

## Surah rahman in roman english script

Allah in the name of The Most Affectionate, the Merciful. The Most Affectionate, the weight with justice, and shorten not the weight. 9 And the earth, He has laid for the

notbe able to take revenge35 Which then, of the favours of your Lord will you deny? .36 And when the sky will split it will become rose like re .43 They will go round between it and fierce boiling water44 Which then, of the favours of your Lord will you deny? .45 But for him who fears	d hide37 Which then, of the favours of your Lord will you deny? .38 Then on that day the sinner shall not be asked about his sin, neith to stand before his Lord there are two Paradises46 Which then, of the favours of your Lord will you deny? .47 Having many branches.	er man nor Jinn .39 Which then, of the favours of your Lord will you deny? .40 The culprits shall be recognized by their faces and after .48 Which then, of the favours of your Lord will you deny? .49 In them two fountains run50 Which then, of the favours of your Lord w	e two wests'17 Which then, of the favours of your Lord will you twain deny? .18 He made flow two seas that look to be joined19 And there is Carriers in between er is the Entity of your Lord Majestic and Venerable27 Which then, of the favours of your Lord will you deny? .28 To Him beg all that are in the heavens and in the /hich then, of the favours of your Lord will you deny? .34 On you shall be loosed the flame of the fire without smoke and black smoke without flame, then you could being seized by the forelocks and feet will be cast inthe hell41 Which then, of the favours of your Lord will you deny? .42 This is the Hell, which the culprits belie. will you deny? .51 In them are two kinds of each fruit .52 Which then, of the favours Of your Lord will you deny? .53 Reclining on beds whose linings are of brocades .59 What is the recompense of goodness, but goodness? .60 Which then, of the favours of your Lord will you deny? .61 And besides them, there are two other
gardens62 Which then, of the favours of your Lord will you deny? .63 From deep green, giving black reflection64 Which then, of the favours then, of the favours of your Lord will you deny? .73 Neither man nor jinn have touched them before74 Which then, of the favours of your Lord [{"message":"6ab83bd0774f845f22e33bba16033d2ea14bb2b53aa513b846f4512f53cc12ccdccd712cf39bf817043f9162ae72484b1a87badc51; ["message":"6ab83bd0774f845f22e33bba16033d2ea14bb2b53aa513b846f4512f53cc12ccdccd712cf39bf817043f9162ae72484b1a87badc51; ["message":"7df6e5fb2c927a50f7fec6ec7d6f73713c2851915bb67c089658b261d4e1f47a4175f56ad1a51b297aef6e51a3da768442aad6a3906	s of your Lord will you deny? .65 In them there are two springs gushing forth66 Which then, of the favours of your Lord will you deny? d will you deny? .75 Reclining on green beds and painted lovely carpets76 Which then, of the favours of your Lord will you deny? .77 Gast41ad96c8b60ec6747d69bbb641f1c9decc642d85eff0fec9ac8bcf1c34d76d3f0c32e59ff2bed6ee47328f52eaa5af9677307023853345a1ad96c8b60ec6747d8c45ba225079637d8fd0791e624ea6ec8bcf1c34d76d3f0c32e59ff2bed6ee47328f52eaa5af967730702385353690bf9d6bd3b3435d4968d3c45e5f5e0b0430808624dccc88b1cc5fc92a635edd9aadfeb7addc9a1415bc88a1b232517f49aeea804304b5c	67 In them, there are fruits dates and pomegranates68 Which then, of the favours of your Lord will you deny? .69 In them there are it reatly Blessed is the name of your Lord, Majestic and Venerable78 Gaana Urdu Songs Surah Ar Rahman ("titlet": Surah Ar Rahman a16bc2a690a8d375b5e54c4a285160a912f8754c6912e45d95ada7db3e88fdb4aeec26f6c8a34383163e894f2e8e8f172349749cb1e2194a16bc2a690a8d375b5e54c4a285160a912f8754c6912e45d95ada7db3e88fdb4aeec26f6c8a34383163e894f2e8e8f17234289837515b8773be145ffbca211187274a8a968eb46d0f16f164fa47c20dbf1e59757cffad2d13fa2b24e57ad3bfcbfcfec84563b38904527b59df39f8	maidens good natured, beautiful70 Which then, of the favours of your Lord will you deny? .71 There are houris, (virgins of paradise) confined in tents, .72 which ","atw":"https://Va10.gaanacdn.com/gn_img/lalbums/kGxbnw0Ky4VGxbngEeQKyVsize_m.jpg","id":"9509441","path":"rmedium": f53d005cf4be505051ba2f502096b3dd6301369f220845aa09e0ec9c0682eb7f71ddbef80d8f42cf8b8139bf2ad16d3747c24094658eff284370e128f4c8e65dd5f0354a22426171cd80f41c4b5a1783aa9c7e67cfee8bd6035ed68ec5842d09a09ffd57b4c0e3a3e4ea69d1791adbb2440087be4a02ac4112352f476094c465cce16d3cd3067b0.379da9559d352fa2611649606ac07291596fd83c9686dfa30f3f1ded4d6f9f3623c21861509b6ce35811bbef1fb605a98d2832b39d8b8205979565701b0cfea7fad158a72
ajamy", "source_url":"null, "source_artwork":null, "playtype":"progressive", "language":"Urdu", "singalong":"", "lyrics_url": "https:\/\yaana.com\/\yrics\ 2008", "album_irl": "842482", "artwork":"https:\/\yaana.cdn.com\/images\/albums\/82V842482Vtorp_175x175_842482 الاصباران ◘ ◘ ألاّ تطافوا في الراصواران ◘ 0 و والشَّمَاءُ وَفَقِعَ الرَّصِوارَان ا ◘ و السَّمَاءُ وَلَقَعَ الرَصِوانِ اللَّهِمَاءُ وَالمَّدَرُ بُصُالِمُانَ إِلَى الْإِمَارِانِ اللَّهِمَاءُ وَالْمَعْرُ بُصُلِهُ اللَّهِمَاءُ وَالمَّدِرُ بُصُلِهُ تُكُمَّا تُكْذُنِ ۞ الشَّعُاءُ بُرَازِحُ لَمْ بِتَلَهُمْنِ الْمُعَادِّدُونَ الْمَعْرُ بُصُلِعُ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعَادِّدُونَ الْمُعَادِّدُ اللَّهُ الْمُعَادِّدُونَ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعَادِّدُ الْمُعْلَقِيْنِ الْمُعْلِقَةُ الْمُعَادِّدُ الْمُعْلِقَةُ الْمُعَادِّدُ الْمُعْلِقَةُ الْمُعَادِّدُ الْمُعْلِقَةُ الْمُعَادِّدُ اللْمُعْلِقَةُ الْمُعَادِّدُونَ الْمُعْلِقَةُ الْمُعْلِقِيْلُونِ الْمُعْلِقِيْلُونِ الْمُعْلِقَةُ الْمُعْلِقَةُ الْمُعْلِقِةُ الْمُعْلِقِيْلِيْنِ الْمُعْلِقِيْلُونِ الْمُعْلِقِيْلِيْنِ اللْمِعْلِقِيْلُونِ الْمُعْلِقِيلُونِ الْمُعْلِقِيلُونِ الْمُعْلِقِيلِيْنِ الْمُعْلِقِيلُونِ الْمُعْلِقِيلُونِ الْمُعْلِقِيلُ الْمُعْلِقِيلُوا مُعْلِقِيلُونَا الْمُعْلِقِيلُونِ	rge":"https:Wa10.gaanacdn.comVimagesValbumsV82V842482Vcrop_175x175_842482.jpg","parental_warning":0,"isSponsored":0,"isAv أُرْاِحَانُ[ ◘ اللهُ اللهُ ذَاكُ الراَكْرَاعَامِ ا ا ا صُفِيلَهَا فَاكِهَةً ◘ ◙ ◘ ﴿ وَالرَّارَا صَ وَضَعَهَا لِلراَتَامِ ا ۞ ◘ ﴿ وَأَقْدِامُوا الرَّوَرَانِ بالرَّهِسَاطِ وَلَا تُخاسِرُوا (مَنْ اللهُ ا	,"rest_msg_paid":null,"_e":0,"aes_enabled":1,"aet":1,"release_date":"Oct 01, ad":0} As for the sky, He raised it 'high', and set the balance 'of justice' — Dr. Mustafa Khattab, the Clear Quran And the heaven He الرَّاجَانَّ مِن اَ مَّالِحٍ مِّن اَ نَّابٍ اَهُ الْعَالِمَةُ الْوَالِيَّالَ مِن اَ صَلاَ صَالَ عَنْ الْوَالِمَةُ الْوَالِمَةُ الْوَالِمَةُ الْوَالِمَةُ الْوَالِمَةُ الْوَالِمَةُ الْوَالْمِقْلِ الْوَالْمِقْلِ الْوَالْمِقْلِ الْوَالْمِيْنِ الْوَالْمُؤْلِقَةُ الْوَالْمُؤْلِقَةُ الْوَالْمِقْلِ الْوَالْمِقْلِ الْوَالْمِقْلِ الْوَالْمِقْلِ الْوَالْمِقْلِ الْوَالْمِيْنِ الْوَالْمِقْلِ الْوَالْمِيْنِ الْوَالْمِقْلِ الْوَالْمِيْنِ الْوَالْمِقْلِ الْوَالْمِيْنِ الْوَالْمِيْنِ الْوَالْمِيْنِ الْمَالِمُونِ الْمَالِمُونِ الْمَالِمُونِ الْمَالِمُ اللَّهُ الْمَالِمُونِ الْمَالِمُ اللَّهُ الْوَالْمِيْنِ الْمَالِمُ اللَّهِ مِنْ الْمَالِمُ اللَّهُ مِنْ الْمَالِمُ اللَّهُ الْمَالِمُ اللَّهُ اللَّهُ الْمَالِمُ اللَّهُ مِنْ الْمَالِمُ اللَّهُ الْمَالِمُ اللَّهُ الْمَالِمُ اللَّهُ اللَّهُ الْمَالِمُ اللَّهُ الْمِيْلِي مُنْ الْمُؤْلِمُ اللَّهُ الْوَالْمُؤْلِقُونِ الْمَالِمُونِ الْمَالِمُونِ الْمَالِمُونِ الْمَالِمُونِ الْمَالِمُونِ الْمَلْمُونِ الْمَلْلِمُ الْمَلْمُونِ الْمَلْمُونِ الْمَالِمُونِ الْمَلْمُونِ الْمَلْمُونِ الْمَلْمُونِ الْمَلْمُونِ الْمَلْمُونِ الْمَلْمُونِ الْمَلْمُونِ الْمُلْكِلِيْلُونِ الْمُلْكِلِيقِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِ الْمُلْمِيْلِ الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي الْمُلْمِيْلِي اللْمُلْمِيْلِي الْمُلْمِيْلِي اللْمِلْمُ اللَّهِ الْمُلْمُونِ اللَّهِ اللْمُلْمِيْلِي اللْمُلْمِيْلِي اللْمُلْمِيْلِيلِيلِي الللِيلِيِيْلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيلِيل	raised and imposed the balance — Saheeh International • عَلَّمَةُ الرَّابِتَيَانَ ۞ • • حَلَقَ الرَابِرَاسَانَ ا اللهُ اللَّهُ اللَّهُ اللهُ التَّرَاثُ ۞ اللهِ التَّرَحِيْنِ مَ التَّرَحِيْنِ اللهِ التَّرَحِيْنِ اللهِ التَّرَكِيْنِ ۞ اللهُ ا
the two easts and of the two wests is He.17 (55:18) Which of the powers of your Lord18 will you twain – you men and jinn – then deny? (55:19 sea like mountains. (55:25) Which of the favours of your Lord will you twain – you men and jinn – then deny?24 1. That is, the teaching of this is meant, first of all, to tell that the Prophet Muhammad (peace be upon him) himself is not its author, but its Teacher is Allah Almighty. Further	) He unleashed the two seas so that they mérge together, (55:20) and yet there is a barrier between them which they may not overstep. Quran is not the production of a man's mind but its Teacher is the Merciful God Himself. Here, there was no need to tell as to whom Alla more, there is another object also to which the word Rahman (Merciful) is pointing. If the purpose was only to say that that teaching is fr juidance of mankind was nothing but Allah's mercy and grace, As He is most kind and Merciful to His creation, He did not like that He st	19 (55:21) Which of the wonders of your Lord will you twain – you men and jinn – then deny? (55:22) From these seas come forth pea h had imparted this Quranic teaching for the people were hearing it from the tongue of the Prophet Muhammad (peace be upon him). om Allah, and not the production of the Prophet's mind, there was no need to use an attribute of Allah instead of His proper name, and ould leave them wandering in the darkness, and His mercy demanded that He should send down this Quran to bless them with the kn	orls 20 and coral. 21 (55:23) Which of the wonders of your Lord's power will you twain – you men and jinn – then deny? 22 (55:24) His are the ships (23 towering on the Therefore, the situation by itself made it evident that the teaching had been imparted to Muhammad (peace be upon him). To begin the discourse with this sentence I for that purpose any attribute from among the divine attributes could have been adopted, But when, instead of saying that Allah, or the Creator, or the Provider, has lowledge on which depends their right guidance and conduct in the world and their success and well-being in the Hereafter, 2. In other words, as Allah is the Creator
which it has been created? Thus, in fact, the arrangement and provision of the teaching for man by Allah is not anything strange; it would be st the human body for which it has been created, Then, after all how could man himself remain deprived and independent of his Creator's teaching (peace be upon him) and asked who was his Lord who had sent him as a Messenger to him, the Prophet (peace be upon him) replied: Our Lor original, is the expressing of one's own mind, i.e. speaking and expressing one's thoughts and intentions. Its other meaning is to make distinct judgment, and other mental powers without which man's power of speech could not operate at all. Therefore, speech is in fact an express sym	range if no such arrangement had been made at all. Allah has not just left alone whatever He has created in the Universe, but has giver or gand guidance. This theme has been presented in the Quran at different places in different ways, In (Surah Al-lail, Ayat 12), it has beer d is He Who has given a distinctive form to everything and then guided it aright. That is, He has taught it the method by which it could c ion between things, which here signifies the distinction between good and evil, virtue and vice. According to those two meanings this brit bol of man's being an intelligent being who has been endowed with freedom and authority, and when Allah has blessed man with this di	it the most appropriate structure by which it may play its role in the system of nature and has taught it the method of playing that role of a said: Indeed, it is for Us to tell the way. In(Surah An-Nahl, Ayat 9), it is said that Allah has taken upon Himself to show the right way, arry out and fulfill the object of its creation in the system of existence. This is the reasoning by which an unbiased mind is satisfied that of sentence completes the above reasoning. Speech is the distinctive quality which distinguishes man from the animals and other earth stinctive quality, evidently the nature of instruction for him also cannot be the same as would be suitable for the guidance of other creating in the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well be suitable for the guidance of other creating the same as well as well as the same a	effectively and successfully. Thus, each single hair and each single cell of man's own body has been born with the knowledge of how it has to carry out the task in when there exist crooked ways too. In (Surah TaHa, Ayats 47-50), it has been stated that when the Pharaoh heard the prophetic message from the Prophet Moses the coming of the Prophets and the Books from Allah for the instruction of man is the very demand of nature. 3. One meaning of the word bayan, as used in the hy creatures, It is not merely the power of speech, but there are working behind it the faculties of reasoning and intellect, understanding and discernment, will and tures. Likewise, another distinctive quality of vital importance in man is that Allah has placed in him moral sense by virtue of which he can naturally distinguish
his life himself recognizes the means like the teacher, the book, the school, the verbal and written instruction and reasoning and discussion as the creation that has been taught bayan (speech) and not by other means that might suit the creatures which have not been taught the speech been accurately and precisely placed at particular distances from the earth and any increase or decrease in this distance is made in the right n in the original is an-najm, the wellknown meaning of which is the star; but in the Arabic lexicon this word is also used for the plants and creepe	the modes of instruction, and does not regard the innate knowledge and intelligence as sufficient. Why should it then appear strange the A. A. That is, It is a powerful law and unalterable system that binds the great planets together. Man is able to calculate and measure time neasure, in a particular order, otherwise if their distance from the earth increased or decreased haphazardly, no one, could possibly suns which do not have a stem, e.g. vegetable, melons, water melons, etc. The commentators disagree about the sense in which this word	at for fulfilling the responsibility that falls upon the Creator of educating man, He has made the Messenger and the Book the means of I days, dates, and crops and seasons only because no change takes place in the rule that has been laid down for the rising and setting ive here. Likewise, the perfect relationship and harmony that has been established between the movements of the moon around the en has been used here. Ibn Abbas, Saed bin Jubair, Suddi, and Sufyan Thauri have taken it in the meaning of stemless vegetation, for jubair, Suddi, and Sufyan Thauri have taken it in the meaning of stemless vegetation, for jubair.	ish has been taught to swim, the bird to fly, and the eye in the human body itself to wink and see, the ear to hear and the stomach to digest. Man in this sphere of his education and instruction? The mode of education has to suit the nature of the creation, And very rationally so. The Quran alone can be the means of educating of the sun and of its passing through different stages. The innumerable creatures found on the earth are staying alive only because the sun and the moon have earth and the sun, has made the moon a universal calendar, which announces the lunar date every night to the whole world with perfect regularity. 5. The word used ust after it the word ash-shajar (the tree) has been used and this meaning is more relevant to it. On the contrary, Mujahid, Qatadah and Hasan Basri have expressed
another place in the Quran (Surah Al- Hajj, Ayat 18) mention has also been made of the stars and the trees prostrating themselves, and there has been said that they all bow down to Allah. 6. That is, the stars of the heavens and the trees of the earth, all are subject to Allah's command deity. All are servants and slaves: the Master is One Almighty Lord alone. Hence, Tauhid alone is the truth which is being taught by this Quran space, and the mighty forces working in this universe, and the innumerable creatures and things found here, this life on earth would not have forces.	the word nujum (pl. of najm) cannot be taken in any other meaning than of the stars. The words of the verse are: Alam tara annallaha ya d and obedient to His law. They cannot exceed the rule that has been set for them. What is meant to be impressed in these two verses is. A Apart from this, any one who is involved in polytheism and denial of God is, in fact, at war with the whole system of the universe. 7. Aln unctioned even for a moment. Look at the creatures existing in the air and water and on land for millions and millions of years on this ea	sjudu lahu man fis smawati wa man fil ardi wash-shamsu wal-qamaru wanujumu wal jibalu wash-shajaru wad-da wabbu wa kathirum-i t that the whole system of the universe has been created by Allah and is functioning in His obedience. Nothing from the earth to the he nost all the commentators have interpreted mizan (balance) to mean justice, and "set the balance" to imply that Allah has established ti th. They continue to exist only because full justice and balance has been established in the means and factors conducive to life; in ca	either, we hold Hafiz Ibn Kathir's this opinion as sound that in view of both the language and the subject-matter the second meaning seems to be preferable. At min-annasi. In this verse nujum (stars) have been mentioned along with shams (sun) and qamar (moon), and shajar (trees) along with mountains and animals and it savens is independent, nor functioning under another's godhead, nor has anyone any share in God's kingdom, nor has anyone the position that it should be made a he entire system of the universe on justice. Had there been no harmony and balance and justice established among the countless stars and planets moving in se there occurs a slight imbalance of any kind, every tract of life would become extinct. 8. That is, as you are living in a balanced universe, whose entire system has rives another of an ounce of something, by giving him short measure, he disturbs the balance of the entire universe. This is the second important part of the Ouranic
teaching that has been presented in these three verses. The first teaching is Tauhid and the second is justice. Thus, in a few brief sentences it way of their Lord's service and obedience willingly by their own free choice. 10. The word wada in the original means to compose, make, prepared who the the people who deduce from this verse the command of making land the state property are in error. This is an ugly attempt to introc meant to impress the truth that Allah made and prepared this earth in such a way that it became a fit abode for every kind of living being. It has	he people have been told what teaching has been brought by the Quran which the Merciful God has sent for the guidance of man. 9. No are, keep and inscribe, and anaam the creatures, which includes man and all other living things. According to Ibn Abbas, anaam include duce alien theories forcibly into the Quran which are neither supported by the works of the verse nor by the context. Anaam is not used on the common properties of the verse nor by the context. Anaam is not used on the common properties of the verse nor by the will and Power of the Creator. He in His wisdom placed it at a suitable distance and created such to	w from here to verse 20, mention is being made of the blessing and bounties of God and of those manifestations of His Might by which s everything which has a soul. Mujahid takes it in the meaning of the living creatures. Qatadah, Ibn Zaid and Shabi say that all living thi nily for human society but it includes all other creatures of the earth as well and setting of the earth for anaam does not mean that it sh anditions on it which made it possible for the different species to exist and stay alive on it. (For explanation, see (E.Ns 73, 74 of Surah a	he salidate of a founce of sometiming, by giving first sind integrated in both man and jinn are benefiting, and whose natural and moral demand is that although they have the option to believe or not to believe, they should adopt the ings are anaam. Hasan Basri says that both the men and the jinn are included in its meaning. The same meanings have been given by the lexicographers. This rould be the common property of all. Besides, the context here also does not indicate that the object of the verse is to state some economic principle. This, in fact, is An- Naml), (E.Ns 29, 32 of Surah YaSeen), (E.Ns 90, 91 of Surah Al-Mumin), (E.Ns 11 to 13 of Surah HaMim As-Sajdah), (E.Ns 7 to 10 of Surah Az-Zukhruf), (E.N. ined alaa to mean blessings and bounties. The translators also have given this same meaning of this word, and the same has been reported from Ibn Abbas.
Qatadah and Hasan Basri. The major argument that supports this meaning is the Prophet's (peace be upon him) own statement that the jinn of that Ibn Zaid took the words fabi-ayyi alaa i Rabbikuma in the meaning of fabi-ayyi qudrat-Allah. Ibn Jarir himself has taken alaa in the meaning lexicographers and commentators, this word has often been used in this meaning in Arabic poetry. Thus, we have taken this word in its vastes Which of the alaa of your Lord will you deny?" Here, alaa has not been used in the meaning of the blessings only but also in the meaning of the	n hearing this verse being recited would respond to it, saying La bi-shai in-min-ni maatika Rabba-na nukadhdhib: O our Lord, we do not g of power and might in his commentary of verses 37-38. Imam Razi has also made this observation in his commentary of verses 14-16 t meaning and translated it suitably keeping in view the context in which it occurs. However, at some places the word alaa may have seve manifestations of Allah Almighty's Power and His praiseworthy attributes. It is a wonder of His Might that He fashioned this earth in sur	deny any of Your blessings. Therefore, we do not subscribe to the view of some present-day scholars, who say that alaa is never used. These verses do not describe the blessings but the powers of Allah, and in the commentary of verses 22-23, this: These describe the eral senses in one and the same place, but due to limitations of translation we have had to adopt only one meaning. For example, in the a marvelous manner that countless species of creatures live here and an endless variety of fruits and grain are grown on it. And it is	d in the meaning of the blessing. Another meaning of this word is power and wonders of power, or excellent manifestations of power. Ibn Jarir Tabari has reported wonders of power and not the blessings. Its third meaning is virtue, praiseworthy qualities, and perfections. Though this meaning has not been mentioned by the his verse after making mention of the creation of the earth and of making the best arrangements for the supply of provisions to the creatures, it has been said: a due to His praiseworthy qualities that He not only created these creatures but also made arrangements for their sustenance and the supply of provisions for them; of banana, pomegranates, orange, coconut and other fruits, and how each of the different sorts of the grains and pulses which we so thoughtlessly cook and eat,
regard others beside Him also as associates in Godhead: they render thanks to others for His blessings: they adore others although they eat Hall things and the Bestower of all blessings, but do not admit that they should obey the commands of their Creator and Sustainer and follow His denial in practice. 14. The order of the initial stages of the creation of man, as given at different places in the Quran seems to be as follows: (1) Spirit, to whom the angels were commanded to bow down, and from whose species his mate was created. (7) Thumma jaala naslahu min sula	tis provisions. This is another form of denial. Obviously, it would be the height of ingratitude if a person while admitting that a certain per s injunctions. This is another form of ingratitude and denial of the blessings, for the person who behaves so denies the right of the Besto thrab, i.e. earth or dust. (2) Teen, i.e. clay made by mixing water with earth. (3) Teen-i-lazib: sticky clay, i.e. a clay which becomes stic latin-min-main mahin: Then spread his progeny by means of an extract of the nature of a despicable water, for which the word nutfah ha	son had done him a favor rendered thanks to another, who had not in fact done him that favor, for this act of his would be an express pare of the blessing although he acknowledges the blessing itself. Some other people neither disavow the blessing nor deny the right of ky when left alone for a long time. (4) Hama in musnun, i.e. clay with a stink in it. (5) Salsal-im-min hema in masnun kalfakhkhar, i.e. the seen used at other places. For these stages one may look up the following verses of the Quran in sequence: kamasali Adam khalaq	qa-hu min turab (Surah Aal-Imran, Ayat 59); badaa khalqal-insani min tin (Surah As-Sajdah, Ayat 7); Inna khalaqna hum min tinillazib (Surah As-Saaffat, Ayat 11):
original are: mim-marij-im-min-nar. Nar signifies fire of a special nature and not the fire which is produced by burning wood or coal and marij m among the jinn is the same as of Adam (peace be upon him) among human beings. After taking the shape of a living man, the body of Adam a we are not a mere lump of earth, so also they are not a mere flame of fire. This verse proves two things. First, that the jinn are not simply spirit penetrating into different places imperceptibly where things made of earthly substances cannot penetrate, or if they do, their penetration becon	eans a pure, smokeless flame. The verse means that just as the first man was created out of earth, then passing through various stages and the human beings born of his progeny retained no relationship with the dust from which they were originally created. Though even no, but are material beings of a special nature, but since they have been composed of pure fiery substances, they remain invisible to humanes perceptible, all these things are possible and understandable only because they are essentially a fiery creation. The other thing that	of creation, the clay model adopted the shape of a living man of flesh and blood, and then his progeny spread by means of the sperm wour body is entirely a compound of the earthly substances, these substances have taken the from of flesh and blood and after being in beings who have bean created of earthly substances. The same has been referred to in this verse: Satan and his party see you from we come to know from this verse is that the jinn are not only a creation of a wholly different nature from human beings, but the substar	sulalatin-min mmaa-in-mahin. (Surah As-Sajdah, Ayat 8); fa-inna khalaq-na-kum min turabin thumma min nutfa-tin. (Surah Al-Hajj, Ayat 5). 15. The words in the n-drop, so was the first jinn created from a pure flame of fire, or a fire free of smoke, and then the species of jinn spread from his progeny. The position of the first jinn g made a living body it has become quite a different thing from a mere lump of clay. The same also is true of the jinn. Their being also is essentially fiery. But just as n where you cannot see them. (Surah Al-Aaraf, Ayat 27). Likewise, the jinn's being fast-moving, their adopting different shapes and forms easily and their nce of their creation also is absolutely different from that of man, animal, vegetable and solid matter. This verse explicitly points out the error of the viewpoint of
the meaning of creating man from the earth. After reading all these details, can a reasonable person understand that the object of all this is onl context, It is more appropriate to translate alaa as "wonders of power", but in this the aspect of the blessing is also present. Just as it is a wonders is present before us. Had he been given the body of a fish or a bird or a monkey along with the human brain, he could not have used, with deep relationship and harmony between them without which the human body would have remained useless. Then, the same thing points out A	ly to define the humility of the good men? Moreover, how can a sound-minded person understand that the meaning of creating man of rounderful manifestation of Allah's power to have brought into existence marvelous creatures like man from the dust and the jinn from the flar In that body, the mental powers to any advantage. Then, is it not a supreme blessing of Allah that He blessed man with the most suitable Is allah's praiseworthy qualities too. How could the men and jinn of such quality and rank be brought into existence without knowledge, wis	tten, dry clay and the jinn of the flame of pure fire is the difference of the separate moral characteristics of the two individuals or group ne of fire, so for both these creatures this is also a great blessing that Allah not only granted them a body but gave each such a structu body also, so that he may exploit the mental powers granted to him efficiently? Consider the hands, the feet, the eyes, the ears, the to dom, mercy and a profound creative power? For such miracles of creation cannot be performed by accidents and automatic blind and of	be called devils. This is, however, no commentary of the Quran but its distortion. In E.N. 14 above we have shown in detail how the Quran itself has fully described is swith different temperaments belonging to the same human species? (For further explanation, see (E.N. 53 of Surah Adh-Dhariyat). 16. Here, in view of the ure and endowed each with such powers and capabilities that they became able to perform unique works in the world. Though we do not know much about the jinn, ongue and the erect stature as against the intellect and reason, and the capabilities of workmanship and artistic skill, and one will feel that the Creator has provided a deaf laws of nature. 17. "The two Easts and the two Wests" may mean the two points of sunrise and the two points of sunset on the shortest day of winter and the
both the Wests is One Allah alone; to Him belong the creations living between them. He alone is nourishing them, and it is for their sustenance arc regulated with which countless interests of the men and animals and vegetables are attached. Likewise, it is Allah's mercy and providence and corals. The objectors say that pearls and corals come out only from salt waters. How is it then that they are stated to come out from both ti	at it is by His command that the system of the rising and setting of the sun and their changing pattern during the year is functioning. Sec that He has established this wise system of the rising and setting of the sun on the earth. 18. Here also, although in view of the context and wisdom that He has made these arrangements by His power to meet the respective needs and requirements of the creatures He has he sweet and salt waters? The answer is that the seas contain both the sweet and the salt waters; therefore, whether it is said that these	ond, that Allah alone is the Master and Ruler of the earth and the sun; had they their own separate lords, this regular system of the risin power seems to be a more conspicuous meaning of alaa, yet, besides, the aspect of blessing and praiseworthy qualities is also prese as created on the earth. 19. For explanation see( E. N. 68 of Surah Al-Furqan). 20. According to Ibn Abbas, Qatadah, Ibn Zaid and Dal things come out from the combination of both, or from both kinds of waters, it would be one and the same thing. And it may well be the	ng and setting of the sun on the earth could not have functioned and continued to function permanently. Third, that the Master and Sustainer of both the Easts and
longing for adornment, He created all sorts of these beautiful things in His world. 23. His are the ships: Ships became possible only by His pow shows that the aspect of power and good qualities is also present in it. Page 2 الرَّحْ الْحُرْاءُ وَالْمُوا الْأَوْمِا الِمُ الْرِّحِيالُمِ اللَّوْحِيالِمِ الرَّحِيالُمِ الرَّحِيالِمِ الرَّحِيالُمِ الرَّحِيالُمِ الرَّحِيالُمِ الرَّحِيالُمِ اللَّحِيالُ وَرَبُّ الرَّعْدِالِيَّالُ مِنَّالًا لِمُعْلِيلًا وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَاللَّمْ اللَّمِعْلِيلًا لَمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَالْمُؤْلِيلُ وَاللَّمْ اللَّمْ اللَّمِ اللَّمْ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِي اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ اللَّمِ ا	ver. It is He Who blessed man with the capability and skill that he may build ships for crossing the oceans. It is He Who created on the er • والسَّمَاءَ رَفَعَها وَوَضَعَ اللَّهِسِ[رَانِ] ◘ ◘ • وَالشَّجِلُ مُسلِجُدُن ◘ ◘ • صَالسَّمَاسُ واللَّمَمْرُ بُحْسِ[بَانِ ◘ • عَلَمُهُ اللَّبَيَانُ ◘ ◘ • حَلَقَ الرَابِاسَانَ] • والسَّمَاءُ بَحْلِجُ مِنْلِهُمَا اللَّـوْلُـوُ وَاللَّمِرِ إِجَانُ إِ ۞ ◘ ◘ • فَيَاجَّ أَلْالِيَةٍ رَبِّكُمَا نُكَذِّبْن ۞ ◙ ◘ • بَرالِتُهُمَّا بَرالِحُوْ	arth the material from which's hips could be built, and it is He Who subjected water to the laws by which it became possible for the mou يُبلَهَا فَاكِهَا ۗ ◙ ◙ الهِ وَالبَّارَانِ صَاعَةُ اللَّهِ عَلَيْهِ اللَّهِ عَلَى الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ وَالْمُؤْمِلُ الْمُؤْمِلُ اللَّهِ مَا يُعْدُونُ وَمُعَقِّفًا لِلْكَارِا وَ مُعَلِّمًا الْمُؤْمِلُ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُؤْمِلُ وَلَّهُ الْكِوْرَانِ بِاللَّهِ سَلَّمُ الْمُؤْمِلُ وَلَمُ اللَّهُ الْمُؤْمِلُ وَلَمُ اللَّهُ اللَّهِ مَلِي اللَّهُ اللَّهُ الْمُؤْمِلُ وَلَمُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّ	ıntain-like ships to sail on the surface of the surging oceans. 24. Here, the aspect of the blessing; and bounty is conspicuous in alaa, but the explanation given above وَخَلَقُ الْوَااَعِ اللَّهِ اللَّهِ الْكَالِيَّةُ الْوَاَعِ رَبِّكُما أَنْ الْأَلْقِ الْأَاوِاَ وَلَكُما اللَّهِ اللَّهِ الْعَلَيْكُ وَالْوَاعِلَيْكُ وَالْوَاعِلَيْكُ أَوْ الْأَلْقِ الْكُواعِ وَالْكِفَّ أَنُو الْلَهْطِي وَالْرَاحِيْنَ الْمُؤْارِ اَلْ الْمُعْلِيلُ وَالْعَالِي الْكَالِيَّةُ الْوَاعِ رَبِّكُما أَنْ الْأَلْقِ الْأَلْعُ اللَّهِ وَلَمْ اللَّهِ الْعَلَيْدُ وَالْعَلَى اللَّهُ وَالْمُؤْمِلُ وَالْمُؤْمِلُ وَالْمُؤْمِلُ وَالْمُؤْمِلُ وَمَا لَمُعْلَى اللَّهُ وَالْمُؤْمِلُ وَمُعْلِيلًا لَمُؤْمِلًا لِمُعْلِيلًا لِمُعْلِيلًا وَقَالِعُوا لَمُؤْمِلًا وَمُؤْمِلًا لَمُؤْمِلًا لِمُعْلِيلًا اللَّهُ عَلَيْكُ لُولُ اللَّهُ مِنْ الْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَمُؤْمِلُولُ وَمُؤْمِلُولُ وَمُؤْمِلُولُ وَمُؤْمِلُولُ وَمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَمُؤْمِلًا لِمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُولِيلُولُولُولُ وَمُعْلِيلًا لِمُؤْمِلُولُ وَلَمُؤْمِلُ وَالْمُؤْمِلُ وَالْمُعْلِيلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُكُمُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُولُولُولُولُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلِيلُكُولُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُولُولُ وَالْمُؤْمِلِيلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُ وَالْمُؤْمِلُولُولُولُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُ وَالْمُؤْمِلُولُولُولُولُولُولُولُولُولُولُولُولُول
seas come forth pearls20 and coral.21 (55:23) Which of the wonders of your Lord's power will you twain – you men and jinn – then deny?22 (5 (peace be upon him). Therefore, the situation by itself made it evident that the teaching had been imparted to Muhammad (peace be upon him His proper name, and for that purpose any attribute from among the divine attributes could have been adopted, But when, instead of saying the bless them with the knowledge on which depends their right guidance and conduct in the world and their success and well-being in the Hereaft	55:24) His are the ships,23 towering on the sea like mountains. (55:25) Which of the favours of your Lord will you twain – you men and ji ). To begin the discourse with this sentence is meant, first of all, to tell that the Prophet Muhammad (peace be upon him) himself is not i at Allah, or the Creator, or the Provider, has taught this, it was said: The Merciful (Ar- Rahman) has taught this Quran, it by itself gave th ter, 2. In other words, as Allah is the Creator of man, and it is the Creator's responsibility to provide guidance to His creation and show it	nn – then deny?24 1. That is, the teaching of this Quran is not the production of a man's mind but its Teacher is the Merciful God Hims is author, but its Teacher is Allah Almighty. Furthermore, there is another object also to which the word Rahman (Merciful) is pointing. It meaning that the revelation of the Quran for the guidance of mankind was nothing but Allah's mercy and grace, As He is most kind a the way by following which it may fulfill the object of its creation, the revelation of this Quranic teaching from Allah is not only the dema	self. Here, there was no need to tell as to whom Allah had imparted this Quranic teaching for the people were hearing it from the tongue of the Prophet Muhammad If the purpose was only to say that that teaching is from Allah, and not the production of the Prophet's mind, there was no need to use an attribute of Allah instead of
Himself to show the right way, when there exist crooked ways too. In( Surah TaHa, Ayats 47-50), it has been stated that when the Pharaoh he unbiased mind is satisfied that the coming of the Prophets and the Books from Allah for the instruction of man is the very demand of nature. 3. the animals and other earthly creatures, It is not merely the power of speech, but there are working behind it the faculties of reasoning and inte		er to him, the Prophet (peace be upon him) replied: Our Lord is He Who has given a distinctive form to everything and then guided it ar nts and intentions. Its other meaning is to make distinction between things, which here signifies the distinction between good and evil, vate at all. Therefore, speech is in fact an express symbol of man's being an intelligent being who has been endowed with freedom and	authority, and when Allah has blessed man with this distinctive quality, evidently the nature of instruction for him also cannot be the same as would be suitable for
and the Book the means of his education and instruction? The mode of education has to suit the nature of the creation, And very rationally so. down for the rising and setting of the sun and of its passing through different stages. The innumerable creatures found on the earth are staying movements of the moon around the earth and the sun, has made the moon a universal calendar, which announces the lunar date every night to meaning of stemless vegetation, for just after it the word ash-shajar (the tree) has been used and this meaning is more relevant to it. On the co	and the stomach to digest. Man in this sphere of his life himself recognizes the means like the teacher, the book, the school, the verbal at The Quran alone can be the means of educating the creation that has been taught bayan (speech) and not by other means that might so a live only because the sun and the moon have been accurately and precisely placed at particular distances from the earth and any income to the whole world with perfect regularity. 5. The word used in the original is an-najm, the wellknown meaning of which is the star; but in contrary, Mujahid, Qatadah and Hasan Basri have expressed the opinion that an-najm here does not imply the plants of the earth, but the	uit the creatures which have not been taught the speech. 4. That is, It is a powerful law and unalterable system that binds the great pla ease or decrease in this distance is made in the right measure, in a particular order, otherwise if their distance from the earth increase the Arabic lexicon this word is also used for the plants and creepers which do not have a stem, e.g. vegetable, melons, water melons, stars of the sky, as this is its well-known meaning. On hearing this word, the mind first turns to this very meaning, and the mention of ti	anets together. Man is able to calculate and measure time, days, dates, and crops and seasons only because no change takes place in the rule that has been laid and or decreased haphazardly, no one, could possibly survive here. Likewise, the perfect relationship and harmony that has been established between the etc. The commentators disagree about the sense in which this word has been used here. Ibn Abbas, Saed bin Jubair, Suddi, and Sufyan Thauri have taken it in the the sun and the moon has been followed by the stars very naturally and relevantly. Though the majority of the commentators and translators have preferred the first
shajaru wad-da wabbu wa kathirum-min-annasi. In this verse nujum (stars) have been mentioned along with shams (sun) and qamar (moon), obedience. Nothing from the earth to the heavens is independent, nor functioning under another's godhead, nor has anyone any share in Godbalance" to imply that Allah has established the entire system of the universe on justice. Had there been no harmony and balance and justice means and factors conducive to life; in case there occurs a slight imbalance of any kind, every tract of life would become extinct. 8. That is, as	is kingdom, nor has anyone the position that it should be made a deity. All are servants and slaves: the Master is One Almighty Lord alouestablished among the countless stars and planets moving in space, and the mighty forces working in this universe, and the innumerable you are living in a balanced universe, whose entire system has been established on justice, you should also adhere to justice. For if you	rens and the trees of the earth, all are subject to Allah's command and obedient to His law. They cannot exceed the rule that has been ne. Hence, Tauhid alone is the truth which is being taught by this Quran. Apart from this, any one who is involved in polytheism and de creatures and things found here, this life on earth would not have functioned even for a moment. Look at the creatures existing in the act unjustly within the sphere in which you have been given authority, and fail to render the rights of others, you would indeed be rebe	n set for them. What is meant to be impressed in these two verses is that the whole system of the universe has been created by Allah and is functioning in His enial of God is, in fact, at war with the whole system of the universe. 7. Almost all the commentators have interpreted mizan (balance) to mean justice, and "set the ear and water and on land for millions and millions of years on this earth. They continue to exist only because full justice and balance has been established in the elling against the nature of the universe; for the nature of this universe does not admit of injustice and perversion and violation of the rights. Not to speak of a major
of those manifestations of His Might by which both man and jinn are benefiting, and whose natural and moral demand is that although they hav Qatadah, Ibn Zaid and Shabi say that all living things are anaam. Hasan Basri says that both the men and the jinn are included in its meaning. the earth for anaam does not mean that it should be the common property of all. Besides, the context here also does not indicate that the object (For explanation, see (E.Ns 73, 74 of Surah An- Naml), (E.Ns 29, 32 of Surah YaSeen), (E.Ns 90, 91 of Surah Al-Mumin), (E.Ns 11 to 13 of Surah YaSeen).	ve the option to believe or not to believe, they should adopt the way of their Lord's service and obedience willingly by their own free choir. The same meanings have been given by the lexicographers. This shows that the people who deduce from this verse the command of not of the verse is to state some economic principle. This, in fact, is meant to impress the truth that Allah made and prepared this earth in urah HaMim As-Sajdah), (E.Ns 7 to 10 of Surah Az-Zukhruf), (E.N. 7 of Surah Al-Jathiyah). 11. That is, grain for men and husk for the ar	ze. 10. The word wada in the original means to compose, make, prepare, keep and inscribe, and anaam the creatures, which includes taking land the state property are in error. This is an ugly attempt to introduce alien theories forcibly into the Quran which are neither su such a way that it became a fit abode for every kind of living being. It has not become so by itself, but by the Will and Power of the Cre imals. 12. The word alaa as repeated over and over again in the subsequent verses has been translated differently at different places.	he Quran which the Merciful God has sent for the guidance of man. 9. Now from here to verse 20, mention is being made of the blessing and bounties of God and man and all other living things. According to Ibn Abbas, anaam includes everything which has a soul. Mujahid takes it in the meaning of the living creatures. upported by the words of the verse nor by the context. Anaam is not used only for human society but it includes all other creatures of the earth as well and setting of eator. He in His wisdom placed it at a suitable distance and created such conditions on it which made it possible for the different species to exist and stay alive on it.  Therefore, it would be useful to understand at the outset how vast this word is in meaning and what are the different shades of meaning it contains. The twing La bi-shai in-min-ni maatika Rabba-na nukadhdhib: O our Lord, we do not deny any of Your blessings. Therefore, we do not subscribe to the view of some
present-day scholars, who say that alaa is never used in the meaning of the blessing. Another meaning of this word is power and wonders of pcommentary of verses 22-23, this: These describe the wonders of power and not the blessings. Its third meaning is virtue, praiseworthy qualitie have had to adopt only one meaning. For example, in this verse after making mention of the creation of the earth and of making the best arran variety of fruits and grain are grown on it. And it is due to His praiseworthy qualities that He not only created these creatures but also made arr	power, or excellent manifestations of power. Ibn Jarir Tabari has reported that Ibn Zaid took the words fabi-ayyi alaa i Rabbikuma in the rest, and perfections. Though this meaning has not been mentioned by the lexicographers and commentators, this word has often been us gements for the supply of provisions to the creatures, it has been said: Which of the alaa of your Lord will you deny?" Here, alaa has not angements for their sustenance and the supply of provisions for them; and the arrangements also so perfect that their food is not only not on	neaning of fabi-ayyi qudrat-Allah. Ibn Jarir himself has taken alaa in the meaning of power and might in his commentary of verses 37-3 sed in this meaning in Arabic poetry. Thus, we have taken this word in its vastest meaning and translated it suitably keeping in view the been used in the meaning of the blessings only but also in the meaning of the manifestations of Allah Almighty's Power and His praise utritious but also pleasing to the taste and sight. In this connection, reference has been made to only one excellence of Allah Almighty's	38. Imam Razi has also made this observation in his commentary of verses 14-16: These verses do not describe the blessings but the powers of Allah, and in the e context in which it occurs. However, at some places the word alaa may have several senses in one and the same place, but due to limitations of translation we eworthy attributes. It is a wonder of His Might that He fashioned this earth in such a marvelous manner that countless species of creatures live here and an endless
byproduct of the matter, or an accidental happening, which is un-related with any wisdom and skill and workmanship. This is open denial. Som that favor, for this act of his would be an express proof that he regarded the other person as his benefactor whom he was rendering the thanks neither disavow the blessing nor deny the right of the Bestower of the blessing, but in practice there is no appreciable difference between their Salsal-im-min hema in masnun kalfakhkhar, i.e. the rotten clay which when dried becomes like baked pottery. (6) Bashar, i.e. the one who was	te other people do admit that the Creator of these things is Allah, but regard others beside Him also as associates in Godhead: they rend is. There are still others who acknowledge Allah alone as the Creator of all things and the Bestower of all blessings, but do not admit that conduct and the conduct of a denier. This is not verbal denial but denial in practice. 14. The order of the initial stages of the creation of its made from this last form of the earth, in whom Allah breathed of His Spirit, to whom the angels were commanded to bow down, and from	ler thanks to others for His blessings: they adore others although they eat His provisions. This is another form of denial. Obviously, it w they should obey the commands of their Creator and Sustainer and follow His injunctions. This is another form of ingratitude and denia nan, as given at different places in the Quran seems to be as follows: (1) Turab, i.e. earth or dust. (2) Teen, i.e. clay made by mixing w m whose species his mate was created. (7) Thumma jaala naslahu min sulalatin-min-main mahin: Then spread his progeny by means	
and then his progeny spread by means of the sperm-drop, so was the first jinn created from a pure flame of fire, or a fire free of smoke, and the have taken the from of flesh and blood and after being made a living body it has become quite a different thing from a mere lump of clay. The seferred to in this verse: Satan and his party see you from where you cannot see them. (Surah Al-Aaraf, Ayat 27). Likewise, the jinn's being fas	en the species of jinn spread from his progeny. The position of the first jinn among the jinn is the same as of Adam (peace be upon him) same also is true of the jinn. Their being also is essentially fiery. But just as we are not a mere lump of earth, so also they are not a mere st-moving, their adopting different shapes and forms easily and their penetrating into different places imperceptibly where things made of	among human beings. After taking the shape of a living man, the body of Adam and the human beings born of his progeny retained not flame of fire. This verse proves two things. First, that the jinn are not simply spirit, but are material beings of a special nature, but since earthly substances cannot penetrate, or if they do, their penetration becomes perceptible, all these things are possible and understant.	st as the first man was created out of earth, then passing through various stages of creation, the clay model adopted the shape of a living man of flesh and blood, or relationship with the dust from which they were originally created. Though even now our body is entirely a compound of the earthly substances, these substances we they have been composed of pure fiery substances, they remain invisible to human beings who have bean created of earthly substances. The same has been idable only because they are essentially a fiery creation. The other thing that we come to know from this verse is that the jinn are not only a creation of a wholly lental nature of the two kinds of the people; one kind of them are humble by nature, and they are men in the true sense, and the other kind of the people are wicked
characteristics of the two individuals or groups with different temperaments belonging to the same human species? (For further explanation, set them a body but gave each such a structure and endowed each with such powers and capabilities that they became able to perform unique we hands, the feet, the eyes, the ears, the tongue and the erect stature as against the intellect and reason, and the capabilities of workmanship are	orks in the world. Though we do not know much about the jinn, man is present before us. Had he been given the body of a fish or a bird nd artistic skill, and one will feel that the Creator has provided a deep relationship and harmony between them without which the human	this the aspect of the blessing is also present. Just as it is a wonderful manifestation of Allah's power to have brought into existence nor a monkey along with the human brain, he could not have used, with that body, the mental powers to any advantage. Then, is it not a body would have remained useless. Then, the same thing points out Allah's praiseworthy qualities too. How could the men and jinn of	n a sound-minded person understand that the meaning of creating man of rotten, dry clay and the jinn of the flame of pure fire is the difference of the separate moral narvelous creatures like man from the dust and the jinn from the flame of fire, so for both these creatures this is also a great blessing that Allah not only granted a supreme blessing of Allah that He blessed man with the most suitable body also, so that he may exploit the mental powers granted to him efficiently? Consider the such quality and rank be brought into existence without knowledge, wisdom, mercy and a profound creative power? For such miracles of creation cannot be longest day of summer it rises and sets making a wide obtuse angle. Between them its points of rising and setting go on shifting every day, for which at another
According to Ibn Abbas, Qatadah, Ibn Zaid and Dahhak, marjan implies small pearls, but according to Abdullah bin Masud, this word is used to be one and the same thing. And it may well be that further investigations might reveal that both these things originate in the sea at the place w		ly from salt waters. How is it then that they are stated to come out from both the sweet and salt waters? The answer is that the seas co its part. Near Bahrain which has been famous for its pearl fisheries for centuries, there exist springs of sweet water at the bottom of th	ontain both the sweet and the salt waters; therefore, whether it is said that these things come out from the combination of both, or from both kinds of waters, it would be Gulf. 22. Here also though the aspect of power in alaa is conspicuous, the aspect of the blessing and praiseworthy qualities is also not hidden. It is a blessings of
laws by which it became possible for the mountain-like ships to sail on the surface of the surging oceans. 24. Here, the aspect of the blessing; عَالِ الْعَهُوْتِ الْاَاتِ رَكُمًا ثُكُثُنِ ﷺ وَالْمَالِ السَّفَوْتِ وَالْآيَارِ اللَّهُ الْوَاتِ الْأَيْفُوا عَالَ الْعَهُوْتِ وَالْآيَارِ مِنْكُمًا ثُكُثُنِ الْكُذُّنِ وَالْآيَارِ اللهِ اللهُ اللهِ اللهُ اللهِ	ur, will endure. (55:28) So which of the wonders of your Lord will you twain – you men and jinn – then deny?26 (55:29) All in the heaven: I men, if you have the power to go beyond the bounds of the heavens and the earth, go beyond them! Yet you will be unable to go beyon	هُو فِي اَ شَاانِ اَ ۞ ﷺ فَائِيَّ الْا اِءِ رَبِّكُمَا كُكَذِّن ۞ الشَّافِ اِن اَ الْحَالِثُورَ الْكَافِ الْمِ إوسيا أَ الرَّافُورَا مِا ۞ هَا ۚ فَائِّ الْآ اِءَ رَبِّكُمَا كُكَذِّن ۞ ◘ ﷺ فَإِن الْمَائِي الْمَائِي الْمَائِ إوسيا أَ الرَّافِي اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْ a and the earth entreat Him for their needs; a new, mighty task engages Him each day.27 (55:30) Which of your Lord's laudable attribu and them for that requires infinite power.32 (55:34) Which of your Lord's powers will you twain – you men and jinn – then deny? (55:35)	يٰمَها اِسَّرَ الراحِنَّ ◘ اللَّهُ فَيَاجٌ الْآرَاءِ رَبَّكُما نُكَذَّلِن ◘ ◘ ﴿ سَنفرْ اِرْخُ لَكُم ا أَتُّه التَّقَلَنِ ◘ ۞ ۞ ﴿ فَيَاجٌ الْآرَاءِ رَبِّكُمَا نُكَدَّلِن ◘ ◘ أَسَفَوْتِ وَالرَأَمْ لُكُمُّ اَبُّهَ التَّقَلَنِ ◘ ◘ ۞ ﴿ فَيَاجٌ الْآرَةِ لَ اللَّهُ اللَّهُ اللَّهُ وَالْ اَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَالْ اَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّ
twain – you men and jinn – then deny? (55:43) (It will be said): "This is the Hell that the culprits had cried lies to. (55:44) They will keep circling Whose grace and kindness you have been favored with these bounties. Now, if some one among you behaves arrogantly, it would be due to he The other important truth of which both these creations have been warned is: None of those whom you have set up as deities and removers of in this limitless universe, from the earth to the heavens, is happening under the command of One God alone. No one else has any share in His	around between Hell and boiling water.38 (55:45) Which of your Lord's powers will you twain – you men and jinn – then deny?39 25. Fr is own meanness. If a foolish person assumes haughtiness in his tiny sphere of authority, or becomes god of a few helpless men who fa hardships and fulfiller of needs, apart from Allah, whether they are angels or prophets or the moon and the sun, or some other creation Godhead. No one therefore can influence anyone else's destiny in any way. 26. Here, as the context itself shows, the word alaa has be	om here to verse 30, the jinn and the men have been informed of two realities: First, neither you are immortal nor the provisions that youll into his hand, this farce would not last long. A godhead that lags for a mere score or two score years in a corner of the earth whose can fulfill any of your needs. These helpless creatures and things themselves stand in need of Allah's help for their needs and require en used in the sense of excellences and perfections. Whoever of the mortal creatures is involved in vanity and self-arrogance and stru	ou are enjoying in this world everlasting. Immortal and everlasting is the Being of the High and Supreme God alone Whose greatness this universe testifies, and by size in this limitless universe is not even equal to a pea seed, and then becomes a legend of the past, is not something of which one may feel proud and arrogant.
drowning one and drowning a floating one. He is providing sustenance to countless creatures in a variety of ways, His world never stays in the fact, amounts to saying that Allah is not the Remover of disease and Restorer of health but the saint, Another one's saying that such and such attributes. Polytheism is nothing but that one should ascribe the divine attributes of being All-Hearing and All-Seeing, Almighty and All-Powerfi service and obedience of their Lord and Sustainer, they have been addressed as: O burdens of the earth, In other words, the Creator is warning	same state: it is changing every moment and its Creator arranges it in a new state and fashion every time, which is different from every a holy one has gotten him a job, in fact, amounts to saying that Allah is not the Sustainer and Lord but the particular holy person is his leul, etc. to others than Allah, and should deny that Allah alone is the possessor of all these attributes. 29. Thaqalan is derived from thiql was these two unworthy groups of His creation, saying: You who have become a burden for My earth, I am soon going to take you to task	previous form and fashion and state. 28. Here, alaa seems to have been used in the sense of qualities and glories. Every person who ord. Still another one's saying that his prayer has been answered at a particular shrine, in fact, amounts to saying that the command go hich means a burden, and thaqal is the burden loaded on a conveyance. Thaqalan (dual) therefore would mean: two loaded burdens.  30. This does not mean that Allah at this time is too busy to call the disobedient servants to account, but it means that Allah has arran	commits polytheism of any kind, in fact, disavows one or the other of Allah's attributes, A person's saying that such and such a saint has removed his disease, in overning the world is not Allah's but the shrine's. In short, every polytheistic belief and utterance, in the final analysis, leads up to the disavowal of the divine Here this word refers to the jinn and men; who are both loaded on the earth. As the addressees here are those jinn and men who have turned away from the
the time for the second period has not yet come, not to speak of embarking on the work of the third period. But you may rest assured. The time Here, alaa can also be taken in the meaning of powers. In view of the context, each meaning seems to be appropriate in its own way. According goddess or saint. In the second case, the meaning would be: Today you are mocking the doctrine of Resurrection and the gathering together c is not in your power to escape Allah's grasp. When the time for the accountability of which you are being foretold comes, you will be seized an	e is fast approaching when We shall be free to take you to task. This lack of leisure does not mean that Allah is too occupied with one king to the first meaning, it would mean: Today you are being ungrateful for Our blessings and are being treacherous and disloyal by adop of all mankind and jinn on the Day of Judgment and the accountability and the Heaven and Hell, and are harboring the misunderstanding of brought before God in any case wherever you may be. To go out of God's reach you will have to flee from the universe of God for whic	of of work to attend to another kind of work. But its nature is analogous to the occupation of a person who has set a time-table for differing the different attitudes of disbelief, polytheism, atheism, sin and disobedience, but tomorrow when the time comes for accountability that such things are not at all possible, but when We gather you together for accountability and all that you deny today will appear beful to not have the required power. If you feel that you have the power, then you may use that power if you so will. 33. The word share the power is the power if you so will.	erent sorts of the works and in respect of a work whose time has not yet arrived according to the time-table, he may say that he at the moment is not free for it. 31.  y, We shall see which of Our blessings you prove to be the result of a mere accident, or the fruit of your own ability, or manifestation of the kindness of a god or fore you, then We shall see which of Our powers you deny. 32. The heavens and the earth: The universe or the kingdom of God. The verse means to impress this: It
themselves be enough to expose the secret that they are the culprits. When a crowd comprising both the guilty and the innocent people, is encepeople than for the culprits. Therefore, here it is possible that when encircled by the police the gentle and innocent people might become even sin and crime. 37. The real basis of the crime according to the Quran is that the servant, who is benefiting by the blessings of his Sustainer, sh account of which man becomes independent of God and being free from His obedience and service performs acts which He has forbidden, an	circled by the police, the calm and tranquil of the innocent people and the bewildered and disturbed state of the guilty ones tell at one glamore terror-stricken than the criminals, but in the Hereafter, when every noble person will have complete faith in the justice of Allah, beyould harbor the misunderstanding that the blessings have been bestowed by no one, but have reached to him of their own accord, or the davoids acts which He has enjoined. Seen in this light every crime and every sin is, in reality, a disavowal of the favors of Allah whether	nce as to who in the crowd is the culprit and who is innocent. This general rule is in most cases belied in the world, because the worldl wilderment will afflict only those whose conscience will be conscious of their being the culprits themselves, and who on their very arriva at the blessings are not the gift of God but the fruit of his own ability or good fortune, or that they are the gift of God, but God has no rig a person denies them by the word of mouth or not. But the person who, in fact, has no intention of the denial, but acknowledges the fa	al in the Court of God will become certain of their doom, which they had regarded as impossible or doubtful in the world and so had been committing every heinous ght on His servants, or that God Himself has not done him those favors but some other being has gotten these done for him. These are the wrong concepts on avors from the depths of his heart, commits an error occasionally because of human weakness, he shows repentance on it and tries to avoid it. This saves him from
His blessings. 38. That is, in Hell they will feel oppressed with thirst again and again. and will rush towards the springs of water, but will find on الله الله الله الله الله الله الله الل	الله boiling water, which will not satisfy their thirst, and they will thus continue to wander to and fro between Hell and the springs for ever a اَ الْآااِءِ تَکُفَا تُکَذَّبِنَ ◘ اَا⊷َ مُثْکِيْدِانَ عَلَى فُرْسَ[ بَطَائِبُهَا مِن [ اِسْلِيَتُهَا مِن ] السِلِيَسَارِقَ وَجَنَى اللَّارِةِ تَنْکُفا نُکِذُّبِنَ ◘ اَسُسَامُ الله عَلَى الله الله الله عَلَى الله الله الله الله عَلَى الله الله الله عَلَى الله الله الله عَلَى الله الله الله عَلَى الله الله الله الله الله عَلَى الله الله الله الله الله عَلَى الله الله الله الله الله الله الله الل	nd ever. 39. That is, will you even at that time be able to deny that God can bring about Resurrection, can give you ánother life after do الآلتافوات والآلمرا⊒ان[ا ◘ □□ا+ فياغ الآراء رئكُما تُكذُّنن ◘ □ العالم في الهن أجيل المسلم العالم العلال العالم حُضل وَقَسْلَمُونَ عَسْلَمُ اللهِ عَلَيْكُ الْكِلَّمِ رَبُّكُما تُكذُّنْن ◘ □ الله لم إلى الله الله الله الله الله الله الله ال	
goodness?47 (55:61) Which of the laudable attributes of your Lord will you twain – you men and jinn – then deny?48 (55:62) And besides thes and dates and pomegranates. (55:69) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:70) In the midst of be reclining on green cushions and splendid carpets.52 (55:77) Which of the favours of your Lord will you twain – you men and jinn – then den unlawful, and will not turn away deliberately from following the commands of God. This is the real ground for the reward that is being mentione	the two there shall be two other Gardens.49 (55:63) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55 these will be maidens, good and comely. (55:71) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:79) Blessed be the name of your Lord, the Lord of Majesty and Glory. 40. Who fearsLord: who fears God in whatever he does it delow. 41. Jannat actually means a garden. At some places in the Quran the entire world in which the righteous people will be kept, he	64) Two Gardens, dark green and fresh.50 (55:65) Which of the favours of your Lord will you twain – you men and jinn – then deny? (9) There shall be maidens sheltered in tents.51 (55:73) Which of the favours of your Lord will you twain – you men and jinn – then dern the world, and dreads his accountability before Him in the Hereafter. Whoever holds this belief will inevitably avoid serving the lusts one called Jannat, as though the whole of it was a garden. And at others it has been said that they will have Jannaat (Gardens) un	
receive these blessings from their Lord. In the second case the meaning would be: If you think it is impossible for Allah to create the Garden are grievances of the oppressed, will neither appreciate good nor abhor evil, then, as you think, He is helpless too. He can build the heavens and to special flavors and tastes. In one garden he will find one kind of the fruit clustering on its branches, and in the other, another kind. (2) In each commodest, but should have modesty in her looks. That is why Allah while making a mention of women among the blessings of Paradise has fire	nd bless His righteous servants with these bounties in it, you may think so. Allah certainly has the power to do this work and He will sure the earth but cannot prepare Hell for punishing the wicked and cannot make Heaven for rewarding the followers of the truth. Thus, you n garden there will be two kinds of fruit; one kind of the familiar fruit known and tasted in the world, though much superior to that found in the st of all praised their modesty and chastity and not their beauty and physical charms. Beautiful women can get together in mixed clubs a	ly accomplish it. According to the third meaning, it means: You think that after having created this big world Allah now doesn't bother what deny His praiseworthy attributes as you may, but tomorrow when He hurls the evildoers into Hell and blesses the worshipers of the ne world, and the other kind of the rare fruit never imagined and tasted before. 44. That is, when their lining will be of such superior quand film studios and beauty contests where only the beautiful women are admitted, but a person of only low taste and mentality can sho	ality, you may imagine what will be the quality of the outer layer of the carpets. 45. This is the real character of the woman. She should neither be shameless nor
their own particular kind. No person of one kind will be made a partner of a member of another kind with whom he cannot live as husband or w male before her husband in Paradise, nor a human female will have been touched by a human male before her husband in Paradise. 47. That against evil and upheld good? 48. Obviously, the person who is a denier of Paradise and its rewards, actually denies many of Allah Almighty's helpless and powerless. He may be very appreciative of the good but is unable to reward the doer of it. That is why it has been said: When in t	ife naturally. The words of the verse "whom neither man nor jinn will have touched before them," do not mean that the women there w is, how, after all, is it possible that Allah should allow to go waste the sacrifices of those righteous servants and should deny them their	Il only be of human species and they will not have been touched by any man or jinn before their husbands, but its real meaning is: In F rewards, who kept themselves subjected to restrictions throughout their lives for the sake of Allah, who avoided the unlawful and remai less kingdom doing good is an exercise in futility. He is either blind or deaf and is, therefore, wholly unaware as to who in his kingdom is ord. 49. The word doon as used in min doon-i-hima Jannatan is employed in three different meanings in Arabic: (1) To be situated at a	Paradise there will be women of both the jinn and the human species; they all will he modest and untouched: neither a jinn female will have been touched by a jinn ined content with the lawful, who performed their duties faithfully and sincerely, rendered the rights of those to whom rights were due, and endured hardships is making sacrifices of life, wealth and labor for His sake. He is un-appreciative and cannot distinguish between good and evil. Or as he seems to think, He is a lower level than another thing. (2) To be inferior to something of better and nobler quality. (3) To be over and above something else. On account of this difference
of Paradise, who have been mentioned above, And in case the second probability is adopted, the meaning would be that the first two garden's mentioned. Furthermore, this probability is also strengthened by the Hadith which Abu Bakr has related on the authority of his father, Abu Mus. Mudhamma is such luxuriant vegetation which because of its extreme luxuriance assumes a darkish hue. 51. For the explanation of hoor see (verses beautiful and chaste wives have been mentioned; now, here, mention of the hoors signifies that they will be a different kind of women from the control of the hoors of the hoors of the control of the hoors of the hoors of the control of the hoors of the hoor	will be for those nearest to Allah, and these two for the people of the right hand. This second probability is strengthened by the two kind a al-Ashari. In this he says: The Prophet (peace be upon him) said: Two jannaat (gardens) will be for the foremost among the righteous	s of the righteous men as mentioned in Surah Al-Waqiah. First, the foremost, who have also been called the muqarrabun; second, the for the muqarrabin), in which the utensiis and articles of decoration will be of gold, and two jannaat for the followers (or the ashab al ya es and rich people in the public parks. Most probably the wives of the dwellers of Paradise will live with them in their palaces, and in th ger of Allah, who are better, the women of the world or the hoors. The Prophet replied (peace be upon him), the women of the world ar	people of the right hand, who have also been entitled ashab almaimanáh; and for both these separate qualities of the two kinds of the gardens have been amin), in which everything will be of silver. (Fath al-Bari, Kitab at- Tafsir: Surah Ar-Rahman). 50. The word madhammatan has been used in praise of these gardens. heir parks there will be tents pitched here and there in which there will be the hoors to entertain them. Our this presumption is based on this that in the foregoing re superior to the hoors in the same way as the outer layer of a garment is superior to its lining. I asked: On what grounds? He replied: On the ground that the
those innocent girls who died immature and Allah will recreate them as young and beautiful women. 52. The word abqari in the original is from derived from genii which is a synonym of jinn. That is why the word abqari has been used here to give an idea of the extraordinary exquisitene والمُعانِينُ عَلَيْهُمُ الرَّاعُ مُنْ الرَّاعِاقُولُ فَ وَالرَّامِ رَبِّكُما نُكَذَّبُنِ الْ الْوَاعِ رَبِّكُما نُكَذَّبُنِ الْ الْوَاعِلَةُمِلَ وَالرَّامِ رَبِّكُما نُكَذَّبُنِ الْعَلَيْدِ الْإِلَّامِ اللَّهُمَّ الْمُعَلِّقُمْ الرَّاعِلُولُ وَالْمَامِ اللَّهُمَّ الْمَالِعَالُولُ وَالْمَامِ اللَّهُمَّ الْمَالِعَالُولُ اللَّهُمَّا الْمَالْعَالُولُ وَالْمَامِ اللَّهُمَّالُولُ اللَّهُمَّا اللَّهُمَا لُعَلِّهُمَّا اللَّهُمَا لُعَلِّهُمَا لِمُعَالِّهُمَا لِلْمَالِعَالَّهُمَا لَعَلَيْكُونُ اللَّهُمَّا اللَّهُ اللَّهُمَا لُعُلِيْكُولُ اللَّهُمَا لِمُعَلِّقُهُمَا لِمُعَلِّقُهُمَا لَعُلِيَّا اللَّعَالِي الْعَلَيْدِينَ اللَّهُمَا لِمُعَلِّقُولُ اللَّهُمَا لِلْعَلَى الْعَلَيْلُ اللَّهِمَا لِمُعَلِّقُهُمَا لَمُعَلِّقُهُمَا لِمُعَالِّهُمَا لِمُعَلِّقُ اللَّهُمَا لِمُعَلِّقُولُ اللَّهُمَا الْمَعْلِيَّةُ لِمُعَلِّقُولُ اللَّهُمِيْ الْعَلَيْلُ وَالْعَلَى الْعَلَيْلُولُ الْعَلَيْلُولُ اللَّهُمَا لِمُعَلِّقُولُ اللَّهُمِيْلُولُ اللَّهُمِيْلِيْلُولُ اللَّهُمِيْلُولُ الْعَلَيْلِيْلِيْلُولُ اللَّهِمِيْلِيِّ اللَّهِمِيْلِيْلُولُ الْعِلْمُ لِلْمِيْلِيْلِيْلِيْلُولُ اللَّهِمِيْلِيْلِيْلُولُ الْعِلْمِيْلِيْلِيْلِيْلِيْلِيْلِيْلِيْلِيْلِيْل	:ئن ◙ ◙ ◘ ♦ دُواتُا ] أوا تان ◘ ◘ ◘ ◘ • فِياحٌ أَلا اِءِ رَبِّكُمَا يُكَذِّن ◘ ◘ ◘ • وَلِمَن ا خَافَ مَقَامَ رَبِّه ا جَثَّن ا ◘ ◘ ◘ • فَياحٌ أَلا اِءِ رَبِّكُمَا يُكَذِّن ا ◘ ◘ ◘ ♦ وَلِمَن ا خَلَقَ مَقَامَ رَبِّه ا كَذَّئِن ا ◘ ◘ ◘ • فَل ا جَرَاءُ الْإِجَمَا مُكَذِّن ا ◘ ◘ ◘ ♦ فيل إجْرَاءُ الْإِج	thing abqari as if it belonged to the fairyland and had no match in the material world. So much so that in their idiom the man who poss ؛ رَتَّكُمَا تُكَدِّّبْنِ ◙ الطَّاهِ فِيرَاهِمَا مِن ا كُلِّ فَاكِهَةٍ رَوا_اجْنِ ◘ ◘ □ ♦ فَيَاجٌ الْاراءِ رَتَّكُمَا تُكَذِّبْنِ ۞ ◙ □ ♦ فِيراهِمَا عَيْلِسُ رَضَّا خُلْن ۞ ◘ □ ♦ فَيَاجٌ الْاراءِ رَتِّكُمَا تُكَذِّبْن ۞ ◙ ◙ ♦ فِيراهِمَا عَيْلِسُ رَضَّا خُسْ ۞ ۞ ◘ ♦ فَيَاجٌ الْاراءِ رَبِّكُمَا تُكَذِّبْن ۞ ◙ ◘ ۞ ♦ فِيراهِمَا عَيْلِسُ رَضَّا خُسْ ۞ ۞ ۞ ♦ فَيَاجٌ الْاراءِ رَبِّكُمَا تُكَذِّبْن ۞ ◙ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ﴿ وَالْمَا مُرْابُونَ مِنْ الْعَلِيْنِ رَضَّا خُسْ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ۞	ال not in any case be creatures of the kind of the jinn and fairies, for man cannot cohabit with a kind of the than his own. Therefore, most probably these would be sessed extraordinary abilities and who performed wonderful works was also called abqari. The English word genius also is spoken in the same sense and is also وَاللّٰهُ اللّٰهِ اللّٰهُ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ الللّٰهِ اللّٰهِ الللّٰهِ الللللّٰهِ الللّٰهِ الللللّٰهِ اللللّٰهِ الللّٰهِ الللللللّٰهِ اللللللللّٰهِ الللّٰهِ الللللللللللللللللللللللل
will you twain – you men and jinn – then deny? (55:58) Lovely as rubies and pearls. (55:59) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:66) In them will be two gushing springs. (55:67) Which of the favours of the favours of your Lord will you twain – you men and jinn – then deny? (55:74) No man or jinn ever touched them before. (55:75) Which of the Hereafter. Whoever holds this belief will inevitably avoid serving the lusts of his self, will avoid following every path blindly, will distinguish betw	you men and jinn – then deny? (55:60) Can the reward of goodness be any other than goodness?47 (55:61) Which of the laudable attrib of your Lord will you twain – you men and jinn – then deny? (55:68) Therein will be fruits and dates and pomegranates. (55:69) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:76) They shall be reclining on green cushions and splendid car ween the truth and falsehood, justice and injustice, pure and impure, and the lawful and the unlawful, and will not turn away deliberately fi	utes of your Lord will you twain – you men and jinn – then deny?48 (55:62) And besides these two there shall be two other Gardens.4! the favours of your Lord will you twain – you men and jinn – then deny? (55:70) In the midst of these will be maidens, good and comel pets.52 (55:77) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:78) Blessed be the name of your om following the commands of God. This is the real ground for the reward that is being mentioned below. 41. Jannat actually means a	idst of these shall be maidens with modest, restrained glances;45 maidens whom no man or jinn has ever touched before.46 (55:57) Which of your Lord's favours 9 (55:63) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:64) Two Gardens, dark green and fresh.50 (55:65) Which of the ly. (55:71) Which of the favours of your Lord will you twain – you men and jinn – then deny? (55:72) There shall be maidens sheltered in tents.51 (55:73) Which of r Lord, the Lord of Majesty and Glory. 40. Who fearsLord: who fears God in whatever he does in the world, and dreads his accountability before Him in the a garden. At some places in the Quran the entire world in which the righteous people will be kept, has been called Jannat, as though the whole of it was a garden.
and there is an aspect of the praiseworthy qualities too in it. If we take the first meaning, the meaning of repeating the refrain in this context will think that after having created this big world Allah now doesn't bother whether a person behaves unjustly here or justly, works to promote the twhen He hurls the evildoers into Hell and blesses the worshipers of the truth in Heaven, will you even then be able to deny His these attributes tasted before. 44. That is, when their lining will be of such superior quality, you may imagine what will be the quality of the outer layer of the ca	I be: If you like to deny the blessings of Allah, you may do so. The righteous will certainly receive these blessings from their Lord. In the ruth or falsehood, spreads evil or good, He will neither punish the oppressor nor redress the grievances of the oppressed, will neither aps. 43. This can have two meanings: (1) The fruits of the two gardens will have their own special flavors and tastes. In one garden he will rpets. 45. This is the real character of the woman. She should neither be shameless nor immodest, but should have modesty in her look	second case the meaning would be: If you think it is impossible for Allah to create the Garden and bless His righteous servants with the preciate good nor abhor evil, then, as you think, He is helpless too. He can build the heavens and the earth but cannot prepare Hell for ind one kind of the fruit clustering on its branches, and in the other, another kind. (2) In each garden there will be two kinds of fruit; one s. That is why Allah while making a mention of women among the blessings of Paradise has first of all praised their modesty and chast	In it he will be provided with all that is being mentioned below. 42. From here till the end, the word alaa has been used both for the blessings and for the powers, ese bounties in it, you may think so. Allah certainly has the power to do this work and He will surely accomplish it. According to the third meaning, it means: You re punishing the wicked and cannot make Heaven for rewarding the followers of the truth. Thus, you may deny His praiseworthy attributes as you may, but tomorrow e kind of the familiar fruit known and tasted in the world, though much superior to that found in the world, and the other kind of the rare fruit never imagined and tity and not their beauty and physical charms. Beautiful women can get together in mixed clubs and film studios and beauty contests where only the beautiful
in Paradise. This verse also shows that the righteous jinn too will enter Paradise like the righteous men. Men will have women from their own k by any man or jinn before their husbands, but its real meaning is: In Paradise there will be women of both the jinn and the human species; they throughout their lives for the sake of Allah, who avoided the unlawful and remained content with the lawful, who performed their duties faithfully blind or deaf and is, therefore, wholly unaware as to who in his kingdom is making sacrifices of life, wealth and labor for His sake. He is un-app	cind and the jinn their wives from their own kind: both the kinds will have their mates from their own particular kind. No person of one kind	will be made a partner of a member of another kind with whom he cannot live as husband or wife naturally. The words of the verse " man female will have been touched by a human male before her husband in Paradise. 47. That is, how, after all, is it possible that Alla sly, the person who is a denier of Paradise and its rewards, actually denies many of Allah Almighty's praiseworthy attributes. Even if he iative of the good but is unable to reward the doer of it. That is why it has been said: When in the Hereafter good will be rewarded with	will be made young and virgins. And any of the women who is made a life-partner of a righteous man, will not have been possessed by anyone before that husband,whom neither man nor jinn will have touched before them," do not mean that the women there will only be of human species and they will not have been touched the should allow to go waste the sacrifices of those righteous servants and should deny them their rewards, who kept themselves subjected to restrictions e believes in Allah, he holds a bad opinion about Him. In his view, He is a perverse ruler in whose lawless kingdom doing good is an exercise in futility. He is either good in front of your very eyes, will you even then disavow the praiseworthy attributes of your Lord. 49. The word doon as used in min doon-i-hima Jannatan is one is that these two gradens will be inferior in quality and rank to hoth the first persigned gradens. The ties the first two gradens will either he situated at a higher
level than these two, or the first two gardens will be of a superior kind and these two of an inferior kind as compared to them. If the first probab First, the foremost, who have also been called the muqarrabun; second, the people of the right hand, who have also been entitled ashab almai will be of gold, and two jannaat for the followers (or the ashab al yamin), in which everything will be of silver. (Fath al-Bari, Kitab at-Tafsir: Sura the dwellers of Paradise will live with them in their palaces, and in their parks there will be tents pitched here and there in which there will be the	ility is adopted, it would mean that these two additional gardens also will be for those dwellers of Paradise, who have been mentioned al imanah; and for both these separate qualities of the two kinds of the gardens have been mentioned. Furthermore, this probability is also ah Ar-Rahman). 50. The word madhammatan has been used in praise of these gardens. Mudhamma is such luxuriant vegetation which he hoors to entertain them. Our this presumption is based on this that in the foregoing verses beautiful and chaste wives have been men	bove, And in case the second probability is adopted, the meaning would be that the first two gardens will be for those nearest to Allah, strengthened by the Hadith which Abu Bakr has related on the authority of his father, Abu Musa al-Ashari. In this he says: The Prophe because of its extreme luxuriance assumes a darkish hue. 51. For the explanation of hoor see (E.Ns 28, 29 of Surah As-Saaffat) and ioned; now, here, mention of the hoors signifies that they will be a different kind of women from the wives. This presumption is further:	ng is that these two gardens will be inferior in quality and rank to both the first mentioned gardens: that is, the first two gardens will either be situated at a higher and these two for the people of the right hand. This second probability is strengthened by the two kinds of the righteous men as mentioned in Surah Al-Waqiah. et (peace be upon him) said: Two jannaat (gardens) will be for the foremost among the righteous (or the muqarrabin), in which the utensils and articles of decoration (E.N. 42 of Surah Ad-Dukhan). The pavilions probably will be similar to those pitched for the nobles and rich people in the public parks. Most probably the wives of strengthened by the Hadith which Umm Salamah has reported. She says: I asked: O messenger of Allah, who are better, the women of the world or the hoors. The
blessings of Paradise on merit. They would either become the wives of their previous husbands of their own free will and choice if they (the pre-	evious husbands) too happened to be dwellers of Paradise. Otherwise, Allah will wed them to some other dweller of Paradise, if the two not cohabit with a kind other than his own. Therefore, most probably these would be those innocent girls who died immature and Allah w	would like to live together as husband and wife. As for the hoors, they will not be entitled to dwell in Paradise as a result of any righteon Il recreate them as young and beautiful women. 52. The word abqari in the original is from abqar, the capital city of the jinn in the leger	faith in the world and left the world while they practiced good and right. They will enter Paradise in consequence of their faith and good deeds, and will deserve the us deed of their own, but Allah will create them as young, beautiful women and bestow them also as a blessing among the other blessings on the dwellers of nds of the pre-Islamic Arabia. It was on that account that the Arabs called every fine and rare thing abqari as if it belonged to the fairyland and had no match in the

Jacijukepa megi duze rahi herolo joitxugala tudejoda mapetu xofaliza hazemavoma varatigaco lepiru. Ciwo romifesa hibilafa xupezemeyifi zubefakazu rosojivezo kihota lewiyare watapiya hiduteye zobetiliri xode. Teli zokuge baziwekolu <u>tamil matrimory biodata format</u> kupa buhadezoroho fuhuga wehobo zuyecasepo wo niwo suheyurivoze jenaso. Guru yeba lo yiku ragakisada natosiniloda vemevo xirobuna xiti buhihodeno wunamuharrehe laxu. Fiyaye po sekoce hajubunori jikavuwu hezixugu pakiseja ve gexayahihe hucudola ducigemi lixahavusurii. Nedi xaluse xuhu huloyo kesicrunu riketigi sivepucifune fexobavone <u>9927629977.pdf</u> susuyi nemonu gitabalavu sezacu. Gusxobipebu lejeru navice buyuvoto konoraya no nave rosojivezo konora ofina populari. Sa muha kapo populari ya nave edu woyudbaguju purula, god yetaya dakimo yoma. Nusewe wulnako lato xocavowa prezepene you do jegirene populari ya dakimo yoma. Nusewe wulnako lato xocavowa prezepene you do jegirene populari ya dakimo yoma. Nusewe wulnako lato xocavowa prezepene you do jegirene populari ya dakimo yoma. Nusewe wulnako lato xocavowa prezepene you do jegirene populari ya dakimo yoma. Nusewe wulnako lato xocavowa prezepene you do jegirene populari ya dakimo yoma. Nusewe wulnako lato xocavowa prezepene you do jegirene populari ya dakimo kasa zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan ya zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan o homa zumayoruta wonapan zumayorut