The Introduction to Surah Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said (to Ibn Mas`ud):

"How is this recited: "Ma`in Ghayri Yasin or Asin"

He asked him, "Are you that proficient in reciting the whole Qur'an?"

He replied, "I recite the Mufassal section in one Rak`ah."

So he said, "Woe to you! Do you recite the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two Surahs from the beginning of the Mufassal section (in one Rak`ah)."

And Ibn Mas`ud considered Surah Ar-Rahman to be the beginning of the Mufassal section.

Abu `Isa At-Tirmidhi recorded that Jabir said,

"The Messenger of Allah went to his Companions and recited Surah Ar-Rahman from beginning to end for them, but they did not say anything. The Prophet said,

لقد قرأتُها على الجنّ لئيَّة الجنّ فكَانَوا أحسَنَ مَرْدُودًا مَنْكَمُ،
كَانَتْ كُلُّها أتْبَعَتْ عَلَى قُوْلِهِ:
فيَبِيَّةَ آلِيَّةٍ رَبِّكَمَا نُكَذَّبُانّ
قالوا: لا بَشَيِّبَيْن من يَعْمَكِ رَبِّيَّنَا نُكَذَّبُ فَلَكَ الحَمْدُ

I recited it to the Jinns, on the night of the Jinns and their response was better than yours!

فِيَبِيَّةَ آلِيَّةٍ رَبِّكَمَا نُكَذَّبُانّ
(Then which of the blessings of your Lord will you both deny), They said,

"None of Your favors do we deny, our Lord! All praise is due to you."

At-Tirmidhi recorded it and he said, "This Hadith is Gharib."

Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith.

Abu Jafar Ibn Jarir recorded that Abdullah bin Umar said that the Messenger of Allah recited Surah Ar-Rahman, or it was recited before him, and he said,

ما لِي أَسْمَعُ الْجِنَّ أَحْسَنَ جُوَابًا لِرَبِّيَّنَا مِنْكُمْ؟

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

They said, "Why is that, O Allah's Messenger"

He said,

ما أَتَبَيّنْ عَلَى قُوْلِ اللَّهِ تَعَالَى:
فيَبِيَّةَ آلِيَّةٍ رَبِّكَمَا نُكَذَّبُانّ
إِلَّا قَالَتِ الْجِنَّ: لا يَشْيِّبَنَّ مِنْ نَعْمَ رَبِّيَّنَا نُكَذَّبُ

Whenever I recited the statement of Allah the Exalted, فيَبِيَّةَ آلِيَّةٍ رَبِّكَمَا نُكَذَّبُانّ (Then which of the blessings of your Lord will you both deny), the Jinn responded by saying, "None of the favors of our Lord do we deny."

Al-Hafiz Al-Bazzar also collected this Hadith.
بِسْمِ اللَّهِ الَّذِي الرَّحْمَٰنَ الرَّحِيمَ
In the Name of Allah, the Most Gracious, the Most Merciful.

الَّذِي الرَّحْمَٰنَ
55:1 Ar-Rahman!

عَلِمَ الْقُرْءَانَ
55:2 He has taught the Qur’an.

خَلَقَ الإِنسَٰنَ
55:3 He created man.

عَلِمَهُ الْبِيَانَ
55:4 He taught him Al-Bayan.

الشَّمْسُ وَالْقَمْرُ بِحُسْبَانِ
55:5 The sun and the moon (run) on fixed courses.

وَالنَّجْمُ وَالْشَّجَرُ يَسْجُدُانَ
55:6 And the Najm and the trees prostrating.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
55:7 And the heaven He has raised high, and He has set up the balance.

أَلْبَانَا تَطْغَوْا فِي الْمِيزَانِ
55:8 In order that you may not transgress the balance.
55:9 And observe the weight with equity and do not make the balance deficient.

55:10 And the earth He has put down (laid) for Al-An'am.

55:11 Therein are fruits, date palms producing Akmam.

55:12 And also corn, with (its) `Asf, and Rayhan.

55:13 Then which of the blessings of your Lord will you both deny!

Ar-Rahman revealed and taught the Qur'an

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

الرحمن (1)
علم القرآن (2)
خلق الإنسان (3)
علم البيان (4)

Ar-Rahman!
He has taught the Qur'an.
He created man.
He taught him **Al-Bayan**.

Al-Hasan said: "Eloquent speech."

This refers to Allah teaching the Qur'an that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

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

Allah said,

الشَّمَسُ وَالْقَمَرُ بِحُسْبَانٍ (۵)

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

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

لاّ الشَّمَسُ يُبْلِغِي لِهَا أن تَذُرَّكَ الْقَمَرُ وَلاَ الْيَلِِّ سَابِقَ الْهَيَّارِ وَكُلٌّ فِي ذَلِكَ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40),

فَالْقُولُ الإِصْبَاحُ وَجَعَلَ الْيَلِِّ سَكْنَانَا وَالْشَّمَسَ وَالْقَمَرَ حُسْبَانَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

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

Allah said,
And the **Najm** and the trees prostrating.

Ibn Jarir commented,

"Scholars of *Tafsir* disagreed over the meaning of Allah's statement, `And the **Najm**.' They agreed, however, that the trees mentioned here are those that stand on trunks."

Ali bin Abi Talhah reported that Ibn Abbas said,

"**An-Najm** refers to the plants that lay on the ground."

Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri.

This is what Ibn Jarir preferred, may Allah have mercy upon him.

Mujahid said,

"**An-Najm** (the star); the one that is in the sky."

Al-Hasan and Qatadah said similarly.

This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

Åٰلَٰمُ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي الأَرْضِ وَالشَّمْسِ وَالْقُمْرِ وَالْشَّجَرَ وَالْجِبَالِ وَالْفَجْرَ وَالْمَوْتَ وَكَثِيرٌ مِّنَ النَّاسِ

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

Allah's statement,
And the heaven He has raised high, and He has set up the balance.

meaning the justice,

as He said in another Ayah,

لقد أرسلنا رسالنا بالبيوت وأنزلنا معهم الكتاب والميزان ليقوم الناس بالقسط

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

Allah said here,

آلا تتطغوا في الميزان (8)

In order that you may not transgress the balance.

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

Allah's statement,

وأقيموا الوزن بالقسط ولنا تحسروا الميزان (9)

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

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

وَزِنُوا بالقِسْطِ المُسْتَقِيم

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

Allah said,

وَالْأَرْضَ وَضَعُّهَا لِلْأَنَامِ (10)
And the earth He has put down (laid) for Al-An'am.

Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said that Al-An'am means the creatures.

فيها فاكهة...
Therein are fruits, (of various colors, taste and scent), ... والفحل ذات الأكمام (11)
and date palms producing Akmam.

Allah mentioned the date tree here specifically because of its benefit, both fresh and dry.

Ibn Jurayj reported that Ibn Abbas said said Al-Akmam, means
"sheathed fruit stalks."

Similar was said by more than one of the scholars of Tafsir, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allah said,

وَالحبُّ ذو العَصْف وَالرَّيْحَانُ (12)
And also corn, with (its) `Asf, and Rayhan.

Ali bin Abi Talhah said that Ibn Abbas said that in, وَالحبُّ ذو العَصْف (And also corn, with (its) `Asf), `Asf means straw."

Al-Awfi reported from Ibn Abbas,
"`Asf is green leaves cut from the stem, so it is called `Asf when it dries out."
Similarly, Qatadah, Ad-Dahhak and Abu Malik said that `Asf means straw.

Ibn Abbas, Mujahid and others said that Rayhan means leaves, while Al-Hasan said that it means sweet-scented plants.

Ali bin Abi Talhah reported that Ibn Abbas said that Rayhan means green leaves.

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

**Mankind is surrounded by Allah's Favors**

Allah said,

فيِٓآَ أَلَا أَرْكَمَا نَكَذَّبُنَّ (۱۳)

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

meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny"

Mujahid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinns said, "O Allah! None of Your favors do we deny. All praise is due to You."

Ibn Abbas used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."

55:14 He created man from sounding clay like the clay of pottery.
55:15 And the Jinn He created from a smokeless flame of fire.

55:16 Then which of the blessings of your Lord will you both deny!

55:17 The Lord of the two easts and the Lord of the two wests.

55:18 Then which of the blessings of your Lord will you both deny!

55:19 He has Maraja the two seas meeting together.

55:20 Between them is a barrier which none of them can transgress.

55:21 Then which of the blessings of your Lord will you both deny!

55:22 Out of them both come out pearls and Al-Marjan.
55:23 Then which of the blessings of your Lord will you both deny!

55:24 And His are Al-Jawar Al-Munsha`at, in the seas like A`lam.

55:25 Then which of the blessings of your Lord will you both deny!

**The Creation of Humans and Jinns**

Allah mentions that:

- وَخَلَقَ الْإِنسَانَ مِنْ صَلْصُالٍ كَالْفَخْلٍ (14)
- وَخَلَقَ الْجَانِّ مِنْ مَارِجٍ مَّنْ ثَارٍ (15)

He created man from sounding clay like the clay of pottery.

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

Allah mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire.

This was said by Ad-Dahhak from Ibn Abbas.

It was also said by Ikrimah, Mujahid, Al-Hasan and Ibn Zayd.

Al-`Awfi reported from Ibn Abbas,

"From the best part of the fire, from its smokeless flame."
Imam Ahmad recorded that A'ishah said that Allah's Messenger said,

```
خلقَ الملائكة من نور، وخلقَ الجان من مارج من نار، وخلق آدم ممّا وصف لكم
```

The angels were created from light, the Jinns from a smokeless flame of fire, and Adam from what was described to you.

Muslim also collected this Hadith.

Allah's statement:

```
فبأي آلاء ربكما تكذبان (16)
```

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

was explained above.

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

Allah said,

```
ربّ المشرقين وربّ المغربين (17)
```

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

meaning the sunrise of summer and winter and the sunset of summer and winter.

Allah said in another Ayah,

```
فلا أقسم برب المشرق والغرب
```

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

referring to the different places from which the sun rises and then sets on people every day.

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

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

فِي أَيِّ آلِهَةِ رَبْكُمَا تُكْذِبَانِ (18)

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

Allah created Different Types of Water

Allah said,

مَرَّ حَبْرَيْنِ یَلْتَقَيَا (19)

He has Maraja the two seas,

or let them loose, according to Ibn Abbas.

Allah's statement, يَلْتَقَيَا (meeting together), Ibn Zayd said,

"He prevents them from meeting by the dividing barrier He placed between them to separate them."

The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surah Al-Furqan when explaining Allah's statement;

وَهُوَ الَّذِی مَرَّ حَبْرَيْنِ یَلْتَقَیَا عَنْدَ فَرَاتٍ وَهَذَا مِلْحٌ أَجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَرَهَا وَحَجَرَآ مَحْجُورٌ

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

Allah said,

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

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

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

Allah said,

Out of them both come out pearls and Al-Marjan.

pearls are well-known. As for Marjan they say it means small pearls.

Mujahid, Qadadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from Ali.

It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf.

Ibn Abi Hatim recorded from Ibn Abbas who said,

"When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls."

Its chain of narrators is Sahih.

Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,
Then which of the blessings of your Lord will you both deny.

Allah said,

وَلَهُ الْجَوَّارُ الْمُنَشَّأَتُ 

And His are Al-Jawar Al-Munsha'at,

meaning the ships that float,

...في الْبَحْرُ ...

in the seas,

Mujahid said,

"Whatever ship hoists a sail, it is from Munsha'at, if it does not hoist a sail, it is not from the Munsha'at."

Qatadah said,

"Al-Munsha'at means created."

Others said that it is Al-Munshi'at meaning, "launched."

...كَالْعَلَّامٍ (٣٢)

like A`lam.

This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need.

Therefore,

فِيَآيَهُ آلَاءٍ رَبِّكُمَا نَكْتَبَانَ (٤٢)

Then which of the blessings of your Lord will you both deny.
55:26 Whatsoever is on it (the earth) will perish.

55:27 And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.

55:28 Then which of the blessings of your Lord will you both deny!

55:29 Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!

55:30 Then which of the blessings of your Lord will you both deny!

**Allah is the Ever Living, Free of all Need**

Allah states that:

كلُ مَنْ عَلَيْهَا فَان (26)

Whatsoever is on it (the earth) will perish.

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

And in the reported supplication:

`O You the Ever Living Who sustains all that exists!

O You Who created the heavens and the earth without precedence.

O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation."

Ash-Sha`bi said,

"When you have recited, (Whatsoever is on it (the earth) will perish), do not stop, continue reading,

وَبَقِىَ وَجْهُ رَبِّكَ دُوَّارُ الجَالِلِ وَالإِبْكَرِ (۱۷)

And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever."

This Ayah is similar to Allah's statement,

كُلُّ شَيْءٍ هَالِكَ إلَّا وَجْهَهُ

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

In this Ayah, Allah describes His Noble Face as being Dhul-Jalal wal-Ikram, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,
And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face. (18:28)

And as He said about those giving charity:

إِنَّمَا نُطَعِمُكُمْ لَوَجَهَهُ اللَّهُ

We feed you seeking Allah's Face only. (76:9)

Ibn Abbas commented on the meaning of Dhul-Jalal wal-Ikram, by saying,

"Owner of greatness and pride."

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

قَبَآَيْ آَلَآَا رَبَّكُمَا نَكُتِبُبُنَّ (۸۸) 

Then which of the blessings of your Lord will you both deny!

Allah said,

يَسَأَلُهُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ يَوُمٍ هُوَ فِي شَأْنٍ (۸۹) 

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

In this Ayah, Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair.

Al-A`mash reported from Mujahid, from `Ubayd bin `Umayr, كُلُّ يَوُمٍ هُوَ فِي شَأْنٍ (Every day He is (engaged) in some affair), He said,

"Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."
Then which of the blessings of your Lord will you both deny!

55:31 We shall attend to you, O Thaqalain!

55:32 Then which of the blessings of your Lord will you both deny!

55:33 O assembly of Jinn and men!
If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)!
But you will never be able to pass them, except with authority (from Allah)!

55:34 Then which of the blessings of your Lord will you both deny!

55:35 There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.

55:36 Then which of the blessings of your Lord will you both deny!
A Warning for Humans and Jinn

Allay says,

سنَّتُقْرُعُ لَكُمْ أَيْبَاهَا التَّقَلَّانَ (۳١)

We shall attend to you, O Thaqalan!

Ibn Jurayj said that the Ayah, سنَّتُقْرُعُ لَكُمْ (We shall attend to you), means,

`We shall judge you,'

while Al-Bukhari said that it means,

"We shall recompense you. Surely, nothing will busy Allah from attending to anything else."

This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else.

Allah's saying;

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

يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا التَّقَلَّانِ

Everyone will be able to hear it, except the Thaqalayn.

In another narration that explains it, the Prophet said,

إِنَّا الْإِنسَ وَالجَنَّ

...except mankind and the Jinns.

Allah said,

فِيَأَيِّ أَلَاءٍ رَبِّكَمَا تَكْتَبَانَ (۳٦)
Then which of the blessings of your Lord will you both deny!

Then,

يَا مَعْشَرُ الْجَنِّ وَالْإِنْسِ إِنِّي أَسْتَطِيعُ أَنْ أَتَنْفِدُوا مِنْ أَقْطَارِ السَّمَاءِ وَالْأَرْضِ فَأَنْفِدُوا لَا تَنْفِدُونَ إِلَّا بِسُلْطَانٍ

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

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

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day, (except with authority), meaning, except with the commandment from Allah,

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ المَقْرُورٌ

كَلَا لَا وَزْرٌ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقِرُ

On that Day man will say: "Where (is the refuge) to flee"

No! There is no refuge!

Unto your Lord will be the place of rest that Day. (75:10-12),

وَالَّذِينَ كَسَبُوا السَّبِيلَاتِ جَزَاءً سَيِّيًا وَتَرْهَقُهُمُ ذِلَّةَ مَا لَهُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ كَأَنَّا أَغْشَيْتُمْ وَجُوْهُهُمْ قَطَعًا مَّنْ الْيَلِيّ مُطْلِبًا مُّأَرِيكُ أَصْحَبُ الْتَأْرِضُ هُمْ فِيهَا حَلِيدُونَ
And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever. (10:27)

فيَأيِّ آلِاءٍ رَبِّكُمَا نَكْتُبُهَا (٤٣)

Then which of the blessings of your Lord will you both deny!

Allah's statement,

يُرِسَلُ عَلَيْكُمَا شُوَّاَظٌ مَّن نَّارِ وَنُحَاسَ فَلَا تَتَنَصَّرُانِ (٣٥)

There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.

Ali bin Abi Talhah reported from Ibn Abbas that Shuwaz is the flame of fire.

Abu Salih said, "It is the flame above the fire below the smoke."

Ad-Dahhak said, شُوَّاَظٌ مَّن نَّارِ (Shuwaz of fire), "A flood of fire."

Allah said; وَنُحَاسَ (and Nuhas).

Ali bin Abi Talhah reported from Ibn Abbas;

"The smoke of the fire."

Similar was reported from Abu Salih, Sa`id bin Jubayr and Abu Sinan.

Ibn Jarir said that the Arabs used to call the smoke of the fire, Nuhas and Nihas. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is Nuhas.

Mujahid said, "Molten brass poured over their heads."

Qatadah held the same view.
Ad-Dahhak said, "**Nuhas** is liquid copper."

The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.'

Allah's statement,

Fi'ayi' alla'ee Rabbaka 'ankabutan (36)

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

---

**Fayada ansaqata al-sama'at fakanta wa'arda' kadsahan**

55:37 Then when the heaven is rent asunder, and it becomes Wardah like Dihan.

**Fi'ayi' alla'ee Rabbaka 'ankabutan**

55:38 Then which of the blessings of your Lord will you both deny!

**Fi'ayi' alla'ee Rabbaka 'ankabutan**

55:39 So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.

**Fi'ayi' alla'ee Rabbaka 'ankabutan**

55:40 Then which of the blessings of your Lord will you both deny!

**Yur'afu mujamun 'issamhum fiyo'uxdu baltawasiyyi wa alaqdam**

55:41 The criminals will be known by their marks, and they will be seized by their foreheads and feet.
The Horrors of the Day of Resurrection

Allah said,

فَإِذَا انشقَّت السَّمَاء

Then when the heaven is rent asunder,

on the Day of Resurrection; this meaning is clear in this and similar Ayat, such as,

وَانشَقَّت السَّمَاء فِيٰهَا يَوْمٌ مَّهِينٌ وَاهِيٌ

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

وَيَوْمَ تَشَقَّقَ السَّمَاء بِالعَمَّام وَتَرْزَلُ السَّلَكُ الْمَلِكِيَّةُ تَنْزِيلًا

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

and,
If the heavens are rent asunder, and it listens and obeys its Lord - and it must do so. (84:1-2)

Allah's statement,

فُكَانَتْ وَرَدَةً كَالْدَهَانٍ (۳۷)

and it becomes **Wardah** like **Dihan**.

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dies stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection.

As-Suddi said, "It will be as rosy color and as filth oil."

Mujahid said, كَالْدَهَانٍ (like **Dihan**), "Like the colors of dyes."

فِيَامِهِ الَّذِي رَيْبَكُمْ لَكُدَّانٍ (۳۸)

Then which of the blessings of your Lord will you both deny!

Allah said;

فِيَوْمِهِنَّ لَا يِسَالُ عَنٌّ ذِنْبِهِ إِنِّي وَلَا جَانٍّ (۳۹)

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

this is similar to His saying;

هَذَا يَوْمٌ لَا يَنطَفَعُونَ

وَلَا يُؤَدِّنُ لَهُمْ قَيِّمَتَنَّ

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

Allah said;

فَوَرَّبَكَ لَسَلَّنَّهُمُ اِجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ

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

Qatadah said,

"On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do."

فِيٰ أَلَآءٍ رَيْكَمَا نَكَّذَبَانَ (۱۰۴)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

يُعْرَفُ المُجْرِمُونَ بسِيَّمَاهُمْ...

The criminals will be known by their marks,
i.e., by special marks that distinguishes them.

Al-Hasan and Qatadah said,

"They will be known by their dark faces and their blue eyes."

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

Allah said,

... قَيُوْمُهُ بِالْتَّوَاصَيْ وَالْإِقْلِمَ (۱۴)

and they will be seized by their foreheads and feet.
meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire.

Al-A`mash said that Ibn Abbas said,

"He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven."

قِبَّأَيْ أَلَاءٍ رَكَّبُمَا لَكُذِّبَانٌ (٤٢)

Then which of the blessings of your Lord will you both deny!

Allah said,

هَذِهِ الْجَهَنُمُ الَّتِي يُكَذِّبُ بِهَا المُجَرَّمُونَ (٤٣)

This is the Hell which the criminals denied.

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

يَطُوفُونَ بِبَيْنَهَا وَبَيْنَ حَمَيمٍ أَنَّ (٤٤)

They will go between it and Hamim An!

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

إِذْ الأَغْلَبُ فِي أَعْقَبَهُمْ وَالسَّلِسَلُ يُسَحَّبُونَ

فِي الحَمِيمِ ثُمَّ فِي النَّارِ يُسَجَّرُونَ

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

Allah said, أن (An), meaning hot, due to the fierce and intense heat that is impossible to bear.
Ibn Abbas said; (They will go between it and Hamim An!),

"That has reached the ultimate temperature and boiling fiercely."

Similar was said by Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi.

Qatadah also commented,

"Its boiling started when Allah created the heavens and the earth!"

Muhammad bin Ka`b Al-Qurazi said,

"The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain.

This is the meaning of Allah's statement,

في الحَمِيم فَي النَّار يُسْجَزُونَ

In the Hamim, then they will be burned in the Fire. (40:72)

And Al-Hamim Al-An means hot."

There is another report from Al-Qurazi;

Hamim An that it means "prepared. "

This is also the view of Ibn Zayd.

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

فِي الحَمِيم ثُمَّ فِي النَّار يُسْجَزُونَ

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

which means severe unbearable heat,
and His saying;

غِيَرَ نَظْرِينَ إِنَّهُ

not to wait for it to be prepared, (33:53)

which means properly cooking and preparing it.

So His saying;

حَمِيمَةُ أَنّ (Hamim An), Hamim, that is very hot.

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

فِيَأُوْلَآِيِّ الْإِلَّادِ رَبُّكُمَا لَكُدُّبَّانَ (۵۴)

Then which of the blessings of your Lord will you both deny!

ولَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

55:46 But for him who fears the standing before his Lord, there will be two Gardens.

فِيَأُوْلَآِيِّ الْإِلَّادِ رَبُّكُمَا لَكُدُّبَّانَ

55:47 Then which of the blessings of your Lord will you both deny!

ذَوَاتُانَا أَفْتَانٌ

55:48 With Afnan.
55:49 Then which of the blessings of your Lord will you both deny!

55:50 In them (both) will be two springs flowing (free).

55:51 Then which of the blessings of your Lord will you both deny!

55:52 In them (both) will be every kind of fruit in pairs.

55:53 Then which of the blessings of your Lord will you both deny!

The Delight of Those Who have Taqwa in Paradise

Allah the Exalted said,

وَلَمَّا خَافَ مَقَامَ رَبِّهِ جَنَّتَانَ (۶۴)

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

on the Day of Resurrection,

وَنَهَى النَّفْسَ عَنَّ الْهَوَى

And restrained himself from the desires. (79:40,
and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection.

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

"جَنَّتَانِ مِنْ فِضَّةٍ أَنْبِينَهَا وَمَا فِيهَا، وَجَنَّتَانِ مِنْ ذَهَبٍ أَنْبِينَهَا وَمَا فِيهَا، وَمَا بَيْنَ الْقُوْمِ وَبَيْنَ أَنْبُتُهُ وَالْمُسْتَهْلِكُ أَنْ يَنظُرُوا إِلَى رَبِّهِمْ عَرْشَهُ وَجُلَّ إِلَّا رَبِّ الْكِبْرَى إِلَى وَجْهِهِ فِي جَنَّةٍ عَدَنَّ"

There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the `Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.

The Group, with the exception of Abu Dawud, collected this via the Hadith of Abdul-Aziz.

This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He says;

ولَمَّا خَافَ مَقَامٌ رَبِّهِ جَنَّتَانِ
فيَأَيْ آَلِهَةَ رَيْكُمْ ثُكَبَانُ (٧٤)

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

Then He describes these two gardens, by saying,

ذَوَا آَفَنَانِ (٤٨)

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

فيهما عيّنان تجريان (٥٠)

Then which of the blessings of your Lord will you both deny:

Ata' Al-Khurasani and several others said that Afnan means spreading branches of trees that reach the branches of other trees,

فيهما عيّنان تجريان (٥٠)

In them (both) will be two springs flowing.

free to water these trees and branches that produce all kinds of fruits,

فيهما عيّنان تجريان (٥٠)

Then which of the blessings of your Lord will you both deny!

Al-Hasan Al-Basri said that one of these springs is called Tasnim, and the other called As-Salsabil.

Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.

Allah's statement,

فيهما من كلّ فاكهة زوجان (٥٦)

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

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined,
Then which of the blessings of your Lord will you both deny!

Ibrahim bin Al-Hakam bin Aban said that his father narrated from Ikrimah that Ibn Abbas said,

"There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocynth."

Ibn Abbas also said,

"There is nothing in the world that is in the Hereafter except in name."

Meaning there is such an enormous difference and contrast between the two in enjoyment and value.
55:58 They are like Yaqut and Marjan.

55:59 Then which of the blessings of your Lord will you both deny!

55:60 Is there any reward for good other than good!

55:61 Then which of the blessings of your Lord will you both deny!

Allah said;

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

upon the couches lined with **Istabraq**, which is thick silk brocade, according to Ikrimah, Ad-Dahhak and Qatadah.

Abu Imran Al-Jawni said,

"It is thick silk embroidered with gold."

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that Abdullah bin Mas`ud said,
"This is their interior, so what about it if you see their exterior"

Allah said,

وَحَجَّنَى الْجَنَّتَيْنِ دَانَ (۵۴)

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

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

فَطَلْوُفَهَا دَانَیَةً

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

وَدَانِیَةً عَلَيْهِمْ ظَلَّلَهَا وَذَلِلَتْ فَطَلْوُفَهَا تَدَلِّیلاً

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

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

فِیٰ اَلۡآء رَبُّکَمَا نُکْتَبَانَ (۵۵)

Then which of the blessings of your Lord will you both deny!

After Allah mentioned the couches, He then said,

فِیٰهِنَّ...

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

قَاِسِرَاتُ الْطَّرَفِ...

Qasirat At-Tarf,

chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise.
This was said by Ibn Abbas, Qatadah, Ata' Al-Khurasani and Ibn Zayd.

It was reported that one of these wives will say to her husband,

"By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you."

Allah said,

لَمْ يَطْمَثْنِي إِنسَ قَبْلَهُمْ وَلَا جَانٌ (۵۶)

whom never deflowered a human before nor Jinn. meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands.

This is also a proof that the believers among the Jinns will enter Paradise.

Artat bin Al-Mundhir said,

"Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'"

Allah's statement,

فِي آيَتِ الْلّهِ رَبِّكُمَا لَكُثُبَانُ (۵۷)

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

Then Allah describes these women for the proposed:

كَانُتُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (۵۸)

they are like Yaquf and Marjan.
Mujahid, Al-Hasan, Ibn Zayd and others said,

"They are as pure as rubies and white as Marjan."

So here they described Marjan as pearls.

Imam Muslim recorded that Muhammad bin Sirin said,

"Some people either boasted or just wondered who are more in Paradise, men or women.

Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad) said,

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

This Hadith was recorded in the Two Sahihs.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that
occupied by the whip of one of you, is better than
the world and whatever is on its surface. If one of
the women of the people of Paradise looks
directly at the earth, she will fill what is between
Paradise and earth with a good scent and all of it
will become delightful. Verily, the veil over her
head is better than this life and all that is on its
surface.

Al-Bukhari also collected a similar narration.

فِي أَيِّ آلَاءٍ رَبِّكُمَا نُكْتِبَانَ (٥٩)

Then which of the blessings of your Lord will you both
deny!

Allah the Exalted said,

هلْ جَزَاءِ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

Is there any reward for good other than good?

Allah declares that in the Hereafter, all that is good and
righteous is the only befitting reward for those who do
good deeds in this life,

لِلَّذينَ أَحْسَنَوا الْخُسْتَى وَزَيَاءَةٌ

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

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

فِي أَيِّ آلَاءٍ رَبِّكُمَا نُكْتِبَانَ (٦١)

Then which of the blessings of your Lord will you both
deny!

وَمَنْ دُوِّنَهُمَا جَنَّتَانَ

55:62 And below these two, there are two other
Gardens.
55:63 Then which of the blessings of your Lord will you both deny!

55:64 Mudhammatan.

55:65. Then which of the blessings of your Lord will you both deny!

55:66 In them (both) will be two springs Naddakhatan.

55:67 Then which of the blessings of your Lord will you both deny!

55:68 In them (both) will be fruits, and date palms and pomegranates.

55:69 Then which of the blessings of your Lord will you both deny!

55:70 Therein (Gardens) will be Khayrat Hisan;
55:71 Then which of the blessings of your Lord will you both deny!

55:72 Hur (beautiful, fair females) guarded in pavilions;

55:73 Then which of the blessings of your Lord will you both deny!

55:74 Whom never deflowered a human before nor Jinn.

55:75 Then which of the blessings of your Lord will you both deny!

55:76 Reclining on green Rafraf and rich beautiful `Abqariy.

55:77 Then which of the blessings of your Lord will you both deny!

55:78 Blessed be the Name of your Lord, Dhil-Jalali wal-Ikram.
These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.

Allah said:

وَمَن دُوَّنُهُمَا جَنَّتَانِ (٦٣)

And below these two, there are two other Gardens.

We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (Muqarribin) and the latter two are for those on the right (Ashab Al-Yamin).

Abu Musa commented,

"There are two gardens made of gold for the Muqarribin and two gardens made of silver for Ashab Al-Yamin."

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said, ومن دُوَّنُهُمَا جَنَّتَانِ (And below these two, there are two other Gardens). And this is an obvious form of honoring the first two gardens over the latter two.

فِيَاهُ آلِهَةٌ رَبِّكُمَا تُكَذَّبُانِ (٦٣)

Then which of the blessings of your Lord will you both deny!

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

مُدَهَّمَاتَانِ (٦٤)

Mudhammatan,

being dark, because of the intense irrigation.
Ibn Abbas said,

"**Mudhammatan** means, they have become dark green because of extensive water irrigation."

Muhammad bin Ka`b said: *(Mudhammatan)*,

"Full of greenery."

Then which of the blessings of your Lord will you both deny!

In them (both) will be two springs **Naddakhatan**. There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens, *(In them (both) will be every kind of fruit in pairs)*, but He said about the latter two gardens, *(Naddakhatan)*;

Ali bin Abi Talhah reported from Ibn Abbas:

"It means gushing. And the free flowing is stronger than gushing."

Ad-Dahhak said that, *(gushing forth)* means,

they are full of water and constantly gushing.

Then which of the blessings of your Lord will you both deny!

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

In them (both) will be fruits, and date palms and pomegranates.
There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

فيأتي آلاء رَيْكُمَا نَكْذِبَانَ (١٩)

Then which of the blessings of your Lord will you both deny!

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

فيهنَّ خَيْرَاتٌ حَسَانٌ (٧٠)

Therein will be **Khayrat Hisan**;

meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah.

It was also said that **Khayrat** is plural of **Khayrah** and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet.

There is another Hadith saying that **Al-Hur Al-Ayn** will sing,

نحنُ الخِيَرَاتُ الحَسَانُ، خُلقًا لأَزْوَاجِ كَرَامٍ

"We are Al-Khayrat Al-Hisan, we were created for honorable husbands."

فيأتي آلاء رَيْكُمَا نَكْذِبَانَ (٧١)

Then which of the blessings of your Lord will you both deny!

Allah said:

حُورٌ مَقَصُورَاتٌ فِي الخِيَامٍ (٧٢)

**Hur** (beautiful, fair females) guarded in pavilions;

but He said about the first two gardens, فيهنَّ قَارِسَاتُ الطَّرفِ (Wherein both will be **Qasirat At-Tarf**), There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded.
About Allah's saying: في الخِيَام (in pavilions), Al-Bukhari recorded that Abdullah bin Qays said that the Messenger of Allah said,

إنَّ في الجَنَّةَ خِيَامَةً من لُؤلؤَةٍ مُّجوَّقةٍ، عَرَضُهَا سِبْطُونًا مِيلًا، في كل زاويَةٍ مِيثَةٍ أَهْلٌ، ما يُرَوْنَ الْخَيْرِينَ يَطْوِفُ عَلَيْهِمْ المُؤْمِنُونَ

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

In another narration the Prophet said that this tent is thirty miles wide.

Muslim recorded this Hadith and in his narration, the Prophet said,

إنَّ لِلْمُؤْمِنِينَ في الجَنَّةَ خِيَامَةً لَّا جِنَّةٌ مِّنْهَا وَاحِدَةٌ مُّجوَّقةٍ، طُولُها سِبْطُونَ مِيلًا، لِلْمُؤْمِنِينَ فِيهَا أَهْلٌ يُطْوِفُ عَلَيْهِمْ المُؤْمِنُ فَلَا يُرَى بَعْضُهُمْ بَعْضًا

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

فِيٌّٰ لَّا يَلِدُوْنَ كُلَّ لَّدُنَّٰ (٧٣)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

لم يَطْمَعْهُنَّ إِنَّ قَبْلِهِمْ وَلَا جَانٍّ (٧٤)

Whom never were deflowered by a human before nor Jinn.

We explained this meaning before.

Allah added in the description of the first group of the believers' wives, كَأَنَّهُنَّ يَآفِوْتُ وَالْمَرْجَانُ (they are like Yaqut (rubies) and Marjan (pearls).
Then which of the blessings of your Lord will you both deny!

Allah said,

"مَتَكَبِّنَ عَلَى رَقْرَفٍ خُضْرٍ وَعَبْقَريُّ حَسَانٍ (٧٦)"

Reclining on green Rafraf and rich beautiful `Abqariy.

Ali bin Abi Talhah reported from Ibn Abbas:

"Rafraf means cushions."

Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that Rafraf means cushions.

Al-`Ala' bin Badr said:

"The Rafraf are arrayed hanging over the couches."

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

Then which of the blessings of your Lord will you both deny!

Allah said,

"تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالَ وَالْإِكْرَامِ (٧٧)"

Blessed be the Name of your Lord (Allah) Dhil-Jalal wal-Ikram,

Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten.

Abdullah bin Abbas said that, ذِي الْجَالَالَ وَالْإِكْرَامِ (Dhil-Jalal wal-Ikram) means,
the Owner of greatness and pride.

In a Hadith, the Prophet said,

"Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it."

Imam Ahmad recorded that Rabi`ah bin `Amir said that he heard the Messenger of Allah say,

"PERSIST (in invoking Allah) with, "Ya Dhal-Jalal wal-Ikram" (O Owner of greatness and honor)."

An-Nasa'i also collected this Hadith.

Muslim and the Four Sunan compilers recorded that A'ishah said,

"When the Messenger of Allah would (say the) Salam (completing prayer), he would only sit as long as it takes him to say,

O Allah!

You are As-Salam, and peace comes from You.
Blessed be You Ya Dhal-Jalal wal-Ikram

This is the end of the Tafsir of Surah Ar-Rahman, all praise is due to Allah and all favors come from Him.