanan a hundred years.]¹ “Then which of the favors of your Lord will ye deny?”

Moreover, God’s saying: {Dark green in color (from plentiful watering)}² describes the other two Gardens and it is the comparative verse to this saying: “Containing all kinds” in this spot of bliss, which is the bliss of greenery and shades, for all interpreters³ agreed on the fact that “Mudhammatan” in the above verse means dark green, and that is the same opinion of the authors of Qur’anic dictionaries.⁴ Relying on a Hadith explaining the verses, since it was narrated [by Abu Ayoub, who said: I asked the Prophet about the meaning of “Mudhammatan”, and the Prophet (pbuh) said: Green]⁵ although, originally [Al-Duhma means black]⁶. All interpreters said that those two Gardens [were black from too much greenery]⁷. This mixing in the imagination between green and black is

¹ Ibn Kathir, Vol. 4, page 297, reported by Muhammad Ibn Is’haq, by Yehia Ibn Abdad Ibn ’Abdullah Ibn Al-Zubair, by his father, on that authority of Asma’e Bent Abu Bakr
² Al-Rahman, verse 64
³ See for example Al-Tabari, Vol. 27, page 89, on the authority of Ibn ’Abbas; and Hud, Vol. 4, page 370. Haikal said in page 414 (very green in color)
⁴ Such as Al-Su’uti in “Al- Durr Al-Manthur”, Vol. 6, page 149
⁵ Al-Alusi, Vol. 27, page 121; reported by Al-Tabarany and Ibn Mardaweih; and Al-Maraghi, Vol. 27, page 128
⁶ Al-Nasafi, Vol. 5, page 133
⁷ For example Al-Zamakhshari, Vol. 4, page 50
normal and wonderful especially if it is watered plenty. These two Gardens [are dark green from plentiful watering - since green when it gets dark turns black.]¹ Interpreters agree on that explanation but disagree on the botanical characteristics of these dark green gardens, and why this color. Some of them said: [These two Gardens are dominated by grass and spread aromatic plants on the Earth’s surface]² or it could be trees and branches similar to the first two Gardens. [Qatadah said: Green from watering and smooth, and there is no doubt about the moistness of branches on entangled trees.]³ Some of the interpreters had pointed out to what they see as a difference between the first two gardens and the other two gardens. It was narrated by [Ibn `Abbas, Ibn Al-Zubair, and Abu Salih, in the description of these two gardens, regarding what was said about them being dominated by trees. Trees are described as “Dhawata Afnan” or having branches and shades, while plants are described being very green]⁴, [and there is a difference between the two.]⁵ That does not mean that the two Gardens are covetous since they are Gardens of God anyway. If there is a difference in the two

¹ Al-khazin, Vol. 4, page 232; and Al-Qasimi, Vol. 15, page 5632; and Ibn Kathir, Vol. 4, page 299; and Ibn `Abbas in “Tanweer”, page 452
² Al-Baidawi, Vol. 4, page 456
³ Ibn Kathir, Vol. 4, page 300
⁴ Al-Alusi, Vol. 27, page 121; and Al-Baidawi, Vol. 4, page 456
⁵ Al-Mafaghi, Vol. 27, page 128
levels of the Gardens, both of these two Gardens are wonderful and green and according to the various sayings, this dark green color is the color of the trees in them, making [this description of trees in those Gardens, which are trees with entangled branches, although their shades are not of crystal purity, but their shades are thick making it dark in color like that of the evening twilight at sunset. This shade is a bliss, in fact it is many blisses that add to the bliss of these two Gardens and deserve promise and thanks to God, Lord of Humanity.]¹ It could be possible that the implication of evening twilight is not the flaming red color, but the pleasant gray overshadow that follows sunset and precedes nightfall. [Then which of the favors of your Lord will ye deny?]

Second - Abundant sweet, palatable water

Water with it’s many attributes, is the second characteristic of the Gardens, and God’s saying describing the first two gardens. [In them (each) will be two springs flowing (free)]² gave interpreters a description of some of which have no origin in Qur’an, and some is the product of their imaginations. The ones that we can find origin for in Qur’an, is their saying that those two

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¹ Al-Khatib “Qur’anic Interpretation ...”, Vol. 27, page 697; and “Views of Surat Al-Rahman”, page 112
² Al-Rahman, verse 50
springs are called [Tasnim and Salsabil]¹. The origin of this saying is from [Al-Hasan and Ibn 'Abbas]², who added that those [are two springs flowing to the people of the Garden with good blessings, honor, mercy and more from God.]³ The name of the first spring "Al-Tasnim" was mentioned in Qur'an in God's saying: {Thou will recognize in their faces, the beaming brightness of bliss. Their thirst will be sated with pure wine sealed: The seal thereof will be must: and for this let those aspire, we have aspirations: with it will be (given) a mixture of Tasnim: A spring from (the waters) whereof drink those nearest to Allah}⁴. Although I did not find in the interpretations any information whether "Tasnim" was a description of the drink in the sealed pure wine mentioned in the verse, or the spring from which those nearest to God drink from. IT could be that "Tasnim" is the mixture from this spring, which is used to fill those drinking jars. "Salsabil" on the other hand, was mentioned in God's saying: {A fountain there called Salsabil}⁵, [and it was said that one of them (the spring) is of water and not still and the other spring is of wine, pleasure for drinkers]⁶, and this is

¹ Al-Baidawi, Vol. 4, page 455; and Al-Zamakhshari, Vol. 4, page 49; and Hijazi, Vol. 27, page 133; and many others
² Abu Al-Su'ud, Vol. 5, page 251
³ Tanweer Al-Meqbas Men Tafsir Ibn 'Abbas, page 452
⁴ Surat Al-Mutafffin, verses 24 - 28
⁵ Surat Al-Insan, verse 18
⁶ Al-khazin, Vol. 4, page 230 and many others
supported by Qur’an, in God's saying: {Here is a parable of the Garden
which the righteous are promised: in it are rivers of water incorruptible;
rivers of milk of which the taste never changes; rivers of wine, a joy to those
who drink; and rivers of honey, pure and clear. In it there are for them all
kinds of fruits; and grace from their Lord. (Can those in such bliss) be
compared to such as shall dwell forever in the fire, and be given, to drink,
boiling water? So that it cuts up their bowels (to process)?} The other
descriptions reported by the interpreters regarding these two springs, that
had not any basis in Qur’an or Hadith, are done in the same fashion as to
extend the hints of description to the limits, as it is usually the case with the
first and middle interpreters. The first of these descriptions is what [Ibn
`Abbas told, there are two springs like this world many folds], and it might
be that he wants to point out that the Gardens are described in the Qur’an,
are very huge as God says in the Qur’an: {Be quick in the race for
forgiveness from your Lord, and for a Garden whose width is that (of the
whole) of the heavens and of the Earth, prepared for the righteous.} If the
Gardens were this massive wideness, then having a normal water spring is
not suitable and illogical, which on earth there are thousands of large rivers

1 Surat Muhammad, verse 15
2 Al-Andalusi, Vol. 8, page 195
3 Surat Aal `Imran, verse 133; and similarly in Surat Al-Hadid, verse 21
and small ones and hundreds of thousands of wells and springs, and Ibn ‘Abbas’ saying becomes acceptable of this description. Another description of this water concerns the functions of these two springs. We learned that they are a source of drinking water that is sweet and wine and other drinks for the dwellers of the Gardens. Other interpreters said that: [In the Gardens, there are two springs with flowing water, i.e. they flow around to water trees and branches producing all kinds of fruits]. It is assumed that plant growth and Greenery relies on the same reasons in this life, i.e. they need water to grow and produce? We do not refute that or prove it, because it is of the unknown knowledge of the hereafter. Then the interpreters said [Those two spring waters flow in the upper and lower parts on a mountain of musk]. They are either flowing in the upper and lower, i.e. their waters run up and down, or it could be that the laws of gravity that govern things in the Gardens are unlike those that govern the laws of gravity on Earth, but that they are made of musk has no proof. It could be that, which is more logical, that [in them (each) will be two springs flowing (free)] means that the Gardens have in them for every one living in them two flowing springs, i.e. [In each of these Gardens, there is a spring that flows according to the wish

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1 Ibn Kathir, Vol. 4, page 297; and Al-Maraghi, Vol. 27, page 125 and others
2 Al-Andalusi, Vol. 8, page 195; and Al-Alusi, Vol. 27, page 117; and others
of it’s owner\(^1\). Each spring has its characteristics, and one of the weird explanations that in which the interpreters say that [“In them each will be two springs flowing (free), are for those whose eyes in life will be “flowing” (tearful) out of fear from God\(^2\). The weird part about this is that although we know that the eye that shed tears out of fear from God is bound to go to the Garden, since this is the highest form of piety. It was mentioned in the Hadith: [Two eyes would not be touched by fire, an eye that teared from fear of God, and an eye that spent the night guarding and protecting people for the sake of God\(^3\). Also narrated was that Prophet Muhammad said: [There are seven types of people who would sit in the shade of the throne, when there is no shade but that of God; A just ruler, a young man grown up worshipping God, and man whose heart is in the Mosque if he leaves it he longs for it till he goes back to it, and two men love each other for the sake of God, they met on that and parted on that, and a man by himself mentioned God and cried for that, and a man was asked to sin by a woman of beauty and social standing and he turned her down by saying “I fear God, Lord of all humanity”, and a man gave to charity and hid it so that his left hand does

\(^1\) Abu Al-Su’ud, Vol. 5, page 251
\(^2\) Abu Al-Su’ud, Vol. 5, page 251, reported it from Abu Bakr Al-Warraq and Al-Maraghi, Vol. 27, page 125
\(^3\) Al-Albani: “Sahih Al-Jami’ Al-Saghir...” Vol. 4, page 75 on the authority of Ibn ’Abbas
not know what his right hand spent. What made this saying weird is linking the reward of he whose eyes cried from fear of God to the flowing spring in the Gardens. For he who fears God to the extent that he cried out from fear of God, and enters the Gardens where he gets all of the bliss, and not the tearful eye specifically. Then there are those who enter the Garden without tearing, like the disobedient who suddenly repents and his repentance is accepted by God, and he dies after that, prior to him dying, so that he would be rewarded like others with the bliss of the gardens including the flowing springs; so if you say that a believer cannot go through life no matter how short it is, without having tearful eyes for fear from God, we then say that the flowing spring for all the people of the Gardens as well as all the other bliss in the Gardens with no particularity to the flowing spring from the other bliss. Whoever said that the flowing spring in the Gardens is for the person whose eye cried from fear of God had definitely linked between the words “ayn” (eye) which sees and in the head of the other “ayn” (spring) through which water flows. This is a common phrase in the Arabic language, and not in any other languages and there is no need for this linkage at all. [Then which of the favors of your Lord will ye deny?]

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1 Al-Albani: “Sahih Al-Jami’ Al-Saghir...” Vol. 3, page 201 on the authority of Abu Huraira and Abu Sa’id
In the description of the bliss of Abundant water in the other two Gardens, it was mentioned in God’s saying {in them (each) will be two springs pouring forth water in continuous abundance} \(^1\). The difference is in the description of these two springs. In the first two Gardens, there are two springs flowing and in the other two Gardens, they are pouring forth and there is a certain difference between the flowing of water from the springs and it’s pouring forth, and the difference is related with the quantity and abundance. As far as the meaning of “pouring forth”, interpreters have agreed on the meaning, with a difference in pronunciation, but they are expressions of close indications, for they are [overflowing with water]\(^2\), or they are [effervescent]\(^3\) which is the expression used by most interpreters and authors of Qur’anic dictionaries\(^4\), which means that they are [effervescing due to the force of water flow in them]\(^5\) and [Al-Dahhak said: “pouring forth” means full and does not stop]\(^6\), and some interpreters have added to the above, like the saying of: [Ibn Mas’ud: “pouring forth” musk and camphor on the people of God, and the saying of Anas Ibn Malik: They “pour forth” musk

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\(^1\) Al-Rahman, verse 66  
\(^2\) See for example Al-Tabari, Vol. 27, page 94 and ‘Ali Ibn Abu Talha, page 479  
\(^3\) See Al-Alusi, Vol. 27, page 122; and Al-Baidaii, Vol. 4, page 456; and Al-khazin, Vol. 4, page 232; and Aba Al-Su’ud, Vol. 5, page 253; and Zaid Ibn ‘Ali, page 318; and Al-Nasafi added to it, Vol. 5, page 134: [Both effervescent with water never stopping]  
\(^4\) See Aba Ubaida, Vol. 2, page 246; and Ibn Qutaiba, page 442; and Sajstany, page 203  
\(^5\) Haikal, page 414  
\(^6\) Ibn Kathir, Vol. 4, page 300 and he also reported the previous saying [Overflowing with water]
and ambergris in the dwellings of the people of the Gardens like drizzling rain\(^1\), and [Ibn `Abbas and Al-Dahhak said: “They pour forth” good and blessings on the people of the Gardens.\(^2\) Generally, for those interpreters who are in favor of preferring the first two Gardens, which is the majority of interpreters and in comparison with the description “pouring forth” that [flowing is stronger than “pouring forth”\(^3\), and that [“pouring forth” is less than flowing\(^4\), and is the [least of what was said of description of the first interpreters\(^5\) and another interpreter said [Those two springs pour forth the water in a succession of waves and it does not sent it as destructive floods like those two springs in the Gardens\(^6\). The interpreters who do not see this separation in the levels of Gardens, even more they see it better, because they said [“pouring forth” is flowing but with better looks, for if water had poured forth, it would fall in drops like those of pearls, as seen in the famous fountains\(^7\), or they say that they pour forth with musk and ambergris as we mentioned earlier, an this approach does not agree with the true meaning in

2. Al-khazin, Vol. 4, page 232; and the saying of Ibn `Abbas in “Tanweer Al-Meqbas”, page 452 had an addition: [...]and Mercy and Grace, and More from God]
4. Al-Alusi, Vol. 27, page 122
5. Al-Baidawi, Vol. 4, page 456
6. Al-Khatib “Qur’anic Interpretation...” Vol. 27, page 697; and “Views in Surat Al-Rahman”, page 112
7. Al-Alusi, Vol. 27, page 122
God’s saying “And besides these two there are two other Gardens” [Then which of the favors of your Lord will ye deny?]

The particularity of water for Arabs

Whatever the matter is, the inclusion of springs to be among the constant attributes of the Gardens is linked to the dry nature of the Arabian Peninsula, where water is very precious due to its scarcity. Arabs were used to being thrifty and very efficient with water usage, for example those who had the chance to visit the city of Petra, which was the capital of the Nabathaens, or studied it, he would have discovered an amazing and unique system for rainfall water utilization in a city that was booming with trade and inhabitants. A city that was formed and flourished in the desert with no rivers or springs, but it takes its needs of water through the construction of water reservoirs collecting winter rainfall, then it goes through in stone canals, well constructed and it ends up in reservoirs in the form of tunnels built using impermeable solid rocks so this water is used all year long causing the city and the merchants to head towards it. A huge and complete city would come out from the Arabian Peninsula, due to a spring as in the day when the first Jurhum asked Hajar, mother of Ishmael (the son of Ibrahim) to stay with her and her son (by the spring of Zamzam) to drink
from the spring and use it's water. Hajar permitted them to do so and because of that the city of Mecca was founded as the history books\(^1\) explain, which mentions\(^2\) that the tribe of Jurhum dominated Makka and it’s Holy Shrine for a period of time, till the Tribe of Khuza’a challenged that domination and managed to overthrow Jurhum and displace them from Mecca, but before leaving Mecca, the ruler of Jurhum buried the precious items of the Holy Shrine in the wall of Zamzam so that Khuza’a can not have possession of those. This remained the case for centuries, during which the well was covered and its mark signs were erased by nature, until one day when `Abdul Muttalib Ibn Hashem heard the call inside of him, urging him to dig out the well of Zamzam again. That happened after Quraysh acquired control of Mecca and it’s holy shrine for a while. Upon digging the well, `Abdul Muttalib found the treasures and returned them to the holy shrine. The story says: [`Abdullah Ibn Tharir Al-Ghafeqi heard `Ali Ibn Abu Talib talking about Zamzam, when `Abdul Muttalib was ordered to dig it out, `Ali said: `Abdul Muttalib said: I was sleeping in Al-Hijr (a place in Makka where Ishmael was said to sleep) when I heard a

\(^1\) See the details of this in the book of `Al-Hafiz Abu Al-Fida’ Isma’il Ibn Kathir: The Life Story of the Prophet, Vol. 1, page 56; edited by Mustafa `Abdul Wahid; Revival of Arabic Heritage Publishing House, Beirut

\(^2\) Ibn Kathir “Al-Sira Al-Nabaweya” (Life Story of the Prophet), Vol. 1, page 58
caller telling me “Dig out Tyba”, I said “What is Tyba”? Then he left me, and in the following day, I went back to my resting place and the same caller came to me and asked me “Dig out Burra” and I said, “What is Burra”? then he left me, and on the following day while I slept in the same place the caller came back to me and said “Dig out Al-Madhnoona” and I said “What is Al-Madhnoona”? Then he left me and on the following day he came back to me while I was sleep and asked me “Dig out Zamzam” and I said, “What is Zamzam”? He said, “It never dries out, nor shuts down. It provides water to all pilgrims; it is located between Al-Farth and Al-Dam (a place where slaughtering of sacrifice is done) on the pit of the white headed crow, near the ants’ colony. ‘Ali then continued saying: When ‘Abdul Muttalib finally knew where it was, and that he was told the truth, he went with his only son at that time Al-Hareth Ibn ‘Abdul Muttalib, to that point and dug it out till he hit the stones covering the well¹, and he loudly called out “God is the Greatest”, upon hearing this Quraysh knew that he found what he was searching for and they went to him and said: This is the well of our father Ishmael and we have a right to it, so share it with us; ‘Abdul Muttalib then said: I will not do that. I was the one chosen for this task and it was given to

¹ Stones covering the well are called “Al-Taii”
me from amongst you. Quraysh said: “Be fair to us, for we will not leave you till we challenge you in it”\(^1\), to which he said “Choose a judge we refer to”, they replied “The female monk of Bani Saad Ibn Hadhim”, he said “I accept”, and she used to live on the road to Syria. Then `Abdul Muttalib rode together with some people from the Umaia tribe, and from every tribe in Quraysh, and they left heading towards Syria in a time of “Mafawez”\(^2\). They rode in the desert till `Abdul Muttalib’s water ran out as well as the water of some of his friends; they were getting more and more thirsty. Upon facing death, they asked their companions for water, but their companions denied them and said “We fear thirst”, `Abdul Muttalib then said, “I suggest that each man digs his grave right now, with what strength he has left in him. And whenever one man dies, his friends would push him in it and cover him with sand; till the last man, because the loss of dignity for one man is easier than losing dignity for all these riders.” To that they replied, “It is the best opinion what you said,” so each of them dug his own grave and sat, waiting for death out of thirst, then `Abdul Muttalib said to his companions: I swear to God that our surrender to death like this, without trying to survive and without seeking life for ourselves is failure; So, let’s hope that God provides

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\(^1\) Challenge you in it; means we both would take this issue to a neutral third part who would pass a sentence about it

\(^2\) Time of year when the desert is very hot and dry
us water in some of the lands, so leave this land and they left, then `Abdul Muttalib set his camei to move but a fountain of fresh water gushed out from under the camel’s foot, then `Abdul Muttalib and his companions called out “God is the greatest”, then he (Abdul Muttalib) got down from his camel and he drank the water as did his companions. Then they filled up their containers, then he called Quraysh tribes to come and get what they need from the water, and they (Quraysh tribes) came and drank water, then they filled up their containers, then they (the tribes) said: You won the judgment against us\(^1\), and we swear to God we will never dispute you on Zamzam well (fountain) and whoever gave you this water in this desert, he is the one who gave Zamzam, so go back to your task of providing people with water. And he (Abdul Muttalib) went back and they went back with him and they didn’t reach the female monk of Bani Saad, and then they left him alone to control Zamzam\(^2\).

So, whoever controls a well in those old ages and until recent times in the Arabian Peninsula has a source of wealth. Since he drinks the water, gives the water to animals and can irrigate the land for agricultural use, this land will give him a lot of fortune, and he sells water to people for drink, he

\(^1\) Meaning that Justice was with him against them and he won the case
\(^2\) Ibn Kathir: The Life Story of the Prophet, Vol. 1, page 168
makes tunnels so the water will pass to the land of others to use it for plantation (agriculture) and he gets a benefit of what they pay him for the water. ‘Uthman Ibn ‘Affan has many virtues (superiorities) that he bought Heaven twice because of two incidents as the Prophet (pbuh) promised him, the first incident when he (‘Uthman) bought a water well for all the Muslims, as the story was told: [‘Uthman was so quick in donating for the sake of God, that the Romah Well was a “Rekiah” owned by a Jew who was selling it (Romah well water) to the Muslims, so the Prophet (pbuh) said who buys Romah well and donates its water to the Muslims, he will have a well in Heaven. So, ‘Uthman went to the Jew and negotiated with him to sell the well to him, but the Jew refused to sell all of the well, so ‘Uthman bought half of the well for 12 thousand Durham, and he made that well for the Muslims. So ‘Uthman said to the Jew person, “Do accept that one day the well will be yours and the other it will be mine.” So the Jew said, “You will have the well one day, and I’ll have the well the next.” So the Muslims would come in ‘Uthman’s day and they would fill up their containers with water of the amount of two days, so the Jew when he saw that said you

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1 Rekiaj means well, see Al-Fairuzabadi: Al-Qamus Al-Muht, Vol. 4, page 338
spoiled my well, so you can buy the other half, so `Uthman bought it for 8 thousand Durham, then the well became to the Muslims for free.]\(^1\)

So, we notice that the abundant fresh water is preferred on all other virtues in the Heaven, that is why it was mentioned in different positions in Al-Qur’an as God said: {As to the righteous (they will be) in a position of security; among Gardens and springs; dressed in fine silk and in rich brocade; they will face each other; Moreover, we shall join them to companions with beautiful, big, and lustrous eyes; There can they call for every kind of fruit in peace and security.\(^2\)} Also, the “abundant fresh water” is sometimes mentioned because it’s the only character that’s related to Heaven: {The righteous (will be) amid Gardens and fountains (of clear-flowing water). Their greetings will be: “Enter ye here in peace and security.”\(^3\)} That’s why we find the expression: {Beneath which rivers flow}\(^4\) or {Beneath them will be rivers flowing}\(^5\) mentioned 40 times\(^1\) in the

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\(^2\) Surat Al-Dukhan, verses 51-55, and in the same order similar verses regarding water in Surat Al-Ghasheia, verses 12 – 16 and in other Suras

\(^3\) Surat Al-Hijr, verses 45 & 46; and “Gardens and Fountains” was also reported in Surat Al-Dhariyat, verse 15

\(^4\) Surat Al-Baqarah, verse 25

\(^5\) Surat Al-A’raf, verse 43
Qur'an describing the characteristics of the Heaven and the condition of it's people.

**Third - Delicious Foods**

The creatures, human included, eat for 2 essential reasons. The first reason is to get the necessary energy for activity and life continuation, and the food supplies the creatures, human (mankind) included, with the calories and what’s needed to build the body fibers and to compensate for what is consumed. Also to get the mineral salts and any necessary vitamins for the healthy body. The second reason is that these creatures and mankind included eat food to enjoy it. This enjoyment, which is put by God into His creatures, is the basis for preserving them. So, without the (urge) feeling and enjoyment of food, the creatures would have weak feeding (urges) to eat food. This would lead to many of the creatures on Earth driving towards extinction and maybe all of them. Creatures don’t eat food because they realize that their body needs it at the moment, but because they are hungry a like eating food. The body’s need is brain knowledge only the sensible mankind realizes them, and also mankind eats food because of enjoyment desire, and he also invents many ways of cooking and many dishes of food

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1. See the locations of these verses in Muhammad Fouad ‘Abdul Baqi’s “The Indexed Dictionary of Qur’anic Phrases”, page 167, People Printing and Publishing House, Egypt.
Qur'an 43 times\(^1\), so the people of Heaven eat food for the purpose of enjoyment and desire only. The best of delicious food as we know it was in this life are reported to be in Heaven, and there are some kinds of delicious foods that are reported to be in the Heaven that we have no knowledge of it, but maybe these kinds of delicious foods we have in this life are but more delicious in the hereafter, as if God's saying to the people: \{This is how (this food) was in this life and this is how its going to be in Heaven.\} And this is what this verse in this position means: \{In them will be fruits of every kind, two and two\}\(^2\), or what many interpreters believe in, so every kind is there [known kind and another unknown kind but its so sweet and beautiful]\(^3\), or there are [two kinds, one is known and the other is unknown]\(^4\), and it was reported that these two kinds are [solid (dry) and moist]\(^5\), and this saying is not persuasive, because there is no point in dividing the fruits to dry and moist. It was reported that these two kinds are [two kinds, every one of them is sweet]\(^6\), or they are [two colors]\(^7\) and to be exact, they are [two kinds

\(^1\) See the location of these verse in Muhammad Fouad 'Abdul Baqi's "The Indexed Dictionary of Qur'anic Phrases", page 237
\(^2\) Al-Rahman, verse 52
\(^3\) Hijazi, Vol. 27, page 133
\(^4\) Many interpreters reported this such as Al-Nasafi, Vol. 5, page 132; and Al-Baidawi, Vol. 4, page 455; and Al-Alusi, Vol. 27, page 117 and others
\(^5\) Same References and locations as the previous one
\(^6\) Al-Wahidi, Vol. 2, page 1065
\(^7\) Hud, Vol. 4, page 268
that is why mankind eats more food than what his body needs. That is because of the enjoyment desire. Many scientists of psychology put in order the primary (essential) motives for mankind in this order: Motherhood, thirst, hunger, sex and curiosity. So Islam treated all these primary motives in Mankind, also Islam organized every detail in these motives, and one of the Islamic rituals (acts of worship) challenged the desire for food, so that the Muslims will do it purely for the sake of God, and this act of worship as we know is “fasting”.

In the Gardens, the situation is different than what we have in this life, since the food there isn’t to preserve the creature or to stay alive, because there isn’t death for any reason in the hereafter. In Heaven or in the Hellfire: {The day that He assembles you (all) for a day of assembly, that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness, He will remove from them their ill, and He will admit them to Gardens beneath which rivers flow to dwell therein forever: that will be the supreme achievement. But those who reject faith and treat our signs as falsehoods, they will be companions of the fire, to dwell therein for age, and evil is that goal.}¹ “Eternity” in the hereafter was mentioned in the

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¹ Surat Al-Taghabun, verses 9 & 10
(colors) in form and taste\(^1\). Also, it was said \([\text{from every kind of fruit, there is two kinds, the sweet and the sour}]\(^2\). All of these interpretations are acceptable and the summary of all these interpretations is that: \([\text{In them will be fruits of every kind, two and two}]\). So, all the kinds of fruits that people know and better than what they know, the kind that has never been seen by an eye or heard of by another ear or remembered by any human heart. \("\text{Then which of the favors of your Lord will ye deny?}\) Ibn `Abbas \(^3\) said: \([\text{Any sweet or sour fruit that is available in this life, that there is similar to it in Heaven, even bitter cucumber, and Ibn `Abbas said: The only similarity between what we have in this life and the hereafter is the names. So this means that there is a great difference by comparison between the fruits in this life and what is in the hereafter.}]\(^4\)\) Generally, the interpretations of the first interpreters such as Ibn `Abbas or other Interpreters presented their interpretations to explain the meaning of what God said \("\text{two kinds}\)"; and all of those interpretations are good efforts and go to the same meaning. The summary is that \([\text{in these two Gardens we have this Heavenly (Garden) good fruit and this fruit is doubled, and this fruit is familiar in looks and to}}\)

\(^1\) Tanweer Al-Meqbas Men Tafsir Ibn `Abbas, page 452
\(^2\) Al-Samarqandi, Vol. 3, page 310
\(^3\) Told by Ibrahim Ibn Al-Hakam Ibn Aban, who was told by his father, who was told by `Ikrima, on the authority of Ibn `Abbas
\(^4\) Ibn Kathir: His Interpretation, Vol. 4, page 297
each other in its good taste and form. Even if it has different tastes of flavors, and this is what is meant when God said: {Every time they are fed with fruits there from, they say, “Why, this is what we were fed with before.” For they are given things in similitude}¹, also it was said that the meaning of “fruits of every kind, two and two” is that any kind of fruit that the people of heaven get, they will get it in two forms, one form as they know it in this life and another form to show them the true form of the fruits of Heaven. And in this we see the great and wide difference between the two fruits, and this is to show the blessing and generosity of God on the people of heaven by placing them in this honorable rank.]² [Then which of the favors of your Lord will ye deny?]

In the last two Gardens, the fruit was described as God said: {In them will be fruits and dates and pomegranates}³. This verse mentions the fruit and gives an example about two specific kinds of fruit, not like its comparative verse describing the first two Gardens where God said: “In them will be” which is an absolute description, where God said in it: “Every kind, two and two”, to indicate certain kinds compared to what is created in Heaven. The

¹ Surat Al-Baqarah, verse 25
² Al-Khatib “Qur’anic ...”, Vol. 27, page 692; and “Views...” page 107
³ Al-Rahman, verse 68
interpreters discussed the reason for the palm trees (dates) and pomegranates conjunction on the fruit and they are two kinds of fruit. So these interpreters see that there is a special reason for the dates and pomegranates so they will conjunct on the fruit like a conjunction of a part unto the total. [Because of their uniqueness as of they are considered of two completely different kinds (types)]\(^1\) And most of the interpreters talked about the uniqueness of these two kinds of fruits, and they said: [The conjunction of these two kinds of fruits (dates and pomegranates) on the fruit like the conjunction of Gabriel and Michael on the Angels as God said: {Whoever is an enemy to Allah and His Angels and Prophets, to Gabriel and Michael}\(^2\). This is to show their advantage given to them by God, so the produce of dates is fruit and food and pomegranates is fruit and medicine.\(^3\) This acceptable interpretation, we mentioned before that the date for the Arabs is not just a fruit, but also an essential element in their daily diet, every one of the Arabs is eating the dates, the rich and the poor. Bedouins and Urban people alike. The pomegranates are from the plants that the people in the area use for medicine. So boiling the skin of pomegranates is useful for stomach ulcers,

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2. Surat Al-Baqarah, verse 98
3. Most of them with slight variations in the phrases used, such as Al-khazin, Vol. 4, page 232; and Al-Nasafi, Vol. 5, page 134; and Al-Alusi, Vol. 27, page 122; and Al-Andalusi, Vol. 8, page 197
colon diseases, and it can also be used to treat many dermatology problems. It can be used for treating gallbladder stones, etc. That is why Abu Hanifa differentiated between these two fruits and the rest of the fruits based on the last verse, since [Abu Hanifa said: If a man made an oath that he won’t eat fruits and he ate pomegranates or dates, then he didn’t break his oath, but his two companions disagree with him.]¹ Some of the interpreters reported many characteristics of the dates and fruits of the Gardens to show their great importance, and they reported these characteristics based on the interpretations of the first interpreters. An example of these interpretations is that they reported: [Ibn ‘Abbas said: Palm trees (dates) of the Garden have branches like green emeralds, its necks are like red gold, and its leaves will be the clothes for the people of Heaven. It’s fruit like jar, is whiter than the yogurt drink and is sweeter than honey, softer than butter and it’s seedless.]² Also Abu Sa’id Al-kahdry³ reported the same interpretation, also Al-Hasan and Sa’id Ibn Jubayr⁴ reported two similar interpretations, by revising what was reported from Ibn ‘Abbas’ interpretations. I found only this interpretation: [“Fruit” is a type of fruit, “dates” is a type of date,

¹ Reported by most interpreters, see previous reference and locations; his two companions can be Abu Younsuf, and Muhammad Ibn Al-Hasan
² Al-Alusi, Vol. 27, page 122; and Ibn Kathir, Vol. 4, page 300
³ Al-Alusi, Vol. 27, page 122
⁴ See Hud, Vol. 4, page 271
“Pomegranates” is a type of pomegranates of the form and taste. From the interpretations about pomegranates and fruits, I only found an interpretation for [Abu Said Al-Khudri who said: That the Prophet (pbuh) said: I looked inside the Garden and I saw that the pomegranates look like the body of a camel], so this is anyway how the first and medieval interpreters see the reason for the mention conjunction in the verse. Actually the mention of these two fruits is to give an example and also an act of portraying because the first environment for Islamic birth was famous for that (act of portraying and giving examples), and this is the environment of the Arabian Peninsula. This is a practical and correct manner of propaganda (invitation) for Islam. [That is why these two fruits (pomegranates and dates) were specifically mentioned because of their abundance in the Arabian Peninsula.] So it is not reasonable to give an example of fruit for the desert people of the Arabian Peninsula by giving them an example of Apricot or Mango and that’s why it was also said: {Do they not look at the camels, how they are made?}

1 Tanweer Al-Maqbas Men Tafsir Ibn `Abbas”, page 452
2 Reported like this by Ibn Kathir, Vol. 4, page 300; and Al-Alusi, Vol. 27, page 122; also reported by Al-Suiuti in “Al- Durr Al-Manthur”, Vol. 6, page 150
3 Hijazi, Vol. 27, page 135
4 Surat Al-Ghasheia, verse 17
As we mentioned before, most of the interpreters agree that there is a difference between the two levels of the Gardens (the first two gardens and the last two gardens). So, [God said about the first two gardens “In them will be fruits of every kind two and two” and God also said about the last two gardens “In them will be fruits, and dates and pomegranates”] There is no doubt that the first verse (the first two Gardens) has more general and more variety of fruits], [The higher two Gardens have two kinds of fruit in them, and they contain every known fruit and every unknown fruit that never has been seen or heard of. “In them will be fruits of every kind”, and the other two Gardens, as God said: “In them will be fruits, and dates and pomegranates”. There is fruit in them and not every kind (inclusive) as described in the first two Gardens (Higher Gardens)]]. Also, the last two Gardens are preferred by some interpreters who said (the last two Gardens) they are favored because some kinds of fruit were praised and also because two different kinds of fruit are given as an example of the fruits in the last two Gardens as Al-Razi said: [Also what God said in describing the last two Gardens: “Dark green in color”, so from these fruits there will be the kind that will grow on land (Earth) and not just on the trees. And this saying

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1 Ibn Kathir, Vol. 4, page 300
2 Al-Khatib “Qur’anic...” Vol. 27, page 698; and “Views...” page 113
3 See his saying in Al-Alusi, Vol. 27, page 122
doesn’t agree with what we reported about the meanings of “dark green in color” and God only knows. [Then which of the favors of your Lord will ye deny?]

**Fourth - Couches (Carpets) and Relaxation**

Many people in this life spend a lot of money on the house furniture to show their prosperity. Mankind invented many ways of making furniture over the ages, so mankind made furniture not just for the luxury of sitting and sleeping, but also their elegance and the way they look and because it adds a certain beauty to the houses. Also it might be the primary source of beauty. The Arabs of the Peninsula before the birth of Islam didn’t own expensive furniture, even if some of their rich people brought some furniture when they came from their travels to the neighboring lands, but the common Arabs used to hear of these furniture or they’d see them in Syria or Iraq and maybe Yemen. There is no doubt that furniture in the house adds a certain luxury, relaxation and enjoyment. We can notice that anything that makes life better and makes life more joyful is mentioned in the Garden with better pictures of joy and this is reasonable and it has wisdom behind it. So encouraging the people (in order to appeal to people) you have to promise the people with what’s known and what’s tempting to have. That’s why the furniture and
the reclining on the carpets was mentioned to be an essential part of the Garden characteristics, as in the verse in Surat Al-Rahman: {They will recline on carpets whose inner linings will be of rich brocade: The fruit of the Gardens will be near (and easy of reach)} \(^1\) The interpreters agreed that “fruit of the Gardens will be near” means that [it’s fruits] \(^2\) with it’s branches will be near the people who are reclining on the carpets, and they eat it (reach it) without any difficulty or troubles. Ibn `Abbas said: [The tree will get near (kneel towards the earth) so the people of Heaven will be able to take the fruits when they are sitting, standing or even laying down.]

Mujahid said: [The fruits of the two gardens is near to (easy to reach) the mouths of the Garden people, so they eat it when they are laying and nothing comes between their hands and the fruits, neither a distance nor spines] \(^3\), and for this interpretation there is support for it in Qur’an and Hadith, as God said in Qur’an: {And he will be in a life of bliss, in a Garden on High, the fruits where of (will hang in bunches) low and near. Eat ye and drink ye with full satisfaction, because of the (good) that ye sent before you, in the

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\(^1\) Al-Rahman, verse 54

\(^2\) Al-Tabari, Vol. 27, page 87; and others; and reported by Al-Suiuti in “Al- Itqan”, Vol. 2, page 47 in a shorter version

\(^3\) Al-Alusi, Vol. 27, page 118; and all of them implied the same thing with slight variations in the phrasing, and all reported it on the authority of Ibn `Abbas
days that are gone!\textsuperscript{1} also in Hadith Abu Huraira said: [The Prophet (peace be upon him) said: I swear to he who has my soul in His hands that the people of the Gardens will reach the fruits of the Garden while they are laying and when the fruit reaches the mouth of one of them, then God will replace it with another fruit.\textsuperscript{2}] The relaxation matter is to show of luxury and prosperity, and relaxation is mentioned in the Qur’an to describe the comfort of the carpets they recline on. This kind of prosperity can’t be denied as we see in this life and in this day that civilization and the development in the living ways that technology will increase relaxation and reduce the work effort as a result of technologic Al-Advancement, as we see the different TV and radio equipment’s can be controlled from a distance by using remote control. There are many technological ways that help in reducing the effort and saving time such as computers, calculators and the cars in which its speed can be controlled automatically and its doors can be opened automatically from the car keys. Also the person can run the engine of his car while sitting home by pressing a button in the remote control, so controlling from a distance has entered in all aspects of our lives. As we see a small boxy with many buttons that can be used to control the operations of

\textsuperscript{1} Surah Al-Haqq, verses 21 - 24
\textsuperscript{2} Hud, Vol. 4, page 269
the fans, air conditioning and also opening the doors, opening the garage
doors, controlling the lights, and also controlling the Garden irrigation with
water, and many more examples can be given in this field. I have given
those examples to show that luxury is a big goal that the companies that
invent technologies compete to achieve. Many researches and millions of
dollars are invested to invent technologies, because they know they will gain
more profit as a result of heavy consumer demand on these technologies.
Mankind by nature tends towards relaxation and luxury, even though he
knows that this enjoyment and relaxation comes after more effort and work,
but the physical body bases it's results in this life and is different to what's
in the hereafter. The long rest period in this life leads to boredom and
fatigue, but it's a different matter in the hereafter, because of the different
physical formula. So there is not going to be any fatigue, illness, old age in
the hereafter, and relaxing with friends is not going to be fraudulent or
boring since there are not going to be any heated discussions or any
differences, as God said {Gardens of Eternity, those which The most
Gracious has promised to His servants in the unseen, for His promise must
come to pass. They will not there hear any vain discourse, but only
salutations of peace, And they will have therein their sustenance, morning
and evening\(^1\). There is going to be work and activity in the Garden as the people of the Garden would like, but it's not going to be for any food or wealth, because living in the Gardens, God will provide the people of the Garden with everything forever, but working there is just for enjoyment.

The interpreters said about the carpets that were mentioned in the verse:
{They will recline on carpets, whose inner linings will be of rich brocade} that they are laying on carpets that its inner linings are from heavy pure silk cloth, so if this is how the inner linings look, then how about the outer linings? It was reported that Ibn Mas'ud said: “You were told about the inner linings how about if you were told about the outer linings?” Sa'id Ibn Jubayr was asked “The inner linings will be of rich brocade, how about the outer linings?” and he replied “This is what God said: {Now no person knows what delights of the eye are kept hidden for them, as a reward for their good deeds}\(^2\), also Ibn 'Abbas gave the same answer, this is an evidence of the value of these carpets and the people of the garden will enjoy the carpets and this is a big reward and lasting prosperity, also the reclining on is mentioned in the verse that shows the good health of the body and the good heart, since the sick person can’t lay on anything if his heart is

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\(^1\) Surat Maryam, verses 61 & 62

\(^2\) Surat Al-Sajdah, verse 17
busy moving around preparing for punishment.] The pure heavy silk is the silk, and when it gets heavy we say it’s “rich brocade”, and this is a Persian word used in the Arabic language and it’s Persian origin is [Istabrah] and maybe Istabraq (of rich brocade). [The pure heavy green silk], and also they said [it’s the pure heavy silk with Gold on it.], also it can be called [The Chinese silk that neither has the thickness (Safaqah) of the pure heavy silk, nor does it have the lightness of (Farid)]. There is a difference in interpreting the meaning of “inner linings”, many interpreters reported that it’s the inner linings of the carpets and pillows, also they reported what Ibn Mas'ud said: [This is the inner linings, how about if you see the outer linings?]. This was in response to the many interpreters who said its the ends of the carpets or what’s hidden of it, and about the outer linings they consider it better and more luxurious because what appears of the pillows and carpets usually is better than its ends and its inside, and they didn’t say

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1 Al-Maragh, Vol. 27, page 125
2 Hud, Vol. 4, page 268
3 Al-Samarqandi, Vol. 3, page 310
5 The Chinese chattels (goods) is Silk, and it is called that because it is brought from China which is the most famous exporter of Silk in the old ages
6 Safeeq: Means heavy and thick
7 In the dictionary I did not find for (Fareed) a meaning that is suitable in here, it may mean the very light silk
9 Abu Al-Su'ud, Vol. 5, page 252; and Al-khazin, Vol. 4, page 230; and Al-Baidau, Vol. 4, page 455 and many others
anything here about the “outer linings”, they just reported what Ibn Mas’ud said about it when he said: “This is the inner linings, how about if you see the outer linings?”

And who said the inner linings is composed of light as it was reported in weak Hadith and this Hadith shouldn’t be relied on. [The Prophet was asked: “This is the inner linings from rich brocade, how about the outer linings?” Then the Prophet said: “Its from shining light”]\(^1\) but this Hadith is a weak Hadith and most of the interpreters ignored it because if [the Hadith was correct then the interpreters would consider it]\(^2\), and this agrees with what we depended on before of not taking the imaginations of the interpreters about the hereafter, if there isn’t any support for it in either the Qur’an or the correct Hadith, this is why most interpreters didn’t rely on this weak Hadith, and they said: [If this Hadith was correct, then there shouldn’t have been any other interpretations.]\(^3\) Also, there are other interpreters who said that [The inner linings are the outer linings]\(^4\). So, the word “inner linings” is the obvious part (the outer linings) of these carpets which is made

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\(^1\) Reported by Al-Andalusi, Vol. 8, page 195; and mentioned by Al-Alusi, Vol. 27, page 118; and I did not find it in any of the Sihah

\(^2\) Al-Alusi, Vol. 27, page 118

\(^3\) Al-Andalusi, Vol. 8, page 195

of rich brocade and this is acceptable because the rich brocade is from the best kind and more luxurious kind of worked silk because of it’s thickness, softness and beautiful color. We don’t know anything better than the rich brocade for the outer linings, if the inner linings is different than the outer linings, and Ibn `Abbas describes the inner linings as the outer linings when he said: “On carpets, whose inner linings”, the outer linings (the obvious parts) “of rich brocade” of heavy pure silk, its inner lining is from sarcenet, and from delicate pure silk. Also [Al-Hasan and Al-Farra’ said: “The furrier of the inner linings are the outer linings”, and Qatadah said: “The furrier might be the obvious (outer) linings, because each of these linings (inner and outer) would be on the sides of the carpets, and say this is the face of the sky and this is the inner side of the sky].

The summary of the two opinions is that [there are two sides, one of the opinion suggested that the inner linings meant the outer sides (outer linings), and this is what Qatadah said. The second opinion suggested that it meant only the inner linings, not the outer linings, since the inner linings as God said would be from rich brocade, so the outer (obvious) linings will be from

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1 Tanweer Al-Meqbas, page 452
2 Al-Andalusi, Vol. 8. Page 195
material that’s better than the rich brocade, this is what Al-Kalbi said. Ibn 'Abbas was asked: “What is the outer linings?” and Ibn 'Abbas answered, “The inner linings were described to you, so your hearts would settle down, and God only knows the outer linings.”] [Then which of the favors of your Lord will ye deny?]

The verse that corresponds to recline on the carpets in the last two Gardens (other two Gardens) is what God said: {reclining on green cushions, and rich carpets of beauty}. The order of acts mentioned in this verse is different than the order that’s mentioned in the verse we mentioned before about reclining. So in this verse, we find that the soft carpet and relaxation blessings were mentioned in the fifth order, as we clarified in “the order of acts in the two verses”, so this verse was mentioned before the mention of the women of the first two Gardens. No one from our interpreters suggested any reason for that. So, we put some effort to give a reason for that, and we found that the Gardens’ women verses in the last two Gardens were mentioned when God said: {Companions restrained (as to their glances) in (goodly) pavilions}. So this verse [(verse 76)] was mentioned to describe

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1 Al-Mawardi, Vol. 5, page 439
2 Verse 76
3 Verse 72
the way men sit with the Gardens women, so that’s why this verse was mentioned after the verse that mentioned the Gardens’ women, alto this verse describes how the people of the Garden recline on the carpets as God said: “Reclining on green cushions...” That’s to mean that the people of Heaven are reclining on the carpets with their companions (partners). Many interpretations and details in the meanings of “cushions” and “rich beauty”, and most of the meanings are related, since all of the meanings are about the carpet covers or the pillows, and most of the interpretations were reported by Al-Tabari¹, Abu 'Ubaida² and Al-Mawardi³, and its difficult to explain and report all of these interpretations, since there are some repeated interpretations. It is possible to anyone who wants to study the linguistic meanings to find that in Al-Alusi⁴, Al-Andalusi⁵, and Al-Zamakhshari⁶ interpretation and many others, especially since the different tense forms of “cushions” (pillows) also the word “rich carpets of beauty” (Abqari) was mentioned in singular form with the word “beauty” which is mentioned in the plural form. Al-khazin⁷ was the best interpreter, who reported and

¹ His interpretation, Vol. 27, pages 163 & 164
² “Majaz Al-Qur’an”, Vol. 27, page 642
³ His interpretation, Vol. 5, page 443
⁴ His interpretation, Vol. 27, pages 124 - 126
⁵ His interpretation, Vol. 8, page 197
⁶ His interpretation, Vol. 4, page 50
⁷ His interpretation, Vol. 4, page 233
summarized the useful interpretations, when he said: “Reclining on green cushions” it was said that the “cushions” is the Gardens of Heaven which is green, this is what Ibn `Abbas said, also “cushions” was said to be the carpets, Ibn `Abbas said: The “cushions” is the favored and relaxed kind of seats¹, also it was said it’s the green seats over the carpets, also it was said it is the “Marafeq”² (hand cushions), also it was said it is the “Zaraby”³ (carpets). It was said also that as any wide cloth the Arabs called it a “Rafraf” (cushion). And what about “rich carpets of beauty”, he reported that it is the carpets and the heavy (thick) carpets and “Tanafes”⁴, it was also said it’s the soft carpets, also the Arab calls any brocaded (patterned) cloth is called rich carpets of beauty. Al-Khalil said: “Any honorable, unique and valuable is what the Arabs call marvelous kind of a man and the example of that is what the Prophet (pbuh) said about `Umar, the Prophet said: “I haven’t seen any other marvelous person (man), who is unique and distinguished.” The origin of the word “Abqari” can be traced to a land that the Jinn populate called “Abqar”, so the word “Abqari” is used ever since to describe any amazing and unique thing, because the Arabs think that Jinns

¹ Meaning the exquisite material that are spread for people to sit on
² Meaning the Cushions used to lean on
³ These are thin carpets or all that is used by people to recline on; See Al-Fairuzabadi, Vol. 1, page 81
⁴ Al-Fairuzabadi said in Vol. 2, page 235 “These are the thin carpets and cloths”; and I do not know the difference between them and regular carpets
have every amazing character and Jinns can do any amazing thing. And since “Abqar” the land was known that the Jinns live in, so the Arabs used to describe any amazing thing as “Abqari”. The story of the Abqar and Jinn Valley is known and many old and medieval interpreters said many things about it… and by simple sentence, [God’s saying “Reclining on” when they are reclining on soft cloths, carpets from silk, great pillows and carpets that have expensive ends and so beautiful.]¹ [There is another difference that we can see between the way the people of the first two Gardens recline and the way the people of the last two Gardens recline, since the people of the first two Gardens when they recline they can still reach the fruits of the Gardens, as God said: “They will recline on carpets, whose inner linings will be of rich brocade: the fruit of the Gardens will be near (and easy of reach)”. The people of the last two Gardens recline on cushions as green pillows but the material that these cushions are formed from we have no idea about. Is it silk or not? We know that these cushions are distributed on beautiful carpets, also we don’t know if the people can still reach the fruits of the Garden when they are reclining as in the first two Gardens or they have to

¹ Al-Maraghi, Vol. 27, page 130
change the way they are sitting to reach the fruits.]\(^1\). Since the full
description came from the situation in the first two Gardens, and [no full
description for the way they recline in the last two Gardens]\(^2\), this is because
of two reasons. The first reason is that in the last two Gardens there was no
mention of the fruits and how close they are to the sitting people. The
second version is that in the first two Gardens, the verse described and
determined the inner linings of the carpets which is from pure heavy silk
which is the most luxurious kind of material, but there was no description
about the carpet's materials in the last two Gardens. There are some
interpreters who preferred the last two Gardens, they said: [The cushion is
what is kept on the carpets and no mention of the description of the carpets,
so it is acceptable to not describe the carpets in this case]\(^3\), and the most
appropriate interpretation as they say is: [Overall, the descriptions of the
things in the first two Gardens are better and of higher standard than this
characteristic]\(^4\) [Then which of the favors of your Lord will ye deny?]

**Fifth - Beautiful spouses**

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\(^1\) Al-Khatib "Qur'anic Interpretation..." Vol. 27, page 700; and "Views ...", page 115
\(^2\) Al-Alusi, Vol. 27, page 125
\(^3\) Al-Alusi, Vol. 27, page 125
\(^4\) Ibn Kathir, Vol. 4, page 301
This last and fifth favor (blessing) in this part of the Qur'an is among the details of favors that are prepared for the people of the Gardens, as we know sex is one of the best primary (essential) motives in mankind, and sex played a major part in the history of civilization up to this day. There are two goals for sex; the first goal is to preserve the human race and reproduction. The second goal is for happiness in this life, and the pleasure that comes from sex, the religions interfered to organize and control this instinct, and the religions made certain system and frame for this instinct, and borders between what’s right and what’s wrong, and the religions didn’t leave the sex instinct without any restrictions or control not like the animals. The instinct of jealousy is created in the straight man to help preserve the systems and restrictions that control the relationship between mankind. In the Heaven (garden) sex is not for reproduction or preserving the race, but sex there is only a way of pleasure and enjoyment, there is a certain way to achieve that goal in the Garden, and each spouse has his own companions, and no spouse would hit on the companions of others, and no companions would look at the spouse of others, and this is what God said in the verse about the first two Gardens: {In them will be (Maidens) chaste, restraining
their glances whom no man or Jinn before them has touched.\textsuperscript{1} Also, the sentence “restraining their glances” was mentioned in another part in Qur’an as God says: {And besides them will be chaste women, restraining their glances with big eyes (of wonder and beauty). As if they were (delicate) eggs closely guarded.}\textsuperscript{2} “Restraining their glances,” meant that [they look only at their “spouses”, their eyes shut and they don’t see other spouses.]\textsuperscript{3} [And their sights don’t wish to look at other than their spouses]\textsuperscript{4}, or [they don’t see anything better than their spouses in the Gardens, this is what Ibn ‘Abbas, Qatadah, ‘Ata’ Al-Khurasani and Ibn Zaid all said.]\textsuperscript{5}

Whatever is the meaning of “restraining their glances”, we know it means the special marriage relationship in the Garden (heaven), and that the spouses (husbands) are only for their companions (wives) and the (wife’s) companions are only for their spouses (husbands), and the interpreters reported this exact expression: [It was reported that the companion (wife) says to her spouse (husband): In God’s name I can not see anything better than you in the Garden (Heaven), and there isn’t anything in the Garden that I love more than you, so thank God that He made you for me and made me

\begin{itemize}
  \item \textsuperscript{1} Verse 56
  \item \textsuperscript{2} Surat Al-Saffat, verses 48 & 49
  \item \textsuperscript{3} Al-Wahidi, Vol. 2, page 1056
  \item \textsuperscript{4} Zaid Ibn ‘Ali, page 318
  \item \textsuperscript{5} Ibn Kathir, Vol. 4, page 298
\end{itemize}
for you.

“... Whom no man or Jinn before them has touched...” not touched means [not been with another man or Jinn] or [never had Intercourse], “never been touched” also means “The did not bleed” (Resulting from the breaking of the hymen), since “Tamth” in the dictionary means (Breaking of the hymen), and that’s why Ibn `Abbas said: [They are virgin and never been touched by man or Jinn], because they are [virgin]. The reason of using menses (or menstruation) in the verse to express “sexual intercourse” is that the virgin women (girls) will bleed (menstruate) when they will have sexual intercourse as we’ve mentioned, since the origin of menses (menstruation) is [The blood (discharge) coming out (bloody), that’s why menses is called menstruation or periods as well, also it was said to describe the sexual intercourse with the virgins because of the bloody discharge that comes out of the virgins after sexual intercourse, and maybe it’s said here to express that these companions (wives) will be always virgins or untouched whenever they have sexual intercourse]. The objective of all that is to show that the women (companions) of the Garden

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1 Al-khazin, Vol. 4, page 231; and Al-Alusi, Vol. 27, page 119; and Ibn Kathir, Vol. 4, page 298
2 Zaid Ibn `Ali, page 318; and Abu Ubaida, Vol. 2, page 245; and Al-Sijistani, page 228
3 Al-Wahidi, Vol. 2, page 1056; and Ibn `Abbas in “Tanweer Al-Meqbas”, page 452
4 Al-Tabari, Vol. 27, page 87; and ‘Ali Ibn Abu Talha, page 478
6 Al-Alusi, Vol. 27, page 119
7 Al-Maraghi, Vol. 27, page 126
8 Al-Qasimi, Vol. 15, page 5631; and Al-Alusi, Vol. 27, page 119
will be young and youthful as if they didn’t mix with any men after this new generation. This will be another reason for more pleasure and enjoyment in marrying the Garden’s women, and we will cover this point more when we talk about the origin of the Garden’s women. Also when we cover the menstruation (periods) of Jinn in special topic.

Theory (No discussion of Man-Jinn interaction is allowed without proof from Qur’an and Hadith)

Any talk about bodily contact (physical) between Jinn and mankind, or any saying for any interpreters that deals with this matter without any obvious evidence from Qur’an or correct Hadith is not acceptable for us, even if there were incidents that were reported by the predecessors.

Is there physical (bodily) contact between the Jinn and mankind or is there sexual intercourse between Jinn and mankind? In the countryside lands there is a lot of stories and talk about Jinn, and the Jinn possessing the human bodies, and there are many stories about marriage of the Jinn and humans or sexual intercourse between Jinn and humans. So in these environments (lands) people like talking about these kinds of stories because it makes them feel that they are able to know (to analyze) the unknown worlds of Jinn and its laws. Also talking about these stories makes people enjoy their long nights. We don’t know the truth about these stories that
people talk about generation after generation, maybe imagination plays a major role in the fabrication of these stories, and maybe these stories are not true. Jinn is a fact no Muslim denies, because they are mentioned in this Sura (Al-Rahman) and in Surat Al-Jinn and in many parts of the Qur’an, but what we know about Qur’an is limited and we only report about the Jinn what was mentioned in Qur’an and in the correct Hadith. All the other stories that people talk about have no proof, even if they mentioned the names of the people that are involved in these stories, or they that hear voices coming out of a person, and those voices are not the voices of that person and they think those voices are the voices of the Jinn, and I think all of that is only imagination. I tried many times to find something like that or to get in contact with the Jinn through a possessed person and I failed. We don’t deny the possibility of Jinn contact with human, but we don’t know how it is done or how we do it. I mean, how can we get direct physical (bodily) contact with the Jinn, and there is not a single proof (evidence) from the Qur’an\(^1\) or from the right Sunna to confirm the possibility of bodily (physical) contact with the Jinn, and God says: \{Who whispers into the  

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\(^1\) The Story of Jinn with Prophet Solomon in Surat Al-Naml is known, and is a special case for prophets especially Prophet Solomon, whom God gave the Authority over Jinn
hearts of mankind, among Jinns and among men\(^1\). The verse meant the whisper of evil in the minds that may come from man or invisible spirits of evil working within, and it might be devious advice, and God also says:

\{True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.\}\(^2\) But this verse also doesn’t give any evidence of physical contact between Jinns and Mankind.

The purpose of this verse is to mention the habit of Arabs before Islam, when any one of them (Arabs) go into a valley, he seeks shelter (protection) from the Jinns [So he says: I seek protection from the Lord of this valley to protect me from Jinns, to protect my wealth, my son and my animals]\(^3\) This kind of action is done so mankind thinks that he knows a lot about the unknown Jinns world, and he might feel comfortable if he believed that illusion. The stories of Jinns that people in the villages (urban areas) talk about are mostly limited (constrained) to 3 levels (axis). The first level is when Jinn use man to discover the unknown and do the unbelievable matters. The second level is when Jinn possess a man; child or woman then the Jinn hurts that person. The third level is when the Jinns get involved in sexual relationship with human, and these three levels became very

\(^1\) Surat Al-Nas, verses 5 & 6  
\(^2\) Surat Al-Jinn, verse 6  
\(^3\) Ibn Kathir, Vol. 4, page 457
attractive for the magicians (conjurers) and frauds. The pathetic thing is that (what makes me feel sorry) is that these frauds and magicians are calling themselves “men of religion” and they claim they have the ability to depose the bodies from the Jinns. They use funny (silly) ways to do that and they claim that some scholars (scientists) of Islam have used these ways (methods) without any evidence (proof), and we have no proof of the accuracy (the reality) of these treatment ways except the reading of Qur’an and specifically certain part of Qur’an can be read on the possessed person for treatment, if he was really possessed, and not sick or schizophrenic. These are known psychiatric illnesses and needs a psychiatric doctor to treat, and the symptoms of these illnesses are similar to what they report about the actions of the person possessed with Jinn, and the psychiatrists can treat these kinds of sicknesses by using medicine and psychiatric treatment and the results of these treatments are usually good and can cure most of these kinds of illnesses. Its very disappointing to see that many known religious scholars (scientists) get themselves involved in the matter of Jinns possessing people or communicating with the people, the least that can be said about these methods is that they are funny\(^1\) and these scholars also

\(^1\) One of these used method is that the Person or Scholar working with Jinn Matters, would poke three holes
exaggerate in analyzing these matters and they put certain fundamentals and basics for these kinds of matters (Jinns possession of people), by depending on some weak Hadiths that some of the big scholars of the Hadith proved to be it's weaknesses. Also these known religious scientists spend much of their time in studying human contact with Jinns, and leaving more important matters, so by doing this the general public will use their imagination in telling untrue stories about human contact with Jinns, especially the third level we mentioned where some people say there is sexual relation between Jinns and some humans, and from the kind of exaggeration that we heard that some kids were born as a result of sexual relationship between humans and Jinns, and this impossible and against all the rules of science and sense (reason) as we know women get pregnant as a result of (fertilization) fecundating between a sperm from the human male and an egg from the human female, and each cell has 23 human chromosomes and they will merge together to form 46 chromosomes, then fertilization (fecundating) will take place, then the human embryo, and I only found this story that is 

in one of the toes of the possessed so that the Jinn would come out from one of these three, since according to them, if the Jinn were to leave the body through the eye it would burst, and through the ear it would rupture and through reproductive organ it would burst; then the possessed would be beaten with a stick, which they claim would only hurt the Jinn and not the possessed; and they would utter certain phrases and words commanding the Jinn to leave the body of the person possessed, these phrases differ from one region to another
related to the matter of sexual intercourse relation between humans and Jinns and this story was related (referred) to Imam Malik and the story says:

[Some people form Yemen wrote to Imam Malik, asking him about sexual intercourse with the Jinns, and they said there is a man from the Jinns and he wants to marry a human female. So Imam Malik said: “I don’t see any problem with that, but I hate to see that if a pregnant woman was asked who is your husband? She would say he is from the Jinns, and so that will lead to the corruption of Islam.”]¹ But this story is strange in all of it’s content, also what is the meaning of the sentence “man from the Jinns” and how is that possible, and how can a woman get pregnant from other than humans? How about the kids, are they going to be Humans or Jinns or a Mix? All of this is unacceptable by religion or by reason (sense), and we shouldn’t go down to this low level of stupidity and laugh at the people with these kinds of stories. And what about the saying that: [The Jinns will have sexual intercourse with the women at the same time they are sleeping with their husbands and if their husbands didn’t mention God’s name]², this is the kind of things that some people who are impressed with these stories like to say and it’s [not

¹ Al-Alusi, Vol. 27, page 119; the citation is narrated by Abu ‘Uthman Sa’id Ibn Dauud Al-Zubaidi
² Al-Alusi, Vol. 27, page 119
approved by all scientists\textsuperscript{1} and we totally don’t approve (accept) it since there is no evidence for it either in Qur’an or correct Hadith, and God says: {“Mutually share with them wealth and children”\textsuperscript{2}} But this verse doesn’t mean that human will have children from Jinns.\textsuperscript{3} In rejecting the notion of Humans and Jinn copulating in life because Humans are Humans and Jinn are Jinn, the interpreters stopped and looked at God’s saying: {…Whom no man or Jinn before them has touched}, that the matter in this life has no mixing, and so it would be in Gardens; and hence the interpreters have said in semi total agreement that the meaning if the above verse is [no Human male had touched a human female amongst them (the women of Gardens) and similarly no Male Jinn has touched a female Jinn]\textsuperscript{4} so in this matter the interpreters agreed that [female of Jinns can menstruate (have a period) similar to the human females]\textsuperscript{5} but only between themselves. Arta’a Ibn Al-Monzer said: [Dhamra’a Ibn Habib was asked: Is the Jinns going to enter the Garden? And he said: Yes and they can have sexual intercourse, the

\textsuperscript{1} Al-Alusi, Vol. 27, page 119
\textsuperscript{2} Surat Al-Isra’, verse 64 (“Lead to destruction those whom thou canst among them, with thy (seductive) voice, make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children and make promises to them. But Satan promises them nothing but deceit)
\textsuperscript{3} Al-Alusi, Vol. 27, page 119
\textsuperscript{4} Amongst them are Al-Zamakhshari, Vol. 4, page 49; and Abu Al-Su’ud, Vol. 5, page 252; and Al-khazin, Vol. 4, page 231; and Al-Baidawi, Vol. 4, page 456; and Al-Alusi, Vol. 27, page 119; and Ibn Jizzi, page 733; and Ibn ‘Abbas in “Tanweer Al-Meqbas”, page 452; and Ibn Kathir, Vol. 4, page 298 and others
\textsuperscript{5} All the previous references and locations, in addition to Al-Qasimi, Vol. 15, page 5631
Jinns will have female Jinns, and the male humans will have female humans.\[^1\] The final point is that there is a lot of talk about the Jinns entrance to the Garden, [if the time of Garden has arrived, then we can see them (Jinns) but they can’t see us (Human), the opposite to what we have in this life, and this is what Alharth Almohasabi suggested.]\[^2\] So, the partition (boundary) between these two kinds of creatures (Jinns and Humans) will still exist in the Garden as it is in life. [Then which of the favors of your Lord will ye deny?]

**An aspect of the description of the women of the first two Gardens**

There is a description of the form of the first two Gardens that was mentioned in the first level (section) in the first two Gardens and didn’t have an analogy in the other (last) two Gardens, and this is when God said: {Like unto rubies and coral.}\[^3\] This is the last characteristic that the first group of companions (women of the Gardens) is distinguished by, this description of their form is very concise and very meaningful, and it leaves a very good influence on the soul because these two kinds of precious stones (rubies and coral) have certain magic, elegance, purity and good influence on the soul of...

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\[^1\] Ibn Kathir, Vol. 4, page 298; and Al-khazin, Vol. 4, page 231 with slight variation in the phrase

\[^2\] Al-Alusi, Vol. 27, page 120

\[^3\] Al-Alusi, Vol. 27, page 120
the person who looks at them. The Hadith explained the meaning of the description of the female of the Gardens in this position as we will explain later. There is a difference of opinions between the Interpreters on the meaning of Coral and it's the same difference that we previously explained when God said: {Out of them come pearls and coral} \(^1\). So, is the coral the red stone that’s formed in the seas and is known as the coral stones or is it the young pearls? And rubies we know what it is for sure, and its the precious stone [the dark red] \(^2\) that is clear and transparent, since you can see the thread that put the stones together if it’s made as a necklace for example. Qatadah said: [They (women of the Gardens) are clear like the rubies, red like the coral color, and if you put a wire (thread) through the rubies and you look at it, then you will see the thread. Ibn A’teya said: Rubies and coral are things that you feel good about when you see, so use them to describe things and its good to do that, for rubies you can give example by its softness and it’s transparency, the coral by its softness and it’s beautiful look. This kind of description the Arabs used to give example of the women, such as (the pearl) - Durra Bint (daughter) Abu Lahab and

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\(^1\) Verse 58
\(^2\) Verse 22
Morjanah (coral) Um Sa`id.]¹ Many Hadiths were reported in the description of the form of the women of the Garden and many of these descriptions similar to the description of the rubies and its transparency and clarity. Ahmad, Ibn Hayyan, Al-Hakem and Al-Bayhaqi reported it in (Al-Ba’th Wal Noshour), from Abu Sa`id that the Prophet (pbuh) said: [God said “Like unto rubies and Coral”, so the Prophet explained this verse by saying: “You look at her face and its more clear than the mirror, the least of the pearls is able to lighten the east and west. She wears seventy clothes (dress) and his sight can see through those dresses until he sees her legs.]²

Ibn Mas’ud reported that the Prophet (pbuh) said: [The women of the Garden, their legs can be seen even if they wear 70 dresses and until you see her brain, because God said “Like unto rubies and coral” and the rubies is a stone if put onto wire (thread) then you will see it through the rubies.]³

Many Hadiths were reported confirming the same meaning with some difference in the words or text, and these descriptions are confirmed and correct since it was reported in the correct (Sahih) Hadith. But for the

¹ Al-Fairuzabadi: “Al- Qamus Al-Muheit”, Vol. 1, page 167; and he mentioned some unproven therapeutic and healing properties for it
² Al-Alusi, Vol. 27, page 120; and Al-Andalusî, Vol. 8, page 196; and Ibn Kathir, Vol. 4, page 298; and Al-khazin, Vol. 4, page 231; and Abu Al-Su’ud, Vol. 5, page 252
³ Al-khazin, Vol. 4, page 231 from Al-Tarmotlî; and Ibn Kathir, Vol. 4, page 298; and Hud, Vol. 4, page 269. Also reported by Al-Alusi, Vol. 27, page 120 from Ibn Mas’ud
coral, there is no clear description of it and there is a dispute in describing the Coral. So as we mentioned before, it's either the red coral stone that we know or it is the young pearl which is the white pearl, as we know it. Many interpreters who believe it is the second meaning (explanation) and they believe it's the young pearl specifically because it's more clear and whiter than the large pearls. [Many people reported that Qata dah said that the verse meant: To express clarity of the rubies and the white color of the pearl, to express the beauty and about the sea. Qata dah said: The clarity of Rubies, the red color of coral, so the coral as it is known. It's also said that the descriptions of the rubies as in the redness of the face, the coral is the young pearl, to describe the white skin and its clarity, giving an example of the young pearls because its more white than the old pearls, also it was said it's the old (grown) pearls, as God said: “As if they were (delicate) eggs closely guarded.” ¹², then it’s [a description of the maidens of the Gardens by describing them of clarity and purity after describing them as shy and pure. The rubies and coral are to clear precious stones that have the same clarity of shining glass, but in spite of them (rubies and coral) they have red color that isn’t in the glass, so that’s why the maidens of the Garden were given the

¹ Surat Al-Saffat, verse 49
² Al-Alusi, Vol. 27, page 120
description of these stones, to show the youth of the maidens as a result of
the youth blood that runs through their bodies and their shining faces
because of the youthful blood.]\(^1\) [Then which of the favors of your Lord will
ye deny?]

And in second position, where the other (last) two Gardens are mentioned,
the maidens of the Garden were described in 3 separate verses, other than
what was mentioned in the Garden’s verses in this Sura. As God said: {In
them will be fair (companions), good and beautiful.}\(^2\), {companions
restrained (as to their glances), in (goodly) pavilions}\(^3\), {whom no man or
Jinn before them has touched.}\(^4\) And the repeated verse in this Sura: “Then
which of the favors of your Lord will ye deny?” was mentioned in between
those three verses. “Beautiful (blessings) good women” (maidens) [it was
said that it meant the many beautiful blessings in Heaven, this is what
Qatadah said.]\(^5\) But this saying is not approved by many interpreters and the
second saying, and it’s the more correct one, that “blessings” (good women)
[is plural of good woman, and it’s the beautiful woman who has good

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\(^1\) Al-Khatib “Qur’anic…” Vol. 27, page 694; and “Views…” page 109
\(^2\) Verse 70
\(^3\) Verse 72
\(^4\) Verse 74
\(^5\) Ibn Kathir, Vol. 4, page 300
morals, and this is what most of the interpreters said.\textsuperscript{1} All of these interpreters said in similar sentence that [the maidens of the Garden have beautiful faces and beautiful morals.\textsuperscript{2} And this interpretation has proof in the Hadith. It was reported that Um Salama said: [I asked the Prophet (pbuh) to tell me about God saying “Fair, Good maidens” and the Prophet (pbuh) said: They have good morals and beautiful faces.\textsuperscript{3} The second verse “companions restrained (as to their glances) in goodly pavilions” is talked about by many interpreters as meaning this verse is in three levels (phrases). These levels are: Companions (maidens of the Garden), restrained (as to their glances) and pavilions. Companions (maidens of the Garden) (or in Arabic “Hoor”) and the single of “Hoor” is “Hawra’e” and many said it meant [whites]\textsuperscript{4}, depending (relying) on the Prophet’s interpretation in his Hadith that [was reported by Um Salama]\textsuperscript{5}. And [if the Hadith by Um Salama was correct and the Qur’an interpretation is the same as the Prophet’s Interpretation]\textsuperscript{6}… And they also said [it’s heavily white like the

\textsuperscript{1} Ibn Kathir, Vol. 4, page 300; and Al-Zamakhshari, Vol. 4, page 50; and Al-Nasafi, Vol. 5, page 134
\textsuperscript{2} Amongst them is Abu Al-Su’ud, Vol. 5, page 253; and Al-Baidawi, Vol. 4, page 456; and Al-Alusi, Vol. 27, page 123
\textsuperscript{3} Al-Khazin, Vol. 4, page 233; and Ibn Jizzi, page 733; and Al-Andalusi, Vol. 8, page 197
\textsuperscript{4} Ibn ’Abbas “Tanweer...” page 452; and Al-Alusi, Vol. 27, page 123; and Hud, Vol. 4, page 272; and Haikal, page 414; and Al-Qasimi, Vol. 15, page 5633
\textsuperscript{5} Al-Alusi, Vol. 27, page 123
\textsuperscript{6} Al-Alusi, Vol. 27, page 123
white color of the eye, and its heavily black like the black color of the eye.]\(^1\)

[What surrounds the eye of natural black color is like the powder (Kohl) which makes the eyes more beautiful and more attractive\(^2\) and who took this description (interpretation) maybe didn’t rely on the Hadith that was reported by Um Salama, and they also depended that this is what it meant for the Arabs. , Al-Fairuzabadi\(^3\) said: “Hour” (Companions) in Arabic means that the white of the eye becomes whiter, the black of the eye (pupil) becomes blacker, its pupil becomes rounder, eye lids become wetter, everything around the eye becomes more white or black, in the white body, or the whole eye becomes black as in the deer and not in the humans. It’s here for description only. Also, Abu Baker Al-Razi\(^4\) said a similar thing.

[Hour (in Arabic) means that the ultra whiteness of the eye is in its ultra blackness of the eye, and you know Hour women when you look at their eyes. Alasma’i said: I don’t what is hour in the eye. Abu Amr said: “Hour is when the whole eyes become black, as in the last explanation.” The third interpretation is what Ibn Mujahid said: [Hour means that the person will be confused looking at the eyes, because of their beauty and the person can see

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\(^1\) Zaid Ibn ‘Ali, page 318; and Al-Alusi, Vol. 27, page 123
\(^2\) Al-Khatib “Qur’anic...” Vol. 27, page 699; and “Views...” page 114
\(^3\) Al-Qamus Al-Muhit”, Vol. 2, page 15
\(^4\) “Mukhtar Al-Sahah ”, page 161
himself in these eyes.]\(^1\) And this isn’t a correct interpretation and the correct interpretation was in the first two sayings.

The second level of “restrained (as to their glances)” is another characteristic of women in the Gardens, where all opinions agree on those who are restrained to their homes. [Arabs praise women who stay at home indicating extra reservation]\(^2\), this is a tradition deeply entrenched in the east, as well as Europe in the past ages. Islam came to lay the foundation for this nature, which is not an oppression of women as much as it is in agreement of difference in behavior between man and woman. And as much as a protection for women, where man is more inclined to go out to work and earn and women is more inclined to stay at home if she was provided with this advantage. Thus this instinctive trait continues and becomes entrenched in the life of Gardens, and it is without a doubt that whatever the pleasure a woman may seek in the Gardens, and all of her desires will be provided for in her home whenever she wishes for it. The third category “Kheyam”, I had to find out the correct meaning of this word, whenever I read this word I used to think it meant the “tent” made of hides and leathers stretched over sticks and bars, the correct meaning (as agreed upon by all interpreters) of

\(^1\) Hud, Vol. 4, page 272
\(^2\) Al-Maraghi, Vol. 27, page 129
“Kheyam” are the houses made from solid material like wood and similar material, and “Al-Boyot” are tents made from sheep hides and similar material, and then stretched and tightened to bars and on top of sticks, contrary to what we know in our modern Arabic [Khayma: House] permanent, [if it is from hair (hide) is it called Bayt and it is not called Khayma].

The description of this Khayma or House, agreed upon by interpreters, depends on a description of it coming in a verified Hadith in a lot of interpretation books in which [the Prophet said: “In the Gardens, there is a Khayma (house) from a hollow pearl the width of which is sixty miles in every corner of it there is a wife that does not see the other wives, and the (believer) husband passes by each of them.”] In another narration: [The Khayma (house) is a hollow pearl, the length of which is sixty miles, in every corner of each, the believer would have a wife who would not be able to see the other wives.”] This Hadith means that the home of the believer in the Garden or one of his homes is a huge hollow pearl, where his wives dwell and thus the Hadith, and as usual is the case, when the original

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1 Ibn Qutaiba, page 443
2 Al-Alusi, Vol. 27, page 123
3 Reported by many and the best was by Al-Wahidi, Vol. 2, page 1057: The Hadith was verified in Sahih Muslim, Vol. 8, page 148 (His name is Abu Al-Hasan Muslim Ibn Al-Hajjaj Ibn Muslim Al-Qushayri Al-Naysaboury, D. in 261 A.H.). The Book is (Al- Jami’ Al-Sahih) otherwise known as Sahih Muslim, First Edition, Al-Matha’a Al-`Amira Fi Dar Al-Khilafah Al-’Aliyya, 1334 A.H.
4 Sahih Muslim, Vol. 8, page 148 taken from Abu Musa Ibn Qays from his father and Al-Albani, Vol. 3, page 139 taken from Abu Musa
interpreters used this Hadith to construct an image of homes in the Gardens.

Ibn `Abbas said: [In the Gardens, one tent made from one pearl that is four leagues (4 x 3.25 miles), on it four thousand door leaves made of gold.]¹ In another narration, Ibn `Abbas said: [Each tent is made from a carved pearl, one league by one league, and has four thousand golden door leaves.]²

[Standing each leaf is a waiter]³, and so on of such descriptions of his home such as those reported by Abu Addarda’e⁴ and Abu Musa Al-Asha’ry⁵ and others. These quotations might not have been by the original interpreters⁶ for sure, but might be from the people of the early interpreters, and was copied from one interpreter to another. One of the citations was close to the above in description, is what the Prophet said: [The least man among the people of the Gardens would have eighty thousand helpers and seventy two wives, and he would have a dome for himself that is made of pearls, emeralds and rubies. This dome would be as big as the distance between Al-

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¹ Ibn Kathir, Vol. 4, page 300; and Al-Alusi, Vol. 27, page 123 (The League is an old Arabic measure of length that is roughly equivalent to 21 Kilometers)
³ Hud, Vol. 4, page 272
⁴ Al-Alusi, Vol. 27, page 123
⁵ Hud, Vol. 4, page 272
⁶ I did not find in the interpretation of Ibn ‘Abbas “Tanweer Al-Meqbas”, page 452 except for his saying (The homes are carved pearls), reported by Ibn Kathir. Most likely reported by Ibn ‘Abbas, from a Prophetic Hadith reported by Al-Mawardi, Vol. 5, page 443 taken from Ibn Masu’d, and it is the first part from the previous Hadith
Jabeyah and San‘a.]^1 The third verse describing women in this verse “not touched …” we have spoken about a similar verse before. In the comparison between the two levels of Gardens, it was emphasized by those who discuss the state of restrained in the two places here. [God said: “Companions restrained in pavilions”, and there He said “In them will be maidens, chaste, restraining their glances”. It is without a doubt that she who restrained herself is better than she who was restrained, and all of them are restrained to their boudoirs.]^2 Some have exaggerated a bit in this comparison relying on that the maidens in the first two Gardens are restrained in their glances without obstructions, and in the other two Gardens they are restrained because they are restrained to their tents, and that “there is such a huge difference between absolute shyness and the controlled (limited) shyness, the former was tested and tried and remained constant and the later is not tested or tried.”

These sayings are not fit for the status of the women of the Gardens, and the meaning in the two places of the verses does not support such a conclusion,

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^1 Ibn Kathir, Vol. 4, page 300; taken from Abu Sa‘id [the Hadith], and Ibn Kathir said that Al-Tarmuthy reported it, from the Hadith of Amr Ibn Al-Harith.

^2 Ibn Kathir, Vol. 4, page 300

^3 Al-Khatib “Qur’anic…” Vol. 27, page 699; and “Views…” page 114
because the women of the Gardens do not have the characteristics of looking at men other than their spouses in the first place. Some interpreters favored the women in the other two Gardens. [It is said that this verse “In them will be fair companions, good and beautiful” is more praising the good attributes, physically and in manners, such as restraining ones glances and such.]\(^1\)

What we are seeing in favoring the women of the first Gardens, is specified in the first description, which gives the impression as to their looks in God’s saying: “Like unto rubies and coral”, due to the beauty, elegance and high value. Which makes the description of the Gardens in this place from the other two Gardens [In disregard to what was mentioned about the first two Gardens.]\(^2\)

**Who are the women of the Gardens?**

This is an interesting topic of discussion and an important one in this study. Its importance lies in its attempt to answer some of the questions by Muslims and non-Muslims alike, who explore the concept of Islam for this very reason, and the question is: Who are the women of the Gardens? Are they created solely for the men of the Gardens? Or are they the believing

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\(^1\) Al-Alusi, Vol. 27, page 124
\(^2\) Al-Alusi, Vol. 27, page 124
women of this life, who are created in a new shape in the Gardens? If they are such, then how does the assignment work? In other words, will the woman be with her husband in the Gardens if they were among the believers? What if the woman was from the people of the Garden and her husband was not? How will the assignment work? Such questions are bound to come to mind when people contemplate this issue. The women of the Gardens. In the beginning we have to assert a fact that might escape the minds of a lot of people that is the fact that feelings and affiliation of anyone in this life are not necessarily created with him/her when one is resurrected. On the Day of Judgment, it might not even exist at all. So one should not feel sad if he enters the Gardens without his wife or children, who might be the dearest things to his heart in this life, even more than his own life even. So will his/her happiness be incomplete without the ones he/she loves? Man has to understand very well this point and try to imagine, even if it is difficult to do so, that man can be without his feelings towards those he loves, but it is the fact as the Qur’an and Sunna confirm it. This destitute of emotions, which in itself is a mercy for creation so that they do not feel pain from the possibility of being apart, might be contributed to the terror of the Day of Judgment where everyone can see the reality of the situation and it’s
implications. Believers and non-believers, and they realize that this is the true hour of Judgment, where Hell fire is ablaze and the Gardens are drawn near. It might be that the destitute of earthly emotion because people are resurrected a new in form and hearts, and what they feel towards their parents are but old memories that existed in this life and has no presence on the day of judgment. God says: {Then when the Trumpet is blown, there will be no more relationships between them this day, nor will one ask after another}\(^1\), [God is telling us that when the Trumpet is blown on the resurrection day and people rise from the graves, that on that day no relationships will be of benefit and no parent would feel sorry for his/her child and would not care about him/her.\(^2\)] God says: {And no friend will ask after a friend. Though they will be put in sight of each other- the sinner's desire will be: would that he could redeem himself from the penalty of that Day by (sacrificing) his children}\(^3\), [i.e.: On that day no relative will ask after a relative even if he sees him, even if he has so many Sins that weigh him down and he was the dearest of people t his heart in this life, he would not pay any attention to him nor carry the weight of a mosquito worth of sin

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\(^1\) Surat Al-Mu'minun, verse 101
\(^2\) Ibn Kathir, Vol. 3, page 266
\(^3\) Surat Al-Ma'arij, verses 10 & 11
The scene of destitute is most clear in God’s saying:

{Though they will be put in sight of each other, the sinners desire will be: Would that he could redeem himself from the penalty of that day by (sacrificing) his children, his wife and his brother, his kindred who sheltered him.}², [meaning that he would not pay any attention to any of those people because he is busy with himself, the reason for that is the avoidance of rights claiming where the brother would say “You did not comfort me with your money”, and the parents would say, “You did not attend to us as you should have” and the wife would say “You did not give me my rights” and the children would say “You did not teach us, you did not guide us”.]³, and if it is said that this destitute is for the criminals only, as it is mentioned in the verse, we say that this destitute is a general phenomena on that day, as it was reported in the verse we mentioned “Then when the Trumpet is blown there will be no more relationships between them that day, nor will one ask after another”, and as it was reported in God’s saying: {At length when there comes the deafening noise, that day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children. Each of them that Day will have enough concern of his own to make him

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¹ Ibn Kathir, Vol. 3, page 266
² Surat Al-Ma’arij, verses 11 - 13
³ Al-khazin, Vol. 4, page 396
indifferent to the others.}^1 Ibn `Abbas said: on the Day of Judgment God will gather the first and last of creation, and they would recognize each other then they would run away from each other]^2, and Ibn Masu’d said: on the Day of Judgment God would gather the first and last of His creation then a caller will yell “He who had unjust done unto him/her come forward to claim your right”. He said: “One will feel happy if he has a claim on his parents or children or spouse, even if it is small.”]^3, and God says: {Nor can a bearer of burdens bear another’s burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other) even though he be nearly related.}^4 `Ikrima said: [On the Day of Judgment, a man meets his wife and asks her “Was I a good spouse of yours?” she would answer, “Yes, you were the best of spouses to me.” And praises him as much as she could. He would say to her, “Today I ask from you one good deed to give to me, so that I can be saved from what you see.” To which she would reply, “It is easy what you asked for, but I cannot bear to give you anything, for I fear for my safety as much as you do.” And `Ikrima continued to say: Man meets his son, on that day and asks him

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^1 Surat Abasa, verses 33 - 37
^2 Ibn Kathir, Vol. 4, page 448
^3 Ibn Kathir, Vol. 3, page 266
^4 Surat Fatir, verse 18
“Was I a good father to you?” the son would reply, “You were the best of fathers”, and praises him. Then the father would ask “I need a good deed from you, so that I can be saved from what you see,” and the son would reply, “What you asked for is so easy to do, but I fear for my safety as much as you do and I cannot give you anything.”]

In the verified Hadith, in the matter of intercession that on the Day of Judgment, when Intercession is asked from all the prophets and messengers, all of them would say “myself”, “myself” Today I only ask for myself. Even Jesus, son of Mary would say: [Today I only ask for myself, I will not even ask for Mary who gave birth to me.]¹ When God says: {“Bring ye up”, it shall be said, “The wrong doers and their wives, and the things they worshipped”;}² The meaning is agreed upon by interpreters³ to mean that what are implied here are not the wives, but rather those who are similar to the wrong doers. People of usury together with people of usury, people of fornication together with people of fornication, and so forth. What is implied in God’s saying: {Then he who is given his record in his right hand. Soon will his account be taken by an easy reckoning, and he will turn to his

¹ Ibn Kathir, Vol. 4, page 505
² Surat Al-Saffat, verse 22
³ See that in Ibn Kathir, Vol. 4, page 5
people rejoicing,\(^1\), is that his people in this verse refer to his wife in the Gardens. This split among people and destitute from early feelings is not absolute but has one exception which is the people who love each other for the sake of God, and not for any emotion of parenthood or childhood, nor the emotion between man and woman but rather pure love for the sake of God between two people as it was revealed in God’s saying: {Friends on that day will be foes, one to another except the righteous}\(^2\). Abu Huraira said: [The Prophet said: “If two men loved one another, for the sake of God, one of them was in the east and one of them in the west, on the day of Judgment God will bring them together saying “This is the one you loved for my sake”\(^3\). It was narrated in a Hadith [seven people are shaded by God on the Day where there is no shade but his…]\(^4\), which we have mentioned before\(^5\), and in it [and two men loved one another for the sake of God, they met on that and parted ways on that.] If this is the state of people on the Day of Judgment, it is also the state of the people of the Gardens. Friends in Gardens are those who loved one another for the sake of God and not those

\(^1\) Surat Al-Inshiqaq, verses 7 - 9
\(^2\) Surat Al-Zukhruf, verse 76
\(^3\) Ibn Kathir, Vol. 4, page 144
\(^4\) Reported by Al-Albani, in Sahih Al-Jami’ Al-Saghir Wa Zeyadatuh, Vol. 3, page 201
\(^5\) We reported it complete in our discussion of the first Bliss of the Gardens in God’s saying: {In them (each) will be two spring flowing (free)}
related to one another, except for he who loves his relative for the sake of God in addition to being related to him.

In the Gardens, after matters are settled, relationships that existed in life would be different here in the Gardens. Man is created anew with a new body that is healthy and disease free, with no old age or ugliness, but rather he would have different physical characteristics. For example, he would not have to "excrete" or urinate and he would not be incapacitated or exhausted from any activity, it was reported [Abu Huraira, narrated on the Prophet, that he said (On that day, a caller would call out “You are granted health so that you never feel sick and you are granted life so that you never die, and youth so that you never get old and to be rich so that you are never poor”.)] That is the saying of God: {And they shall hear the cry: "Behold! The garden before you! Ye have been made its inheritors for your deeds (of righteousness)}}. If this were the physical state of man, then he would be in this state different mentally and emotionally. And this of course is applicable to men and women. Women in Gardens cannot be but of three kinds: They are either special creatures, whom God created for the first time

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1 Surat Al-A’raf, verse 43
2 Sahih Muslim, Vol. 8, page 148, Edition of “Al-Matb’aa Al-Amira”
for the men of Gardens, or they are the believing women who were in this life and God rewarded them with the Gardens or they are a mix of these and those. The first probability is not acceptable in this format, otherwise where are the believing women who entered the Gardens? Hence, we see that the second and third probabilities are more logical, and that the third is more in agreement with the various narrations. The first narration says that in the Gardens [each one of them will have two wives]¹, and [Ahmad² had narrated on the authority of Abu Huraira that the Prophet said: “The man of the Gardens would have two wives from the maidens, on each one of them are seventy dresses, the bone marrow of her leg can be seen through dresses]³, those two wives are from the women of earth, or at least one of them is and she is the one who was his wife in this life if she was amongst the ones rewarded with the Gardens. The proof that they are [from amongst the believing women of this life]⁴, what is narrated [it was reported that Al-Hasan said “One woman who was an aunt of the Prophet said to the Prophet “Oh Prophet of Allah, ask God to put me with you in the Gardens.” The Prophet answered, “Oh Aunt, the Gardens do not have old women in them.”

¹ Hud, Vol. 4, page 270
² The Hadith is taken from ‘Affan Ibn Hammad Ibn Salama, taken from Yunus, taken from Muhammad Ibn Sirin
³ Ibn Kathir, Vol. 4, page 298
⁴ Hud, Vol. 4, page 269
Upon hearing that she was scared, and the Prophet continued to say, “God would make all of the old women into young virgins.”[^1] [The human man would be given his believing wife, who was with him in life, and he would also be given other earthly believing women.][^2], and the other wife can be from women other than those of this life, if the numbers were not equal. For a man can marry more than one wife in that life, and the same goes for women, hence [There is nothing to prevent God from creating maidens in the Gardens for human men.][^3] In a simple explanation to the process of assigning spouses to one another in the Gardens, God only knows this process. It is reported in a long Hadith by Um Salama that: [I said “Oh Prophet of God, a woman amongst us can marry four husbands in this life, then she dies and goes to the Gardens and them too, who amongst them would be her husband in the Gardens?” The Prophet said; “Oh Um Salama, she would be asked to choose one of them and she would chose the one with the best morals, she would say: ‘Oh God, this man was the one who treated me the best, make him my husband’.” The Prophet then continued saying:

[^1]: Hud, Vol. 4, page 269; and the verifier if the book said “Mujahed reported it in his interpretation and Al-Tarmuthy in (Al-Shamael) but one of the narrators is MUDALS (not trustworthy) (his name is Al-Mubarak Ibn Fidalah); and reported by Ibn Kathir, Vol. 4, page 312 with different phrasing and he did not report that un-trust worthy person, but instead he said (this is how Al-Tarmuthy reported it in Al-Shamael).

[^2]: Al-Alusi, Vol. 27, page 119

[^3]: Al-Alusi, Vol. 27, page 119
“Oh, Um Salama, good morals will be rewarded with good in this life and in the hereafter”\(^1\).

The second narration mentions that those two wives would be from this life, so one of them could have been his wife in this life, or maybe both are or both of them may not have been his wives in this life, for example they both might have died before getting married in this life, or their respective husbands may not be among the people of the Gardens, or any other reason only known to God. Then he may have other wives in the Gardens in addition to these two, those other wives would be maidens created by God for the purpose of Garden living. In a long Hadith it was narrated that the Prophet of God said: [I swear to Him who has sent me with the truth, your earthly knowledge of your spouses and dwellings is not any better than that of the people of the Gardens of their spouses and dwellings. Each man in the Gardens would wed seventy-two wives, created by God, and two wives who are children of Adam.]\(^2\) Who are prettier, maidens created for the first time in the Gardens or Human Women rewarded with the Gardens? This question revived a debate amongst interpreters; some believed that the later

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1 Ibn Kathir, Vol. 4, page 312
2 Ibn Kathir, Vol. 4, page 313
are prettier and relied on the Hadith [Oh Allah, give him a wife better than he had in this life.], in the Prophet's supplication for the dead man. This claim by those interpreters can be answered by the fact that the wife in the Gardens is definitely better than the wife in her state in this life. >Those who say that Human women are prettier, which is the correct one in my opinion, mentioned the saying of the Prophet: [Those women, from this life, who enter the Gardens are favored over the maidens, by their deeds in this life.] Um Salama narrated in the Hadith: [I said, "Oh Prophet of Allah... Are the women of life better than the maidens?" He said, "Women of life are better than the maidens like the exposed is better than the concealed." I said, "Oh Prophet of God, and why is that?" He answered, "With their praying, fasting and worshipping, God covered their faces with Glow and their bodies with Silk. They have white faces, green clothes, yellow jewels, incense burners of pearl, golden brushes." and they say, "We are the immortals, we never die, we are soft, we never dry, how fortunate he would be to whom we are given to and him to us.]

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1 Al-Samarqandi, Vol. 3, page 311; from a section in the margins included by the verifiers of the book regarding this matter, and it is not from Al-Samarqandi  
2 Al-Samarqandi, Vol. 3, page 311; from a section in the margins included by the verifiers of the book  
3 Al-Alusi, Vol. 27, page 126
In essence, women of the Gardens are from the believing women of this life in the first place, and she would be given to her husband, if he is from the people of the Gardens, and he would be given another wife from women of this life or the maidens created for the first time, and he would have more of maidens, if the Hadith of the maidens' husbands and the two Human wives is true. If the woman did not have a husband in this life, or he did not have a wife in this life, or they had more than one spouse in this life, then redistribution for all of those with all that intricacy to a number of people in the Gardens that can be massive, is a matter for God to specify with His absolute and infinite wisdom, and everyone would be content and happy.

God says: {... Allah is well pleased with them and they with him.¹}, and God also says of he who would enter the Gardens: {And soon will they attain (complete) satisfaction.}²

Ending of verses of the first two Gardens

This section of the Sura ends with a very beautiful and expressive verse, despite its short length. It is God's saying: {Is there any reward for good, other than good?}³ This verse has a lot of meanings, it is even said that in

¹ Surat Al-Bayyinah, verse 8
² Surat Al-Layl, verse 21
³ Verse 60
the Qur'an, there are three verses, each has a hundred meanings, the first
verse is God's saying: {Then do ye remember me, I will remember you.}¹
The second verse is: {But if ye revert we shall revert}², and the third: {Is
there a reward for good other than good?}³ Away from these efforts, the
verse has a calming effect on one's heart, because [It is a promise and
assurance to all believers]⁴, since [This good reward and absolute bliss, is an
obligation on God towards His pious worshipers since the reward for Man
who is pious, obedient and a doer of good deeds in this life is but awarding
him the Gardens.]⁵; the interpreters of this verse are in semi total agreement
as to the meaning of it, where the meaning or [Is there any reward for good
deeds, other than good reward which is the Gardens]⁶; or is the reward for
those who said: "There is no deity but Allah", other than the Gardens?]⁷
The question in this verse is positive assertion, meaning [What is the reward
for those who did good, by being pious and obedient to Allah, other than

¹ Surat Al-Baqarah, verse 152
² Surat Al-Isra', verse 8
⁵ Mahmud Muhammad Hamza and Two Others: "Interpretation of the Holy Qur'an", Vol. 27, page 90
⁶ Al-Baidauli, Vol. 4, page 456; and the majority of interpreters have said the same thing, and I found this
phrase by eleven interpreters with slight variations in the interpretation and others had the same meaning.
⁷ Many had said it, either using the phrase (There is No Deity except Allah) [Like Al-Hasan Al-Basri in
7, page 714; Or using "Tawheed" (Oneness) phrase, such as Zaid Ibn 'Ali, page 318 and others
rewarding them in the hereafter with the Gardens and its bliss?\textsuperscript{1} Some interpreters had linked it’s meaning and the meaning of the verse: \{To those who do right, is a goodly (reward)- Yea, more (than in measure)\}\textsuperscript{2}. Some interpreters reported a Hadith regarding this verse: [Anas Ibn Malik said: “The Prophet of Allah recited ‘Is there a reward for good other than good?’ and asked ‘Do you know what your Lord is saying?’ The Prophet’s companions replied, ‘Allah and His Prophet are more knowing.’ The Prophet said: ‘God is saying: “Is the reward for he who I bestowed upon him the bounty of “Tawhid” (oneness) other than the Gardens.”’\textsuperscript{3}, if this Hadith is correct, then it cannot be disregarded. The Sufis have linked the verse to the famous Hadith\textsuperscript{4} about Benevolence: “To worship God as if you see him...”, to prove the possibility of revelation and exchange for them, it is reported that [Benevolence in here may mean the benevolence which Gabriel asked the Prophet about, and the Prophet answered: “to worship God as if you are seeing him, for if you don’t see him, He sees you”. That is the level of observation and watching so that the rewards for such good are those two Gardens. This is supported by the fact that God made those two

\textsuperscript{1} Al-Wahidi, Vol. 2, page 1056

\textsuperscript{2} Surat Yunus, verse 26

\textsuperscript{3} Ibn Kathir, Vol. 4, page 399; and Al-Alusi, Vol. 27, page 121; and Al-khazin, Vol. 4, page 233; and Al-Maraghi, Vol. 27, page 126; and Al-tha’alibi weakened it, Vol. 4, page 247

\textsuperscript{4} Al-Albani Vol. 2 page 407
described Gardens for the people of the high level.]¹, i.e. the people of observation and revelation of God, among those of the high level. This interpretation is among the extraordinary discourse of the Sufis, because the Hadith does not imply the possibility of seeing God in this life at all. The implication of the Hadith is devotion to work because God sees us and observes us even if we do not see Him. God says: {It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil or by sending of a messenger to reveal, with Allah’s permission what Allah wills. For He is Most High, Most wise.}² This verse negates the possibility of revelation even for Prophets, so how can these normal people claim that the veil in the verse is removed for them? What is implied in this verse is what all the interpreters agreed upon as we discussed it, which is the fact that God is generous, and God, who does not break His promise to people, would reward whoever was benevolent in this life with faith and good deeds. The reward of the Gardens and safe passage to it. [Then which of the favors of your Lord will ye deny?]

**The end of the Sura**
This Sura ends uniquely, in a way that is consistent with the dramatic escalation found in the Sura, {Blessed be the name of thy Lord, Full of

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¹ Ibn Jizzi, page 732; and close to that meaning in Al-Alusi, Vol. 27, page 121
² Surat Al-Shura, verse 51
Majesty, Bounty and Honor}¹ The Sura tells the story of the universe with God, till it ends with the creation in their final dwelling, hellfire or Gardens, so that [Glory to you, Lord of Majesty and Greatness, for what He gave of bounties great and plentiful, and this a teaching from Him to His worshipers, that all of this is from His mercy, for He has created Heavens and Earth, Hell and Gardens, Punishes the disobedience and rewarded the obedience. He gave them from His bounties the likes of which that no eye has ever seen, no ear had ever heard and no one had ever dreamed of.]² I see that this verse may be linked to the group of verses of the “other two Gardens”, or it is for all of the Sura, which in my opinion is the right connection. Hence, the group of verses referring to the “first two Gardens” has a specific end, separate from the verses of the “other two Gardens” as mentioned before, because [“Blessed, His bounties increased”]³, from Him giving a lot of [Blessing, which is growth and prosperity]⁴ on creation, which is included in the Sura from start to finish, and [Its end meets its start in this blessed meeting that combines the mercy of the merciful and the generosity of the Generous. For the Sura started with the Majestic name “Merciful,” and it

¹ Verse 78  
² Al-Maraghi, Vol. 27, page 130  
³ Haikal, page 414  
⁴ Al-Andalusi, Vol. 8, page 199
ended with blessing this great name, which is revealed to His worshippers by His Greatness, Majesty and Bounty. For the name implied with His saying: [Blessed be the name], is the generous name “merciful” with which the Sura started. Which verses showed the bounties of Allah and His generosity, He bestowed on His Worshipers]¹. Similarly, this verse is linked in its meaning to another verse in the middle of the Sura {But will abide (forever) in the Face of Thy Lord, Full of Majesty, Bounty and Honor}², which came after the perishing of all that live on earth, in that verse the face indicates the essence of God that is everlasting along after the perishing of all creation, and in it those two attributes “Majesty and Bounty” are mentioned after God completes His bounty on His creation in life and in the hereafter, by adding the word “ism” (name) which is linked to what [Surat Al-Rahman started with, the name of the “merciful” which tells us of countless bounties.]³ The best interpretation of “Full of Majesty, Bounty and Grace” is the saying of Ibn `Abbas ⁴: “Full of Majesty” means full of Greatness an Authority. “Al-Ikram” is overlooking, forgiving and benevolent on the day of Judgment. Interpreters have similar sayings of the meanings of these two attributes,

¹ Al-Khatib “Qur‘anic...” Vol. 27, page 701; and “Views...” page 116
² Verse 27
³ Al-Alusi, Vol. 27, page 127
⁴ His Interpretation “Tanweer Al-Meqbas”, page 453
combined by the sayings of Ibn Kathir\(^1\): “God is worthy of Glorifying by not disobeying Him, and worthy of Blessing by worshipping Him, and worthy of Thanking Him by believing in Him, and worthy of remembering Him by not forgetting Him”, and Ibn ‘Abbas said: “Full of Majesty, Bounty” is full of Greatness and Pride.

Due to the merit of these two attributes, the Hadith of the Prophet: [Stay with “Full of Majesty, Bounty”]\(^2\) became one amongst the very well known Hadiths. It means [repeat and be persistent in supplication using these two words.] It was narrated [on the authority of ‘A’isha (may Allah be pleased with her), she said that During praying, the Prophet (peace be upon him) world only sit up long enough to say: “God, you are peace and peace is from you, Blessed is your name, full of Majesty and bounty”].\(^3\) In the end, I may mention a Hadith of the Prophet, in the merit of Surat Al-Rahman.

[Whoever recited Surat Al-Rahman, would have paid his dues to the bounties of Allah.]\(^4\)

\(^1\) His interpretation, Vol. 4, page 301
\(^3\) Al-khazin, Vol. 4, page 233; and I did not find it by other interpreters and he said it was reported by Abu Dawud and Al-Nisa’i
\(^4\)
Epilogue

Surat Al-Rahman has unique artistic and linguistic characteristics, and has an astounding affect on the reader due to the artistic system in it, it tells the story of creation in its three stages... The first stage prior to earthly life, then the stage of physical universe and the earth that had been prepared for Man to build it, this stage ends with the Final hour, then the stage of resurrection and accounting, among the creation some would be lead to Fire and others would be rewarded with the Gardens, this section describing the Gardens is extensive and detailed.

The rational among God’s creations are Humans, Jinn, and angels. The first two are the ones to receive either Fire or Gardens, because they are responsible and accountable, and this Sura is distinct because it addressed both alike; Satan (Iblis) is from Jinn and not an angel, as proved by the text of the Sura and by the proof of deduction, for angels do no disobey God, while Jinn have among them believers and disobedient.

The number of verses in the Sura is 78 and it is Makkian according to most sayings, and the reason of its revelation is the Koraysh’s denial of the Merciful.
Surat Al-Rahman has unique linguistic characteristics that distinct it from other Suras and created a special effect on the reader or listener, such as the repetition of God’s saying: {Then which of the favors of your Lord will ye deny}, which organized the Sura, and also the artistic rhyme of the verses, as well as the eloquent style and fast tempo of the verses.

All matters have real existence and true existence, real existence is its actual physical existence, while its true existence is its comprehension by others, making its real existence a reality through its comprehension, and this is from the wisdom of creation that among them are rational beings who realize and comprehend the reality of the creation and the signs of God, leading to the knowledge of God the creator.

Surat Al-Rahman is relatively less than other Suras in the description of penalty, and among the Suras that focused on the description of Gardens and its characteristics, because it is the Sura of mercy as implied by its name and the attribute chosen by God from among His Attributes to be the title of the Sura, even the images of torture mentioned in it do not contradict the attribute of Mercy, because it is part of Justice to penalize the transgressor and this is the epitome of mercy, and part of mercy too is to mention that to living people now who still have the chance to learn form this since it is the
aim of Qur'an by mentioning of the verses of Alluring and Warning, the existence of Qur’an is the first of God’s mercies because through it Man can gain guidance and become merciful towards one another and to themselves and protect themselves from the punishment of the Hereafter.

What Man implies are human beings by the best of interpretations, Man who is taught Qur’an by God. God who taught Man Qur’an in the existence prior to the physical one, according to the order of the verses and speech that is not just language, but rather the ability of Man to analyze situations and to conclude logical and correct results, then to express them and discuss them with his group of people, this would require centers in Man Brain that are so advanced, and could not be evolved from a previous creature to Man...God teaching speech to Man is to put in Man comprehending abilities in him.

The system governing the universe leads to the concept of justice, for order achieves fairness, but chaos is the environment of injustice and loss of rights...The universe is a scientific system that is accurately calculated since the moment of its formation till the end of time destined for it, and the word “Husban” (exactly computed) has important implications for the interpreters that everything is calculated and has fates or endings; the use of the sun and moon out of all the celestial bodies that can be of greater size, is due to their
existence in front of people and have the most influence on our lives and on earth. The bowing of the stars and the trees is their obedience to God, everything created to worship God and bowing in adoration is the epitome of worship... The meaning of star is the celestial body in heavens, and it is better than the saying that the star is the stem less plant, and both are mentioned in the dictionaries, it is better to compare between what is in heavens and what is on earth which is the trees.
The concept of Justice becomes very clear in the only applied verse in the Sura “So establish weight with justice and fall not short in the balance”, there is a strong link between raising the sky and putting the scale on earth, meaning Justice, it was mentioned that “In order that ye may not transgress (due) balance” is an oath that God took from Man, that when God creates the universe and establishes a balance and scale for it, and for Man to live in it, that Man would not transgress and would not inflict injustice on one another. Qur’an list tangible and realized examples and signs for people, and does not use intangible or hidden examples that are of no benefit to the calling to God’s way or to think about God’s creation, for Qur’an is a book of worship and guidance to humanity and not a book of particular sciences despite the scientific signs that it include.
The exaggeration of the interpreters and their imaginations concerning the unknown are not accepted by us unless they are in agreement with the Qur'anic texts or verified Hadiths... "It is He Who has spread out the earth for (His) creatures" means God prepared it for their dwelling, for earth has passed through long geological stages since it was uninhabitable due to lack of Oxygen and the domination of Carbon dioxide in the Ozone layer, which made the previous earth climate extremely hot and susceptible to harmful radiations, and then gradually plants start growing under water and then on the its surface and then on dry land to release more Oxygen into the atmosphere and protecting the earth and to make this earth suitable for living with its climate and the availability of water and plantation and animal life on it, and this is the meaning of "spread out the earth"... "Anam" on the other hand means Human Beings or Man and Jinn or everything that has a soul on earth including Man, and the first saying is preferred. The preparation of Earth for Life would imply in addition to Oxygen and water, availability of food (nutrition) and the verses listed gradually from the nutrition elements of lesser value such as Fruits to the main nutrition elements like grains, and palm trees imply dates, which is not only fruit but an essential nutrition element for Arabs and it is conjunction on fruits is
because it is unique as a fruit, and it is in the line of conjunction a part on all due to the unique characteristics of this plant, in addition to the fact that palm trees are magnificent and have a lot of good uses, including produce, stem, fiber and even leaves. Then grains that are the source of carbohydrates, the most essential element in Man nutrition, the farming of grains is a sign of civility and the moving of man from primitive societies into civilized gatherings, where grains became the number one human food, and “Asf” are the covers of these grains, which are used after the separating them from the grains as feed for live stock, and “Rayhan” is that plant that has wonderful smell, which indicates that Man needs pleasure and to enjoy nice smells.

The pivotal verse in this Sura “Then which of the favors of your Lord will ye deny?” organizes the Sura and preceded most verses in the Sura, this form of repetition is genuine in Arabic language, and the Qur’an has examples of this in Surat Al-Mursalat for example and other Suras, and in some prophetic Hadiths and in the poems of Arabs; and “Alaa’e” means Favors and also means Ability, and both are right, the addressed in the verse are both Man and Jinn, as proved by the open and direct speech to them both in the verses that followed. It was necessary to stop and list some of these bounties and
favors so that Man is not filled with pride because of earth preparation for
him, so God reminded Man of his origin, which is sounding clay created
from mud which is the origin of Adam, and the mixture of Fire which is the
origin of Jinn.

After this God shows His ability on earth, by establishing laws that
organize earth and all around it, so He mentioned the two rises and the two
sets as being the greatest cosmic phenomena that affect Man’s life on earth,
the best interpretations indicate that those are the sun rises and sun sets
between summer and winter. Among the natural phenomena on earth is the
separation between fresh water and salty water, the barrier between them is
their separation from each other by vaporization and their recombining with
the falling of rain on seas and the pouring of rivers into them, as well as the
separation between them due to the geological layers between them under
the earth surface. Any other interpretation regarding them which does not
adhere to the Qur’anic text or Hadiths is discarded in here. The joining of
salty and fresh water is where pearls and corals form, which is scientifically
proven, and that is why the speech was in the dual format “Muthanna” (Out
of them), i.e. from their joining, and the best interpretation regarding corals
that they are the red stones and are not different sizes of pearls. Another one
of God’s sign on earth is the difference in relative weights between materials, and so it was possible to make ships from wood and by carving it the weight of the ship becomes much smaller than that of water, making it possible to load it with cargo and people, with carving ships can be made from heavy materials such as steel... Through sailing the world was connected and civilizations and kingdoms formed. The theory of sailing is one of God’s sign on earth... “Aljawar” are the ships and “Al-A’lam” are the mountains.

The earthly stage ends with perishing of everything and all that is living on earth and in heavens, as proved by many verses in the Qur’an, and only God’s face remains, the face indicate the self, God of majesty and honor. The conditions of people in this life implies their fate in the hereafter, and their asking of him in God’s saying {Of Him seeks (its need) every creature in the heavens and on earth} means their daily living and their supplication, and God’s answer to them is like He is dealing with one aspect of the creatures lives every hour, and {Every day} is not the day of this life or the Day of Judgment, but rather the various days of life.

The days of the hereafter are divided into two sections: The first section deals with the conditions of the disobedient and the second one deals with
the conditions of the people of the Gardens, the verses of the first section are noticeably less than the verses of the second section, and its style is also less dramatic when compared to other verses dealing with torture in other places in the Qur'an.

{Soon shall we settle your affairs o both ye worlds!}, does not mean that God is busy now and He will be able to attend to them later on, for this cannot be applied to God, but rather it means that God would dedicate Himself for the purpose for Judging, and the passing beyond the zones of heavens meaning the attempt of the disobedient to escape from their Judgment, especially the Jinn amongst them, and that cannot happen without God’s willingness and acceptance which is the (Sultan) or authority.

Torture in Fire revolves around burning, and it includes types of food and drinks that are set aflame and very harmful, and it also includes reproaching and sending of flames to surround the disobedient. The splitting of the sky is its dissociation and its celestial bodies, which is the best interpretation. The meaning of {Warida} are the colors of the sky that form like a flower, which the shape of the sky on the Day of Judgment. {No question will be asked of man or jinn as to his sin}, means he would not be asked about the details of his daily life, for the fate of he who lived as a disbeliever and died as a
disbeliever is known in advance, and his questioning is a verification of his fate. The marks of the sinful are features on their faces such as darkness and depression, and been dragged by their feet and forelocks is a demeaning image of how they are dragged to the Hell Fire, the interpreters said that it is a chain that ties their forelocks to their feet behind their backs. The only verse that points to some of the torture in Fire is the verse {In its midst and in the midst of boiling hot water will they wander round}, the description in it is less in impact than other verses in the Qur’an, that describe torture inside the Hell Fire, and the meaning of “Hamimen Ann”, boiling water and flaming liquids that the people of Fire drink from.

Fear of God is the highest level of piety whose only reward are the Gardens; the stand is either the stand of Man between the hands of God, or the High level of God, which is more correct. The Gardens are two Gardens for each level, as it is understood from the language since it used the form for a dual and the link of the dual pronoun on them.

There are eight types of bounties that are repeated in Qur’an, which are the greenery and shades, the fresh water, delicious foods and drinks, the couches and carpets for sitting, and the serving on while relaxed, the pretty spouses, the pretty clothes and jewelry, tranquility and peace of mind…and there are
more than would Man want, as in God's saying: {and we have more}. Surat Al-Rahman has combined all of these bounties, and did not mention jewelry or peace of mind. By combining the verses with their Counterpart in two levels of Gardens it becomes clear that there are differences between the two and most importantly the fact that the first group of Gardens is more distinct in bounties than those of the second group. The first bounty "Containing all kinds (of trees and delights)", means branches and a large variety of fruits, in the second level "Dark green in color (From plentiful watering)", means extremely Green, in the first two Gardens water flows while in the other two water oozes out, and the flowing of water is much stronger than flowing, water has a great value for Arabs of the desert more than it has anywhere else due to its scarcity, since they are either nomads who travel all the time in search of water and food, or urbanites who live around water even if it was one spring, and they know how to use water effectively. In the first two gardens there are all varieties of fruits in addition to the counterpart of these fruits of what is available in the Gardens, that is not reported in the other two Gardens, and the phrase "In it there are fruits" in a general manner, symbolized by two types of fruits dates and pomegranates due to specific qualities in these two types, for dates are
fruits and a essential nutritional element for Arabs, and so is pomegranates is
a fruit and has medical uses.

The Obedient in the first level of Gardens recline on couches made from the
best of materials and softest to the touch which is Silk, and the produce of
trees is hanging on the branches dangling into their grasps, and this was not
mentioned of the other two Gardens but their couches are made of
embroidered material that is very appealing to the eye.

Women of the Gardens in the First level are restricted in their sight to their
spouses, and they are from a new creation who have not touched anyone
before their spouses, for they are virgins and beautiful like Emerald in its
transparency and Corals in its magnificence, in the second level such
description of the women of Gardens is not mentioned except for God’s
saying “Beautiful”, and they are adherent to their homes, and tent is the
house and the single one of it is like a big hollow pearl, and they too are
virgins and are created anew like the other maidens. The menstruation of
Jinn in the gardens is for Female Jinn only and not for Human females, and
it is not appropriate to try and prove anything about Jinn relationships with
Human Beings as is popular among people except for what is reported in the
Qur’an or the verified Hadiths.
Relationships that people are resurrected with in the hereafter are not the same as those of this life in feelings and belongings, individuality is a characteristic of every single one on that Day and not the family links or the feelings of this life, every one is occupied with his own burdens. The relationship between Man and wife on that Day is not the same as it was in Life unless both of them are pious people, and both went to the Gardens. Hence the women of the Gardens are from the believing women of this life and from the maidens created to live in the Gardens, for each Man from the Gardens would have two wives at least in the least estimating of the narrations.

In the first section of the Gardens’ verses, God finished them with a very expressive verse “Is there any reward for good- other than Good?” which can only mean the reward of Gardens for those who believed in the One God and worshipped Him, as He is worthy of worship.

The end of the Sura “Blessed is the name of your Lord full of Majesty and Honor” is the end for all of the Sura and not just for the verses of the two other Gardens, and the name in the verse “Blessed is the name of your Lord” is the “Merciful” is the symbol of the Sura.

Completed with the Grace of God
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