

This is meant to be a family program, so the technical language will be minimal. This doesn't mean we won't talk about deep things, but it will be made more understandable.

The *sūrah* before *Sūrah Al-Raḥmān* is *Sūrah Al-Qamar*. *Qamar* means moon. The *sūrah* following this is *Sūrah Al-Wāqī'ah* (incident / event). *Sūrah* 54 begins with mentioning a miracle that happened during the life of the Prophet (ṣall Allāhu 'alayhi wa sallam). The Prophet (ṣall Allāhu 'alayhi wa sallam) was asked to show the people a miracle, and he pointed at the moon and Allāh made the moon split. Allāh talks about this incident in the 54th *sūrah*: "The Hour has come near, and the moon has split." This means that the moon splitting is one of the signs of the Day of Judgment. It is also a great miracle.

Al-Raḥmān means 'the exceedingly or unimaginably merciful.' This *sūrah* also begins with a sign of the Day of Judgment and a miracle, which is the revelation of the Qur'ān. The Qur'ān being revealed is one of the last signs before the world comes to an end, and it is one of the greatest miracles. In *Sūrah Al-Qamar*, Allāh says, "If they saw a miraculous sign, they would ignore it and say it is magic." "They" refers to the disbelievers. In *Sūrah Al-Raḥmān*, Allāh talks about the core problem of these people, which is ingratitude. Allāh keeps questioning their ingratitude and keeps asking one question over and over again.

In *Sūrah Al-Qamar*, Allāh says, "On the Day of Judgment, people will come out like locusts." The people are being compared to lesser creatures, and as we study *Sūrah Al-Raḥmān*, this comparison is important. The last thing Allāh mentions in *Sūrah* 54 is where believers will be sitting after the Day of Judgment. Allāh says, "They will be sitting in a place of truth (Paradise) in the company of the Ultimate King." This means that they will be in the company of Allāh. In *Sūrah Al-Raḥmān*, one of the last things Allāh says is about where people will be sitting: lounging on couches.

Organized layout of the *sūrah*:

1. *Al-Raḥmān* begins with the greatness of the Qur'ān
2. Some of Allāh's favors to humanity
3. Criminals
4. People who fear the punishment and because of that fear did good things in this life and deserve Paradise.
5. Another paradise.

Towards the end *Sūrah Al-Wāqī'ah*, Allāh mentions the greatness of the Qur'ān. Allāh swears by the stars and then tells us about the Qur'ān. Allāh (*subḥānahu wa ta'āla*) swears by many things in the Qur'ān, and in *Sūrah* 56, Allāh swears by where the stars are placed. Allāh says, "By where the stars are placed. This for sure is an oath that if you had any idea, you would know that this is an amazing oath." Allāh tells us that Him swearing by the placement of the stars is amazing. When Allāh swears by things in the Qur'ān, He is giving a prelude to the subject. In this case, the Qur'ān is the subject. What is the connection? The stars are way above, and the Qur'ān is way above. For the Arabs, they lived in the ocean of sand, and they preferred traveling by night because of

the heat and it was easier to find directions because they used the stars. This is an amazing parallel because Allāh sent us the Qur'ān to find our way. Just like the stars are so high above us and beyond us, the greatness of the Qur'ān is described.

The second subject in *Sūrah Al-Raḥmān* is Allāh's favors, and the second to last subject in *Sūrah Al-Wāqī'ah* is Allāh's favors. The third subject is criminals, and the third to last subject in *Sūrah Al-Wāqī'ah* is criminals. The first and second main subjects in *Sūrah Al-Wāqī'ah* are about the people who deserve Paradise: the people of the right hand and *as-sābiqūn*.

In *Al-Wāqī'ah*, we find Allāh asking:

- Did you create the sperm or was it Us?
- Did you grow the crop or did We?
- Did you send water down from the clouds or did We?
- Did you bring about the firewood you use or did We?

In *Sūrah Al-Raḥmān*, Allāh repeats a question.

It is very important to know your audience when giving a speech. For a great speech, you need three things:

- 1) Great content
- 2) Style. It is not just what you say but how you say it. Sometimes the way you say something multiplies it by zero or negative. You should say it in a way that is effective.
- 3) The content and style should be right for your audience. Customize your speech so that it fits the right kind of audience.

The Qur'ān is the perfect form of speech. It is the perfect content matched with the perfect style for the perfect audience. Every *sūrah* of the Qur'ān has an audience, and overall the audience is humanity. The Qur'ān came down on different occasions, and it was recited by the Prophet (*ṣall Allāhu 'alayhi wa sallam*). He was in front of a particular audience at a time.

Originally, who was this *sūrah* talking to? There are some narrations that this is an early Makki *sūrah*. Some say it is a later Makki *sūrah*. One of the most compelling arguments about the placement of this *sūrah* and its audience is by Islahi, who said: When you are dealing with someone stubborn, you have to repeat. When you are yelling at someone, there will be repetition in what you are saying. This repetition is an indication of anger. In the first part of this *sūrah*, the repetition is indicating Allāh's anger. It is also an indication that Allāh is talking to a group of people that have become very stubborn, and for stubborn people, you have to repeat what you are saying over and over again.

In *Sūrah Al-Qamar*, human beings were compared to locusts (less than human). Even though Allāh is angry in this *sūrah*, the anger is only coming because Allāh is Merciful. You must keep one word in mind the entire time: *Al-Raḥmān*. If you don't keep this in mind, then you won't understand the entire *sūrah*.

The difference between how a human being and an animal make decisions: A human being would exit the building if there was a fire alarm. An animal would not until it sees the smoke or smells the fire. For an animal to believe something, it has to see it. A human being can be reasoned with. If the news comes from a reliable source, they will take the warning. An animal has to go near the fire and feel its heat and then run. A human being will see the smoke and run away. Human beings have the ability to reason and not have to see to believe.

What is the major claim of people who disbelieve in the Qur’ān? They said they have not seen and they will believe it when they see it. In the previous *sūrah*, people said that they had not seen anything, so why should they believe. Allāh made the argument: “Haven’t you seen the towns that were destroyed? Haven’t you seen what I did with ‘Ād and Thamūd? Haven’t you heard about the nation of Lūt?” The Qur’ān itself is an even bigger argument, but it will not benefit someone who wants to see. You must take advantage of the ability to speak and communicate to benefit from the Qur’ān. Allāh said in the previous *sūrah*: “Even if they saw, they would say magic.” Allāh says that they are asking to see, but even if they did see, they would still be the same.

In *Sūrah Al-Jāthiyah*, Allāh talks about criminals coming on the Day of Judgment to get their verdicts, and they say, “Our Lord, we see now and are ready to listen.” It is too late then, and it is time to taste. It is a play on word with the senses: seeing, hearing, and tasting. For the people who refuse to listen, Allāh will not speak to them on the Day of Judgment. He spoke to them enough in the *dunyah*, and they refused to listen to Allāh’s Speech.

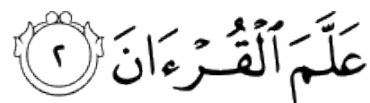


“The exceedingly unimaginably, incredibly and immediately Merciful.”

The first *āyah* of this *sūrah* is: *Al-Raḥmān*. It is not a sentence by itself. An important thing for all of us to know is that some *āyahs* are not sentences but are just words. Why not stop the *āyah* where the sentence ends? Allāh told us elsewhere in the Qur’ān: “So that they reflect and think deeply about the *āyāt*.” Before you go forward, you should think about this *āyah* by itself. Ponder over this *āyah* and what it means.

Allāh is engaged in doing an incredible act of Mercy. Allāh is being Merciful right now. When we think about this *āyah*, it is supposed to be a very personal experience, and you should think about some of the mercies you are enjoying right now. What are some of the things we are enjoying? Eyes, the *masjid*, the tongue, your parents being alive and your children being healthy, *ḥalāl* income, homes, health, wealth, faculties, friends, community. How many things do we have to be grateful for? We have to appreciate Allāh’s Mercy in them.

Allāh tells us that of the things we can make a list of, the first the thing we should be grateful for before anything else is Allāh teaching us the Qur'ān.



“It is *Al-Raḥmān*, He taught the Qur'ān.”

The fact that Allāh decided to give us the Qur'ān is an act of unimaginable mercy above everything else. The Qur'ān is an act of mercy from Allāh. The intellect is there, and the covenant was already taken, so we were responsible to Allāh, but as an added favor, Allāh taught the Qur'ān.

The second point here is that Allāh did not say that He sent the Qur'ān down, but He said He taught the Qur'ān. What is the difference between giving and teaching? Teaching the book takes time. If you have the book, you may not know anything about it. Teaching is an act of effort on two parties. It is not easy on the teacher or the student. Allāh says that He taught the Qur'ān. In other words, He did not just tell us to figure it out for ourselves. We should know how to act and live by the Qur'ān. Part of teaching the Qur'ān was sending the Prophet (ṣall Allāhu 'alayhi wa sallam).

Āyāt 1-2 is a special kind of sentence: It is *Al-Raḥmān* who taught the Qur'ān. It is the Most Merciful who taught the Qur'ān. What are we saying in between the lines? The credit is only given to *Al-Raḥmān*. In other words, when the Prophet (ṣall Allāhu 'alayhi wa sallam) is teaching the Qur'ān, he himself is a student, and the actual teacher is still Allāh (*subḥānahu wa ta'āla*). This idea is very powerful, and to this day, if we are studying the Qur'ān, the teacher had a teacher who had a teacher up to the Prophet (ṣall Allāhu 'alayhi wa sallam) whose teacher was Jibreel who was taught by Allāh. The chain is unbroken and goes from Allāh to us.

Parents try to send their children to branded and recognized schools. They take pride in knowing that they had the honor of studying under certain people. People like to mention which school they graduated from. There is a desire to tell people their legitimate credentials.

When we study Qur'ān, we are learning from Allāh. In this āyah, there is an honor.

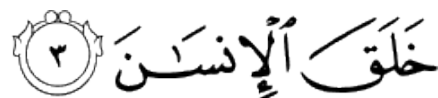
'Allama implies taking time to teach. There is a difference between teaching and informing. In this there is a lesson: we should take our time in studying the Qur'ān. Allāh told us in *Sūrah Al-Isrā'*: “This Qur'ān is divided up so that you can read it to the people in the right occasion, and it was send down over time.” Reading the translation of the Qur'ān from cover to cover is not learning. Studying *Sūrah Al-Fātiḥah* properly for 6 months would be more beneficial. You have to take your time with the Qur'ān and be students. You can't think about the master's program if you are still in high school. Everybody has a journey. For everyone who has knowledge in this world, there is

somebody who has more. There are always people who know more than you, so don't compare yourself with anyone else. You are in it to learn the Qur'ān for yourself.

In Arabic, *'allama* is a category of verbs that is explained with two definitions. If someone says "I taught" in Arabic, the listener expects two responses: who did you teach and what did you teach. In this *āyah*, the question that is answered is what is taught: the Qur'ān. There is an unanswered question: who did He teach? This means that anyone from humanity and jinn can come and learn the Qur'ān. Not only did Allāh teach the Qur'ān, He taught it to all of the generations before us and those that will come after us.

A last point of reflection: the word Al-Qur'ān. Al-Qur'ān has many meanings. Al-Qur'ān is that which is recited over and over again. Allāh has given us a clue as to how to be successful students. In the name of the Book is the methodology of how to study it: you must repeat and review and read it over again. The real student of the Qur'ān is the one who reads it over and over again. It is an endless treasure that you never tire of. It keeps peaking your curiosity.

When somebody studies the Qur'ān, they have accepted Allāh as the teacher and themselves as the student. They can then truly taste what it means to have a relationship with *Al-Raḥmān*.



"It is *Al-Raḥmān*, He created the human being."

This *āyah* is placed in an unusual order. We would expect the sequence to be Allāh saying that He created the human being and then taught the Qur'ān. What kind of sequence is this? There are two things: existence and purpose of existence. As far as Allāh is concerned, your purpose is even more important than your existence. The reason for which you were created is more important than your creation itself. Allāh mentions the document that makes sure you have your purpose and then our existence. Allāh mentions the purpose first. The other point of reflection to note is that if a person has been created but did not find the Qur'ān, then they did not have a purpose and lived a meaningless life. In *Sūrah Ya Sīn*, Allāh talks about the people who benefit from Allāh's warnings and people who take the warning are living, and the others are the walking dead.

The word *insān* is the human being. Linguists argue that it can be traced to a couple of origins. It may come from *nasiya*, which means forgetting and that *insān* is a creature that is forgetful. In other words, we were created knowing Allāh, but when we came to this earth, we forgot. When someone is forgetful, the best thing to do is to remind them. A reminder is most needed when a person is forgetful. The Qur'ān becomes even more relevant because Allāh keeps describing the Qur'ān as a reminder (*dhikr*).

Reminders are there when you are forgetting. There is a relevant connection between the Qur'ān begin a reminder and the human being forgetful.

The other meaning comes from *anasa* or *anisa*, which has the meaning of seeing. From this, some scholars have derived that humans are called *insān* because they can be seen as opposed to the jinn who cannot be seen.

Finally, *insān* can also come from *uns*, which is compassion, love, mercy. Ibn Fāris argues that the human being is called *insān* because he/she is capable of showing mercy and at the same time is in need of mercy. Animals are fine on their own, but when human beings show love, they also desire to have it back. A wild animal is incapable of showing love and mercy. Tie this back to the Qur'ān. Allāh gave man the means by which he can love other creations of Allāh, and through this he can find the perfect form of love. They will find Allāh's Love and the most meaning in their lives. When people have no companionship people can become suicidal. The worst torture in prison is solitary confinement. If you have the Qur'ān, you may be by yourself but you are never by yourself because Allāh and His Words are with you, so you are never alone.



(It is *Al-Raḥmān*), He taught him, articulate, clear speech.”

Who is “him”? The human being. When Allāh talks about speech, Allāh says who He taught. When it comes to the teaching of the Qur'ān, it is open to humans or jinn, but when it came to speech, it is special to human beings.

Allāh is telling us the greatness of the human being. Allāh created many things: the stars, the sun, the moon, animals, worlds we know and don't know. Allāh created this human being and gave him the ability to speak. He taught him speech. In other words, speech is a great gift from Allāh that gives us superiority and honor with Allāh. At the same time, speech is one of the greatest acts of Allāh's Mercy.

In Arabic grammar, there is one subject (*Al-Raḥmān*) and multiple predicates in these āyāt.

What is the difference between you and a baby? When a baby tries to communicate, he cries, but we don't know why he is crying and have to guess. If a dog barks, we don't know the reason why. When a human being needs to communicate, he has the tool of speech and can clarify what he means. Of course, not everyone is at the same level.

Allāh used the verb *'allama* for both āyāt. Allāh taught the Qur'ān and taught the human being speech. Just as you have respect for the Qur'ān, you should have respect for speech and what comes out of your mouth. We live in a time where filthy language

is almost as common as the oxygen you breathe. Allāh gave us the ability to speak, and it should be used for the highest purposes.

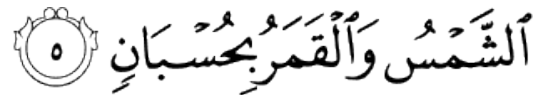
If you combine these four āyāt together, one of the greatest acts of Mercy is that Allāh gave you the ability to speak, and even greater than that is that you were created, and even greater than that is that He taught the Qur’ān. The best use of a human being’s life and speech is the learning and teaching of the Qur’ān.

The Prophet (ṣall Allāhu ‘alayhi wa sallam) is the perfect fit: Allāh created him and gave him the ability to speak and taught him the Qur’ān.

Allāh says He taught the human being the ability to distinguish (bāna). Distinguish between what? Safe and dangerous, truth and lie, smart and not smart. Allāh gave the human being the ability to make judgments.

In Sūrah Al-Qamar, Allāh compared human beings to insects. In other places in the Qur’ān, Allāh compares the heedlessness of disbelievers to cattle. Why are humans being compared to animals? Animals live on this world to procreate, eat, make waste, and die. Many human beings have lives like this: eat, sleep, procreate, die.

Human beings were created for a higher purpose. Allāh gave us a ladder to climb out of the darkness into the light. It is because of our ability to communicate that we can understand what we say to each other. This sūrah is about challenging humanity. Allāh is saying that we already have the things we need to get to the truth.

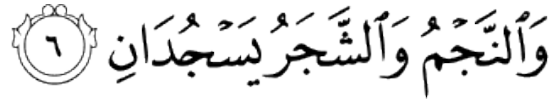


“The sun and the moon abide by extremely precise calculation.”

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

The word ‘ḥusbān’ also means destruction. In Sūrah Al-Kahf, there is a conversation between two gardeners, and one says to the other that he should change his ways because if he doesn’t, then Allāh may send upon his garden destruction from the sky (meaning a set destruction). Everything, even our life and death, goes by a calendar. The sun and moon are on a set destruction. The pin of the grenade has already been

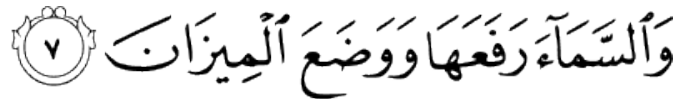
taken out, and Allāh is giving us the relevance of the message of the Qur’ān. Come to your senses now because there is not a lot of time left.



“The star / the shrub and the tree, even they prostrate!”

‘*Najm*’ means plants that do not have stalks or thick branches, and the other meaning is the star. This is a figure in speech in Arabic. The stars and the trees are in complete submission to Allāh. The most humble act of submission in the prayer is the *sajdah*. There is no honor or pride in front of Allāh, and you are willing to put your head on the ground. In many civilizations and cultures, the head is considered a place of pride and crowns are put on it. The act of *sajdah* takes your pride and puts it on the ground. In psychology, when you are embarrassed and humiliated, your head goes down. When a person is full of pride, his head goes up.

Some scholars looked at this as imagery and said that perhaps Allāh is talking about the leaves of grass that bend when the wind blows or when the trees bear fruit and the branches lower and when stars are shooting across the sky, which all look like *sajdah*. This shows that some scholars had imaginations inspired by the Qur’ān.



“Even the sky! He raised it and placed down the weighing scale!”

How Merciful is the One who raised even the sky? Have you thought about the sky and how it has been elevated?

Tangent: In our times, people are very impressed with science and try to look at the validity of religion through science. The problem is the logic: If the Qur’ān says something that is scientifically true, then it must be a true book, and if it says something scientifically false, then it cannot be true. The problem with this logic: the Qur’ān is not a science textbook and does not speak to you in scientific terms.

Allāh speaks to us at a level we can appreciate and from our point of view. From our point of view, the sky is above. Allāh is not talking in scientific terms. Allāh is talking about looking up at the sky. If you stare at the sky, it keeps getting deeper and deeper.

What is the scale? Some talk about how Allāh placed the earth, the sun, the moon, the stars, and planets and balanced them all evenly throughout the universe. In other words, this massive universe is part of the *mīzān* because *mīzān* also means balance. Allāh balanced the sky with galaxies and stars. The second meaning of *al-mīzān* is that Allāh created harmony in the universe. It is a hint to the human being. Look at how harmonious the sky is and whether there is chaos in the earth or not. The sun will rise

and set at its time, and the harmony of the universe remains even if human beings may be in chaos. The universe around us is a constant reminder of balance in life.

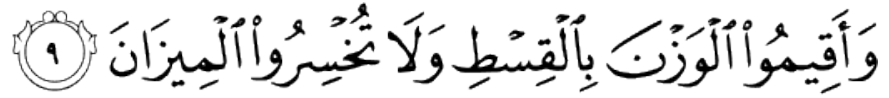
Mīzān is a symbol of justice. As the āyāt continue, we will learn more about justice.



“That none of you rebel in the matter of the weighing scale.”

One kind of criminal Allāh talks about has no concern for justice and is completely rebellious. This kind has no moral gauge. Allāh is saying that He set a scale in the universe so that you can think about that. Some scholars said that whenever you engage in an activity to harm someone else, whether the harm is for your own benefit or if your intent is to harm someone else, then you are violating the scale and engaged in injustice. The only kind of person who doesn’t care about what he does in this world is the one who doesn’t think about what is around him.

There is another kind of criminal in the next āyah.



“Establish and maintain weighing with fairness and don’t shortchange the weighing scale.”

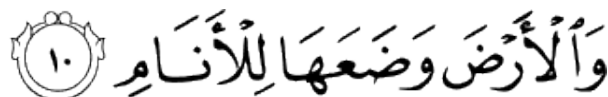
We are not the only community that talks about justice. Some societies claim to uphold justice but then play games with the justice system. This isn’t just a conversation about courts and the justice system. There is also justice in your personal life. Many times children are not giving fair rights to parents, and often times parents are oppressive and not giving their children their rights. Many times there is oppression between the husband and the wife. There is oppression between siblings over matters of inheritance.

Men are caught in the middle of many things. Men have a wife and children and parents and community and job and themselves, and they have to learn to balance them all without doing injustice to any of them to establish the scale in their lives. Your love of parents does not justify you oppressing your children. Because you love your wife so much, it doesn’t mean that you don’t take care of your mother. You will be pulled in different directions and told that you are unfair by all of them. You can’t make everyone happy, but you have to try.

The simple formula: Nobody gets to hurt anyone else. Many times family life is too much so men stay at work. These kinds of injustice will come back to haunt you later on in life. There can be oppressive parents who feel like they own their children and

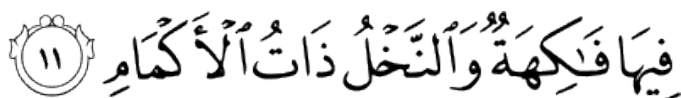
want to interfere in their married lives. When the scales are messed up, there is chaos in the family.

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



“Not to mention the earth! He set it down for all kinds of creatures.”

Allāh laid down the earth for all kinds of creatures. This implies that Allāh created different habitats for different creatures. It is amazing how Allāh laid out this earth and customized it for creatures in the land and the sea.



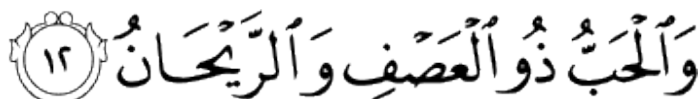
“Only in it is there fruit and date palms comprising crafty packaging.”

Nakhlu are palm trees. How does the owner of the farm feed the cows? He lets them graze or puts hay on the floor. Allāh is our Master. How does He feed us? He didn't just throw food on the ground, but He gave us beautiful palm trees. Expensive homes have palm trees in the front. Allāh decorated the fruit and packaged it. The wrapping itself is beneficial.

There is a huge conversation in the food industry about food packing. Most of the packaging of food is plastic, which poisons the earth when thrown away. Sometimes the toxins seep into the food. People are now going back to organic food, which is the way Allāh packaged the food. If you throw away the packaging of the food Allāh makes, it feeds the earth and is beneficial and produces more vegetation.

Another thing to reflect upon: In the story of Yūsuf (*‘alayhi al-salām*), what saved generations of people from starving was food packaging. The food was stored for seven years in the stalks themselves. There was no expiration date.

In the previous *sūrah*: “Why don't you look at the destroyed nations and change your ways?” Now Allāh is saying, “Why don't you look at how I gave you food?”



“Along with grain that has stalk and flowers of wonderful fragrance.”

Al-ḥabb includes all kinds of plant life. They are beautiful to the eye and have a beautiful smell. Allāh beautified it for us.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

“He created the human being from pure soil like dried up mounds to be used for pottery.”

Ṣalṣāl is a terrain that is useless. You cannot farm in this land because it is dried up. For the Arabs, one of the worst insults was for them to be compared to dirt. One of the worst insults / curses to do until today is to kick the ground and have the dirt go onto another person.

Allāh is putting us in our place because we came from dirt. In the previous āyah, Allāh said “both of you” which refers to the human beings and *jinn*. This sūrah is talking to the very stubborn. Who helps you become stubborn? Shaytan. Human beings can see other human beings but cannot see the *shayāṭīn*, but Allāh knew what they were up to. Allāh is letting them know that the deniers are not alone. The deniers are human beings who are pushed more into denial by the *shayāṭīn*. They are the deniers of truth, the ungrateful, and their comrades (the *shayāṭīn*).

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾

“And He created the *jinn* from a spark of fire.”

In a gas stove, there is a blue flame and then an invisible part near the bottom, which is *mārij*.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

Ālā’ are: favors, miracles, wonders, powers, feats, gifts, blessings.

Who is ‘both of you’? Allāh has not mentioned *jinn* in this sūrah yet. What does *tukadhibān* mean? The basic translation is to lie against.

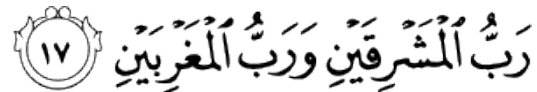
A contemporary meaning: A person lives a life of luxury and yet this person isn’t appreciative of anything. They have everything but appreciate nothing. All they think about is what they don’t have. For such a person, this is a proof of denial of what has

been given to them. They have a sense of entitlement. Isn't this the height of ingratitude? The more we have, the more obsessed we are with getting more. Instead of looking at people who have less than us, our eyes are always focused on those who have more.

What favors are you going to be in denial of? Ask yourself: What makes me deserve this life of luxury and that person to deserve those trials? It is nothing but the Mercy of Allāh. You are being tested with luxury, and others are being tested with something else. You don't deserve it, but Allāh decided it.

If there is one thing we can focus on in this seminar is Allāh's Mercy is not for those who deny His Favors. Allāh is angry with the people who are in denial that there are favors being done to them. Teenagers and the young youth are becoming increasingly arrogant and self-absorbed and hot-tempered and apathetic. They've become the "whatever" generation. The more you can act like nothing affects you and that you are above the comments and advice of others, it is a show of weakness. It is becoming difficult for our youth to be humble to Allāh and to cry in prayer. The culture is encouraging people to become so self-absorbed that they are having a hard time being humble to Allāh. This is a very serious problem.

When someone denies favors, they are full of pride.



"The Master of both easts and the master of both wests."

There are three instances in the Qur'ān: 'the master of the east and the west.' This āyah says two easts and two wests. There is another āyah: "The Master of all of the easts and all of the wests." When Allāh talks about the east and the west, He made them one, two, and plural. The easiest one to understand is the one: east and west. The pair and the plural take more reflection to understand.

In the horizon, there is the southeast and the northeast, so when Allāh is saying 'two easts' it is as if He is talking about the ends of the east, meaning the entire span of the east and the west.

Another way to understand two easts and two wests: Allāh is talking about seasons. People who farm know that as the season goes on, the sun shifts, so over the course of the year, there are two easts. Therefore, there are also two wests.

The conversation before included plant life, which is a function of the seasons, and Allāh is the Master of all seasons. This sūrah is trying to make us grateful. This is the agenda of the sūrah. Why is it trying to make us grateful? So that we are qualified for Allāh's Mercy. According to this sūrah, we should appreciate the Qur'ān the most. After that, we should appreciate, the rising of the sun, the changing of the seasons, and when

we see these things, we should be grateful. These āyāt are supposed to become a part of how you think about your world. There is not a time when you should not be thinking about your Master.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٨

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ١٩

“He combined two bodies of water that crash together forcefully”

Allāh is talking about two different bodies of water slamming into each other.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ٢٠

“Between them lies a barrier that they don’t transgress.”

Allāh is talking about the creation that obeys Allāh no matter how hard the force is. They don’t cross the line, so why do we? Why are we in denial of favors from Allāh?

The two bodies of water are completely different, and there is a clear line between them. The Prophet (ṣall Allāhu ‘alayhi wa sallam) never went out to sea to see this, but Allāh is telling him this.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢١

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَاتُ ٢٢

“Pearls and coral come out of them both!”

‘Minhumā’ means both waters. A Christian missionary wrote against the Qur’ān and said that the Qur’ān is wrong because pearls only come out of salt water, but he was wrong because pearls are found in sweet water all over the world. At the depths of the ocean, a pearl is a tiny, light object.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

“He alone owns rapidly flowing, elevated vessels in the oceans resembling mountains / light towers (from a distance).”

Ships are sailing at the top of the ocean, and at the bottom of the ocean is a tiny pearl. What you expect to float will sink, and what you expect to sink Allāh can make float.

Al-a'lām can mean ships or mountains. When you look at the huge carriers on the sea, you should think about Allāh.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

“All of those upon it will cease to exist!”

Fān is something that is meant to die. ‘*Ulama* compare the things that human beings design to what Allāh designed. Allāh designed the human body, and humans designed cars, computers, and other things, but they need repairs and to be rebooted or formatted. Even the buildings we build have a life span. When the human body starts breaking apart and becomes weaker, it is a reminder that this is not a flaw in creation but we were designed to experience these things. Everyone is meant to die.

Firawn thought that he would live forever and that his kingdom would never end, and now the pyramid is a tourist spot.

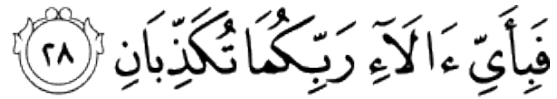
This applies to individuals and civilizations and nations. A time will come for the rise and a time will come for the fall. The world around us has become so complicated that we cannot keep up with world events because there is too much going on.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾

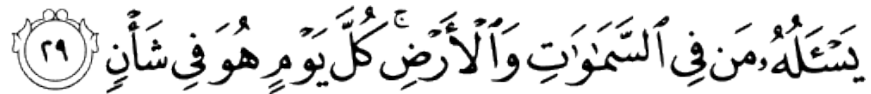
“And the Face on your Master, possessor of glory and nobility will remain!”

The Arabic word ‘face’ is used many times in the Qur’ān to refer to our Lord. The Dignity of your Master will remain. What is the connection? When people are powerful on the earth, they get their respect because other people show them respect. When they lose their power, they lose their respect. In our world, respect is not something that comes from you, but it is what others give you. If everyone is dead, who is there to show Allāh respect? Nobody. Allāh says, “The Nobility of your Master will remain. He is the Possessor of Glory and Respect.” Allāh does not need anyone to give it to Him, and He already owns them.

This is an important āyah to understand from a philosophy point of view. Some ask, “Why does Allāh need me to praise Him?” Our relationship with Him is not because He needs anything from us but because He is so Merciful. Praying to Allāh benefits only you.



“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”



“Whoever’s in the heavens and the earth asks of Him. He is involved in something all of the time.”

There are two kinds of people: the grateful and the oblivious. Allāh is saying that all of us, whether grateful or oblivious, need Allāh. Allāh doesn’t need us, but we need Him. Everyone in the skies and the earth is constantly asking from Him. Everyday, Allāh is engaged in an activity.

You may not ask Allāh for water, but do you need it? Yes. A disbeliever doesn’t ask Allāh for water, but he needs it. Whether he believes it or not, he still needs Allāh. When he is asking for water, he is actually asking from the source. The air is being supplied by Allāh, and you need Him whether you realize it or not.

In Sūrah Al Mursalāt, this is explained in far more detail. If there is a dog that is barking at you and rebellious, you put it in a cage and do not give it food. After a few days, you take some water in your hand and put it inside the cage, and the dog will quietly drink the water because it is on the verge of death.

Compare this to the human being. The human being ‘barks’ at Allāh and says, “I don’t need Him” / “It is all about me.” A master who would starve his dog and then give him water is not merciful. Allāh keeps giving us more and more chances. Human beings don’t show any regard, and Allāh keeps giving and giving.

Sha'n is inappropriately translated as a 'preoccupation'. This means that you are busy and cannot handle anything else. It is not appropriate to say this about Allāh. *Sha'n* means that He is doing something that only He can do.

فَيَأْتِي ٱلْآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٠

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

سَنَفْرُغُ لَكُمْ أَيَّهَ الثَّقَلَانِ ٣١

“We will soon free Ourselves up for you, you two heavy ones!”

In the previous *āyah*, Allāh says He is engaged in an activity. Allāh is saying that the activities He is engaged in to provide for us will end. This is a way of threatening.

When a teacher is yelling and says, “I can’t believe you guys didn’t do your homework!” then you don’t feel that bad because he is yelling at everyone. If a person is picked out individually, the student feels nervous even before talking with the teacher.

Allāh is issuing a direct threat. “*Thaqalān*” means that the populations are huge of both humanity and jinn. The other meaning of “*thaqalān*” is when people do sins, the earth is witness to it and bearing the burden of the sins of humanity and holding inside its belly the sinful dead. On the Day of Judgment, the earth cannot hold these people any more. You are making the load of the earth heavy with sins. This is talking about the Day of Judgment.

فَيَأْتِي ٱلْآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٢

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

So far, this question was asked about this world. Now, this question is asked in the *akhirah*. The tone of the question changes.

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ

وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ٣٣

“Jinn and mankind, if you can pass beyond the region of heaven and earth, then do so: you will not pass without granted authority.”

People are trying to find a place to escape on the Day of Judgment. Humans are trying to dig in the earth. *Jinn* are trying to cross the sky.

Allāh says ‘skies’. Allāh says the lowest sky is decorated with stars. As far as we can see in the universe as long as there are stars, it is still the first sky. The conversation is about the Day of Judgment.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

“A flash of fire and smoke will be released upon you and you won’t be able to help or avenge yourselves.”

When the *jinn* try to escape through the sky, there will be flames sent upon them. The source of the attack is from the sky. They won’t be able to help themselves, and there is no retaliation.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

“When the sky is split and turns crimson, like red hide”

Dihān is two things: 1) when the skin is peeled of an animal, it is called *dihān*. 2) When you cook on a pot and frying something, splatters of oil in a dark maroon texture fly out, and this is also *dihān*. The sky will look blood red and will be peeled and torn.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

“On that day neither mankind nor *jinn* will be asked about their sin.”

In other places in the Qur’ān, Allāh says that people will be asked questions about the Day of Judgment. This āyah is saying that on that Day, no one will be asked. This is the first part of the Day of Judgment. You won’t have to ask who a criminal is because it will show on their faces.

In a class, people who know that they failed the exam show it on their faces. The students who did really well are also nervous.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

يَعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾

“The guilty will be known by their mark and will be seized by their foreheads and their feet.”

The criminals will be grabbed by their heads and feet. In this world, meat when slaughtered is held by the head and feet. If you decide to live like an animal, then on the Day of Judgment you will be treated like an animal.

Some scholars went further and looked at foreheads and feet. Some mentioned that Allāh says the forehead is the place where you made bad decisions like lying. When a person lies, he makes the bad decisions and goes to them by his feet.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

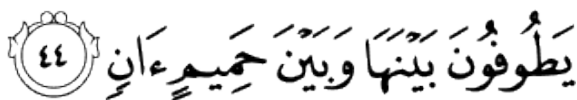
“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

“This is the hell the guilty deny.”

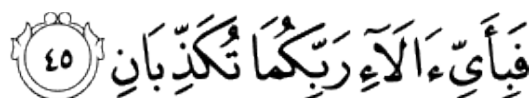
Jahannam is a Persian word that came into Arabic, and it means torture chamber. It is the torture chamber that criminals were lying against. Allāh says that denying His Favors is the same as denying the existence of where he will end up. The criminals never thought that this would come. In our times, this is worse and it has become part of entertainment.

What is the difference between *hādhihī* and *tilka*? *Hādhihī* is near and *tilka* is far. Allāh is saying ‘*hādhihī*’ so that we know that it is very close and not far.



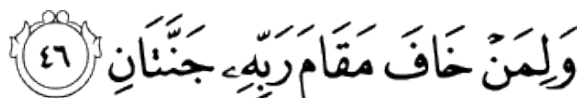
“But they will go round between its flames and scalding water.”

Allāh is describing the scene. The people in *Jahannam* will see water. *Ṭawāf* is going back and forth. They will find that the water has reached its highest point of boiling. ‘*Ān* means that the water is scorching. Then they run back to the fire hoping it is cooler, and then they run back and forth and are engaged in a constant *ṭawāf* between fire and burning water.



“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

This could be an added insult to those in *Jahannam*. If you can picture this and understand the consequences, then how can you remain in denial?



“Especially for those who fear [the time when they will] stand before their Lord there are two gardens.”

If someone is afraid, then they get two gardens. Before, the agenda of the *sūrah* is being grateful. This *āyah* mentions the quality of fear. What is the difference? The first thing that will drive a decent human being to Allāh is gratitude, but the stubborn criminal will turn to Allāh from fear.

The motivations for being good:

The *āyah* of goodness (*āyat al-birr*): Allāh gave us the sequence of the motives of our deeds. The highest reason you should do good deeds is because you are grateful to Allāh and owe it to Allāh. Not everyone is at this high level and not everyone has this *iḥsān*. Allāh says that there are other legitimate motivations such as the Last Day. The two motivations are Paradise and not in Hellfire. They are legitimate motivations.

The *sūrah* began with the motivation of gratitude. You should appreciate Allāh and that should be enough for you. Later on when criminals were talked about, the better thing may be feeling scared. Allāh knows that there are different kinds of people.

Why are there two *jannahs*? The most common answer is that one is for the human beings and the other is for the jinn who have their own wants, desires, and temptations. Others said that this may be talking about two kinds of *jannahs* because there are two things that got you success.

Some people will do good and some stay away from bad. Some people are able to do good things and can pray, but they cannot get away from the bad things. On the other hand, there are people who do not do a lot of bad things, but they are lazy in doing good things.

If you truly fear Allāh, you will take care of two fronts: doing good things and staying away from bad things. Some people think that their good deeds compensate for the bad things, but this is a delusion. This is not the way to Paradise. On the other hand, some people say that they don't do a lot of bad things but don't have time to do good things. You must work and do good things, and you were given that capability. You have to not be a criminal, and you have to be a good citizen (i.e. engage in what he commanded).

فَيَايَءَ الْآءِ رَبِّكُمْ تُكَذِّبَانِ ﴿٤٧﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

Who is this āyah talking to? The last few were talking to people in Hell. This āyah is talking about a different nature of āyah. The person who made it to *Jannah* may have appreciated the *dīn*, but after they get to *Jannah*, they realize that they didn't appreciate it nearly enough. The opportunities to serve Allāh and do good deeds and make *tawbah* were Allāh's favors. The more they are in Paradise, the more grateful they are for what they had in *dunyah*. What got them there? Their *dīn*, teachers, and Muslims who helped them along the way who were gifts from Allāh to them.

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾

“With shading branches.”

The gardens are full of trees with huge branches. In residential real estate, a property with mature trees is a symbol of wealth, status, and beauty. Trees also create mystery because they also block the view.

فَيَايَءَ الْآءِ رَبِّكُمْ تُكَذِّبَانِ ﴿٤٩﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

“With a pair of flowing springs.”

Before you reach a waterfall, you hear it. Human beings have an obsession with flowing water and waterfalls. When you go to a beautiful place for a vacation, you would rather go with people you love. Part of the joy of Paradise is company. What makes the gardens truly enjoyable is the people with us.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٥١

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ٥٢

“With every kind of fruit in pairs.”

In each garden there are two waterfalls, and in each gardens there are all kinds of fruit in two flavors. Society is obsessed with variations.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٥٣

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

In Sūrah Al Baqarah, Allāh tells us that we enjoy the fruit of Paradise and eat it and say that this is what we had before, but the taste is completely different.

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجْنِ الْجَنَّةِ دَانِ ٥٤

“They will sit on couches upholstered with brocade, the fruit of both gardens within easy reach.”

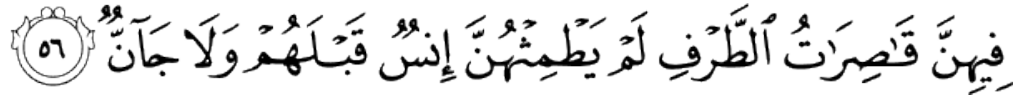
Rugs are placed inside and not outdoors because they will be ruined by the elements. In *Jannah*, the rugs and cushions will be laid out outside.

For cushions in the *dunyah*, the part that people see is expensive, but the part on the inside will be cheap. Allāh (*subḥānahu wa ta’āla*) is talking about the inner linings of the cushions and how they are expensive and made of fine silk.

The fruits are on the trees that have been described as high. The branches lower down as you are sitting on the couch. The other meaning is that they are hanging low, so you do not have to reach for them.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ٥٥

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”



“There will be maidens restraining their glances, untouched before by man or *jinn*.”

The word ‘spouse’ is a noun, and in the *āyah*, there are only adjectives: those who lower their eyes / restrict their eyes. When Allāh talks about spouses in Paradise, He is giving us clues and hints about the perfect marriage in this world. When you learn about the perfect scenario, you are learning about what it should look like in this world. In other words, they keep their eyes on their husbands and don’t stare at anyone else.

The second meaning is also very beautiful. If you think of the first week you were married, you feel butterflies in your stomach, and there is shyness between the husband and wife. In Paradise, the love and excitement and curiosity do not go away.

This *āyah* is a further illustration that one *jannah* is for human beings and another for *jinn*.

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

A climax is being built: the trees, the waterfalls, the fruit, and a beautiful spouse whose shyness is highlighted.

Often times, we are asked: men are described with beautiful spouses in Paradise, but women are not described with husbands. Why? Scholars have come at this question from different points of view. Ustādh Nouman’s disclaimer: you don’t have to agree with him. Allāh talks in the Qur’ān about men and what they want and is extremely explicit in *Sūrah Al-‘Imrān*. When women are talked about in the Qur’ān, the language is open but not explicit, suggesting that what they want is far more complicated than what men want.

For a woman, her greatest desire may or may not be the company of a handsome husband. Believers should all take comfort because Allāh says in *Sūrah* 41, “You will have whatever you please.” This is not restricted to men or women.

The idea of temptation and want of the opposite gender seems like a low idea. It seems that this would be the fulfilling of animal urges. Dr. Israr Ahmed gave a *dars* on this *sūrah* and said, “For a believing young man and believing young women who are in a

society where these things are dangling in front of them and they are able to keep themselves away from these temptations for no other reason than they are doing this for the sake of Allāh, they only deserve to unleash all of their frustrations if not more.”

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

“Like rubies and brilliant pearls.”

The spouses will not only be extremely shy but of value. Now, people take their spouses for granted, but they should think that they are valuable.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

“Shall the reward for good be anything but good?”

Why would you be paid for anything short of the best? This is a call for doing your very best. Appreciate the transition here. Allāh said, “Whoever fears standing in front of their Lord...” Now, Allāh is giving us a higher drive, which is wanting to excel at doing good deeds.

From this point of *iḥsān*, we start talking about another kind of *Jannah*. Keep in mind a comparison between the two paradises.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

“There are two other gardens besides these two.”

The first group mentioned in Sūrah Al-Wāqī'ah is the *sābiqūn* (the first and foremost), and the second group mentioned is the people of the right hand. The people of the right hand passed, and the *sābiqūn* got the A+. There are two

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

مُدَّهَامَّتَانِ ﴿٦٤﴾

“Both of deepest green.”

The greenery is so lush that barely any light comes through. In the other *jannah*, the description also begins with greenery, but this is greener.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٦٦﴾

“With a pair of gushing springs.”

The verb used in the previous passage was ‘flowing’, and the verb here is ‘gushing.’ It is a far more intense scene.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

“With fruits – date palms and pomegranate trees.”

In the previous passage, all kinds of fruits are mentioned. Here, Allāh mentioned fruits, which is a generic phrase meaning all kinds of fruits. Allāh highlights two specific kinds of fruits: date palms and pomegranate. This is a special form of speech where first the whole thing is described and then two special items are highlighted.

فَيَأَيُّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

“There are good-natured and beautiful maidens.”

The word *khayr* in Arabic is used for inwardly good and not outwardly good. These spouses will be inwardly good, and the conversation is about their character. In the previous passage, shyness was highlighted. Shyness is one part of goodness. This *āyah* is more comprehensive and describes all kinds of goodness. ‘*Ḥisān*’ is good on the inside and the outside. Beauty is relative, and your spouse will be perfect for you in every way, which is impossible in this world.

فَيَأَيُّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

“Dark-eyed, sheltered in pavilions”

This is the first time the noun is used, which refers to women who have very brilliant, attractive eyes.

In the next *sūrah*, Allāh talks about two groups of people: the first and the foremost and the people of the right hand. When Allāh talked about the *sābiqūn*, He used the word *hūr*.

Islahi said: It seems from the language that the second *Jannah* is very peculiar to Arab tastes. Dates and pomegranates are two of their favorite fruits, and this *āyah* mentions tents.

The first and the foremost will be the closest, and the majority of them are the companions of the Prophet (ṣall Allāhu ‘alayhi wa sallam).

These spouses are very beautiful and like being home. Now, the value of home is dropping, and this is something we have to rekindle for our families.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾

“Untouched beforehand by man or jinn”

This same purity offered to the first level of paradise is offered here. Chastity and purity is a standard.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ حِسَانٍ ﴿٧٦﴾

“They will all sit on green cushions and fine carpets”

They are leaning back with green cushions. In the CEO’s office of a major corporation, you see hand-woven rugs and fancy décor. Even at good restaurants, cups are placed before you. The idea of furnishings and decorations is one of the things human beings love having. Allāh is giving us exactly what we want.

‘Abqar was the Arab way of saying: you brought this from the land of the jinn, meaning it came from so far away. Exotic items are called ‘abqariyy. When someone has exotic furniture or items, it is from far away.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

“Then which of the favors, miracles, wonders, powers, feats, gifts, and blessings will you both deny and deliberately lie against?”

One of the main lessons of the repetition of this āyah: when we are engaged in the struggle for Paradise and trying to hold onto our religion, it comes at some pain. You have to let go of some luxuries and comforts to hold onto the dīn. What you are getting in return is far greater, so you shouldn’t be complaining about anything. You only feel like you are missing out if you are losing something, but by holding onto the dīn, you are only gaining. If you think you are missing out, then you are ungrateful. When you walk away from this dīn, you are ungrateful for the dīn itself. Are you truly convinced

that you are the house in *Jannah* is coming? If you are, then you have nothing to complain about.

The Prophet (ṣall Allāhu ‘alayhi wa sallam) said, “No eye has ever seen, no ear has ever heard, and nothing has fallen upon the imagination or heart of the human being – paradise is just a description.” These are just some of the things we love in this world. Imagine their perfect versions in *Jannah*. Everything in this world has a flaw. Everything we have has some flaw. Allāh is saying that what He has waiting for us is better and lasts longer. The things in this world do not last.



“Blessed is the Name of your Lord, full of Majesty, bestowing Honor.”

The question is, which Name? Allāh described a Name as possessing glory and nobility. Allāh began the *sūrah* with *Al-Raḥmān*. Allāh is reminding us not to forget where the *sūrah* started.

In the end of *Sūrah Al-Qamar*, Allāh talks about people who go to *Jannah* and are sitting in Allāh’s company. Allāh mentions His Kingdom and Power when mentioning those who sit next to Him in Paradise. When you sit next to Allāh’s company, that is the ultimate point of Allāh showing us His Mercy, but He mentions His true mercy in *Sūrah Al-Raḥmān*: teaching the Qur’ān.

What do we take away from this?

- Promote a study of the Qur’ān for your family. An easy thing to do now is to sit and study *Sūrah Al-Raḥmān* as a family. Get curious about the Qur’ān as a family.
- What did this *sūrah* ask us to do? Be grateful. Don’t be ungrateful. Why should you not be ungrateful? Because you want to take advantage of Allāh’s Name *Al-Raḥmān*.