

سُورَةُ الرَّحْمٰنِ

Sūrah ar Raḥmān

(THE COMPASSIONATE)

Revealed at Madinah, it has three Sections and seventy eight Āyāt. With reference to some Āyāt it has also been termed as a Makkan Sūrah.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. The Compassionate.
2. He taught the Qurān.
3. He created man.
4. He taught him utterance.
5. The sun and the moon are made punctual.
6. And herbs and trees do Sajdah.
7. And the sky! He has elevated it and set the balance.
8. That you should not trespass in respect of the Balance.
9. And observe the weight with equity, and do not make the balance deficient.
10. And the earth: He has laid it for the creatures.
11. Therein are fruit and palm-trees sheathed.
12. And grain chaffed and other food.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمٰنُ ﴿١﴾

عَلَّمَ الْقُرْءَانَ ﴿٢﴾

خَلَقَ الْاِنْسَانَ ﴿٣﴾

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ ﴿١٠﴾

فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

13. Which, then, of the benefits of your Rabb will you twain deny?
14. He created man from potter's clay.
15. And has created the Jinn from a flame of fire.
16. Which, then, of the benefits of your Rabb will you twain deny?
17. He is Rabb of the two Easts and the two Wests.
18. Which, then, of the benefits of your Rabb will you twain deny?
19. He has let loose the two oceans.
20. In-between them is a barrier they cannot pass.
21. Which, then, of the benefits of your Rabb will you twain deny?
22. There come forth from the two the pearl and the coral.
23. Which, then, of the benefits of your Rabb will you twain deny?
24. His are the ships slanted like mountains in the sea.
25. Which, then, of the benefits of your Rabb will you twain deny?

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٣﴾

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٦﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿١٨﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢١﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٣﴾

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَمِ ﴿٢٤﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذِّبَانِ ﴿٢٥﴾

Secrets of Revelation

Allah is indeed the Most Compassionate. A demonstration of His Mercy is that He taught the Qurān. He revealed it to His Prophet^{SAW}, from whom the most fortunate souls, the Companions^{RAU}, learnt and passed it down to the succeeding

generations. **He** thus initiated a chain of Qurānic education for all times to come so that mankind may satiate from this fountainhead of **His** Mercy. It is also by **His** Grace that **He** created mankind, gifted them with eloquence and enabled them to acquire the Qurānic knowledge.

The Power of Speech – its Real Purpose

In other words, the real purpose of the power of speech is the acquisition and the transmission of Qurānic knowledge. All other advantages are secondary. **He** then favoured mankind with conducive environment for its habitation. The cycle of days and nights, hot and cold weather, food, fruits, flowers and plantations depend upon the light of the sun and the moon. With the rising and setting of those two planets and the hot and cold temperatures **He** initiated a deliberate and accurately planned schedule par excellence. There has never been the slightest fluctuation or fault in their pace or performance. And every herb or plant is obeying **Him** in the most comprehensive manner by providing the services for which created.

It is **He Who** gave the heaven its altitude, to keep out of human reach the celestial blessings, for instance, those emanating from the sun, the moon, the winds, the clouds etc, to guard against monopoly by anyone. And in the blessings associated with human interaction and relationships, **He** enjoined balance, forewarning them not to let go fair play and equity in mutual dealings, and never wrong anyone. **He** also enjoined accurate measure to be on the plus and not minus side. Man, by genesis has been created a social being to live in interaction. So mutual transactions are inevitable. It is by **His** Mercy that **He** commanded fairness in dealings and blessed this earth with an atmosphere conducive to **His** creation, with all the necessities of life stored in it in the form of unending resources. It produces a variety of fruits; like dates draped in hulls, delicious in taste, to serve as diet as well as medicine. The grains are draped in scented coverings which turn into chaff. So O' mankind and Jinn! Which of the **Allah's** bounties will you deny?

He created the very first human being Prophet **Ādam**^{AS} from potter's clay and the Jinn from smokeless flames. Apparently man cannot imagine making anything from such raw materials, yet the Almighty **Allah** created both. So how many of **His** Favours will the twain ignore? **His** Providence sways over the two Easts and the two Wests, so termed because of the variation in the rising and setting of the sun during summer and winter. And the system of life is subordinated to the Solar System created and being run by **Him**. So which of **His** Favours will the mankind and the Jinn deny?

His creativity has ordained two types of water to flow on the same earth; one is brackish and the other sweet. Flowing side by side they dare not intermingle to interfere in the screen of His Omnipotence that keeps these apart. The former produces vapours that form the clouds to pour down as sweet water. So then how many of His favours will you both reciprocate with ingratitude? The treasures placed beneath the seas and rivers in the form of pearls and corals are recovered to adorn human life. So how many of His blessings shall remain unacknowledged? The trade by sea using the large vessels and the ocean liners are His blessings for mankind. Then which of all these will the twain refute?

Section 2

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| 26. | Everyone who is thereon is mortal. | كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٦﴾ |
| 27. | And there will remain the face of your Rabb, Owner of Majesty and Beneficence. | وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿١٧﴾ |
| 28. | Which, then, of the benefits of your Rabb will you twain deny? | فَيَأْتِيءَ آيَاتِنَا لِيَكْفُرُوا بِهَا وَيَكْفُرُوا بِهَا لَيْسَ لَكُم مِّنْهَا حِكْمٌ ﴿١٨﴾ |
| 29. | Of Him begs whosoever is in the heavens and the earth, Every day He is in a new state. | يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿١٩﴾ |
| 30. | Which, then, of the benefits of your Rabb will you twain deny? | فَيَأْتِيءَ آيَاتِنَا لِيَكْفُرُوا بِهَا وَيَكْفُرُوا بِهَا لَيْسَ لَكُم مِّنْهَا حِكْمٌ ﴿٢٠﴾ |
| 31. | Soon We shall direct Ourselves to you, O two classes! | سَنَفْرَعُ لَكُمْ آيَةَ الثَّقَلَيْنِ ﴿٢١﴾ |
| 32. | Which, then, of the benefits of your Rabb will you twain deny? | فَيَأْتِيءَ آيَاتِنَا لِيَكْفُرُوا بِهَا وَيَكْفُرُوا بِهَا لَيْسَ لَكُم مِّنْهَا حِكْمٌ ﴿٢٢﴾ |
| 33. | O' Assembly of Jinn and mankind! If you are able to pass out of the regions of the heavens and the earth, then do pass out, but you cannot pass out except with an authority. | يَسْمَعُ الرِّجَالُ وَالْجِانُّونَ الْإِنسَانَ إِذَا تُفْعَلُونَ
مِنْ أَفْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَأَنْفَعُوا أَلَّا تَخْفُوا
إِلَّا بِأُذُنٍ ﴿٢٣﴾ |

34. Which, then, of the benefits of your Rabb will you twain deny?
35. There shall be sent against both of you flame of fire and smoke, and you will not be able to defend yourselves.
36. Which, then, of the benefits of your Rabb will you twain deny?
37. And when the heaven will be rent asunder and will become rosy like red hide.
38. Which, then, of the benefits of your Rabb will you twain deny?
39. Neither man nor Jinn will be questioned of his sin that Day.
40. Which, then, of the benefits of your Rabb will you twain deny?
41. The culprits will be known from their marks, and will be seized by their fore-locks and their feet.
42. Which, then, of the benefits of your Rabb will you twain deny?
43. This is the Hell which the culprits denied.
44. They shall go round between it and boiling hot water.
45. Which, then, of the benefits of your Rabb will you twain deny?

فَيَايَءَ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

فَيَايَءَ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٣٦﴾

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

فَيَايَءَ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٣٨﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

فَيَايَءَ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٤٠﴾

يَعْرِفُ الْمُجْرِمُونَ سِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي
وَالْأَفْقَامِ ﴿٤١﴾

فَيَايَءَ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٤٢﴾

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنْ ﴿٤٤﴾

فَيَايَءَ الْآءِ رَبِّكُمْ تَكْذِبَانِ ﴿٤٥﴾

Secrets of Revelation

All that exists in the universe is mortal in essence, and will perish on the eve of Qayamah. However, eternity is for Allah Who is Magnificent and Glorious, not dependent upon anyone for His Being and His Attributes. Rather, He is the Owner of such munificence that the entire creation survives because of His Generosity and Benevolence. Then which of His favours will mankind and Jinn ignore?

Each and every creation of His, be it celestial or terrestrial, is all the time dependent on Him for all its needs and it is from Him that all of them constantly seek help. Each day, every passing moment manifests multiple facets of His Magnificence, and His endowments continue to flow. Then how can such generosity be denied, O mankind and Jinn? Both of you are accountable creatures who have to face Reckoning. Soon the entire Universal System will end; your demands vis-à-vis Our blessings sustaining the world will be no more. It will be only Me and you; your conduct will be evaluated. So when you have to inevitably face this accountability, how can you deny His Magnificence?

If you think that you can get out of His Universal System or flee beyond the regions of the heavens and earth, you may try. Even if you do, you cannot escape His Control. In fact, you cannot even cross beyond the limits of this universe. A definite power is required to do this which only Allah can endow. The movements of angels, the Holy Prophet's ^{SAW} journey unto the celestial world and the rising up of the blessed Arwāḥ are all by His Command. Nobody can do anything at his own or by way of disobedience. So then how many of His blessings will you twain deny?

Denial and disobedience invoke punishments in the form of burning flames and clouds of smoke, which will char the body and choke out breath. And the sky will be rent asunder and turned red. So when such a moment is drawing near, why do you persist in ingratitude? On that Day there will be no need to ask any Jinn or human being what wrongs they had committed, for He already Knows their doings. They will carry their Registers of Conduct with them. The only question will be why they had acted wrongfully. May Allah spare us this questioning and bless us with His Clemency and Forgiveness! How many a favours by Allah will they the twain deny?

Those convicted will have their faces distorted in a manner that the angels assigned will identify them which category of Hell each of them belongs and where

should they be dumped. They will drag some by their legs and others by their forelocks. It will be pronounced that the Hell hitherto refuted by the wrongdoers is right before them. These wretched souls will wander amidst blazing flames and boiling waters. So O' mankind and Jinn! Which of these realities can you overlook?

Section 3

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|-----|---|---|
| 46. | And for him who dreads the standing before his Rabb will be two Gardens. | وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾ |
| 47. | Which, then, of the benefits of your Rabb will you twain deny? | فِي أَيِّ مَالٍ رَّبِّكُمَا تَكْذِبَانِ ﴿٤٧﴾ |
| 48. | With spreading branches. | ذَوَاتَا أَفْئَانٍ ﴿٤٨﴾ |
| 49. | Which, then, of the benefits of your Rabb will you twain deny? | فِي أَيِّ مَالٍ رَّبِّكُمَا تَكْذِبَانِ ﴿٤٩﴾ |
| 50. | In them will be two fountains running. | فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ |
| 51. | Which, then, of the benefits of your Rabb will you twain deny? | فِي أَيِّ مَالٍ رَّبِّكُمَا تَكْذِبَانِ ﴿٥١﴾ |
| 52. | In them will be every kind of fruit in pairs. | فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾ |
| 53. | Which, then, of the benefits of your Rabb will you twain deny? | فِي أَيِّ مَالٍ رَّبِّكُمَا تَكْذِبَانِ ﴿٥٣﴾ |
| 54. | Reclining on the carpets lined with rich brocade; and the fruits of the two Gardens will be near at hand. | مُسْكِبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ
وَحِىَ الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ |
| 55. | Which, then, of the benefits of your Rabb will you twain deny? | فِي أَيِّ مَالٍ رَّبِّكُمَا تَكْذِبَانِ ﴿٥٥﴾ |
| 56. | Therein shall be damsels of refrainir: looks, touched by neither man nor Jinn. | فِيهِنَّ فَصِيرَاتُ الْظُرُوفِ لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُنَّ
وَلَا جَانٌ ﴿٥٦﴾ |

57. Which, then, of the benefits of your Rabb will you twain deny?
58. Like rubies and coral.
59. Which, then, of the benefits of your Rabb will you twain deny?
60. Is the recompense for good other than good?
61. Which, then, of the benefits of your Rabb will you twain deny?
62. And below the two, there will be two other Gardens.
63. Which, then, of the benefits of your Rabb will you twain deny?
64. Dark-green.
65. Which, then, of the benefits of your Rabb will you twain deny?
66. In them will be two fountains gushing forth.
67. Which, then, of the benefits of your Rabb will you twain deny?
68. In them will be the fruit, date-palms and pomegranates.
69. Which, then, of the benefits of your Rabb will you twain deny?
70. Therein will be damsels comely and beautiful.
71. Which, then, of the benefits of your Rabb will you twain deny?
72. Fair ones, cloistered in tents.
73. Which, then, of the benefits of your Rabb will you twain deny?

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٥٧﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٥٩﴾

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٦١﴾

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٦٣﴾

مُدَّهَامَتَانِ ﴿٦٤﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٦٥﴾

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٦٧﴾

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٦٩﴾

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٧١﴾

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٧٢﴾

فَيَأْتِي مَا آتَىٰ رَبِّكُمَا تُكذِّبَانِ ﴿٧٣﴾

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| 74. | Untouched by man and Jinn. | لَمْ يَطْعَمْنَهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٦﴾ |
| 75. | Which, then, of the benefits of your Rabb will you twain deny? | فَبِأَيِّ مَا آتَاكُمْ رَبُّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ |
| 76. | Reclining upon green cushions and rich carpets. | مُسْكِبِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٨﴾ |
| 77. | Which, then, of the benefits of your Rabb will you twain deny? | فَبِأَيِّ مَا آتَاكُمْ رَبُّكُمَا تُكَذِّبَانِ ﴿٧٩﴾ |
| 78. | Blessed be the name of your Rabb, Owner of Majesty and Beneficence. | بُورِكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٨٠﴾ |

Secrets of Revelation

For a person fearing to face his Rabb for accountability and with this in view abstains from His disobedience, is the reward of two Gardens. This fear of accountability is typical of Allah's chosen bondmen and because of it they constantly remain aware of the Day. This awareness enables them to obey and follow the dictates of their Rabb with deep devotion and sincerity. Both the Gardens mentioned above are lush green, shady and blooming. So which of His favours will then be denied? These gardens will have springs gushing forth. According to Hadith a dweller of Jannah will be empowered to order these springs to change course according to his wishes. So which of His favours will the mankind and the Jinn deny?

These Gardens will have a variety of fruits, each type excelling one another in taste. These fortunate believers shall recline on couches, with exquisite upholstery; the linings made of the finest silk. The branches of trees laden with fruits would hang low over them. Which of the bounties of your Rabb will you then deny? The beauty queens, who keep their gazes low, created exclusively for them untouched by man or jinn will be rewarded to the residents of Jannah in wedlock.

Jinn and Jannah

Those who concede the admission of Jinn into Jannah take authority from this Ayah. However, this is not the case. The scholars who disagree assert that the expression is figurative, since some women in this world are at times possessed by

the Jinn. In Jannah there is no such possibility. And as for their admission into Jannah, Qurān has forewarned the Jinn of chastisement as a sequel to denial but it has not mentioned admission into Jannah as promised to the believing mankind. Rather the Qurān declares that as a reward for their faith the Jinn will be spared the tormenting doom and will pass into extinction, except those condemned into Hell, who will perish after completing their term of punishment. Allah Knows the best! So which of His blessings will the twain deny? The damsels married to the residents of Jannah will please them with their impeccable charm as if they were precious gems, rubies and corals. What else can the reward for sincere obedience be, other than His Kindness and Munificence?

And the general lot of believers will also be awarded two Gardens each. Remember that the Aulia' constantly remain in a state of consciousness of standing before Allah. That is why they are called *Ṣāhib-e-Ḥāl* (bearers of spiritual states). The common believers are not as constant in their intrinsic feelings. Some times they are overwhelmed with Allah's awe while at others they are seized by negligence liable to err; though negligence is an error by itself. They too will be awarded two Gardens though lesser in class than those of the chosen bondmen. But still this will be Jannah in its own merit. These Gardens will appear dark green and flourishing. Two fountains will be flowing through each. Abundance of fruits will be the hallmark, including dates and pomegranates. How long then will you twain deny the bounties of your Rabb?

In all these Gardens, there will be beautiful and modest partners. They will be chaste and immaculate in character and kept safely guarded inside pavilions, untouched by man or Jinn. The dweller of this Jannah will also be reclining on couches with green covers, resting on cushions, with their abodes adorned with fine precious rugs. Then O' mankind and Jinn! Which of His blessing will you not acknowledge? And O' Prophet^{SAW}, the Name of your Rabb is indeed Glorious and immensely Auspicious. It is He Who is the Most Magnificent, Majestic and Munificent. He will increase these bounties both in quality and quantity commensurate to His Grace and there will never be a decrease in dispensation.