

# Qur'an City

An isometric illustration of a city street scene. In the center is a mosque with a large green dome and a minaret. The mosque is surrounded by various buildings, including a large multi-story building and several smaller structures. The street is paved with a checkered pattern and has several cars and a truck driving on it. The scene is viewed from an elevated perspective, looking down at the street.

## Suratul Rahman

55 Divine Centre

Qur'an City

135576



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# QUR'AN CITY MAP



## QUR'AN CITY SUMMARY

No.	Sura	Makki or Madani	No. of Ayaat	Starts with ...
1	Fatiha - The Opening	Makki	7 ayaat	أَلْحَمْدُ لِلَّهِ ...
2	Baqara – The Cow	Madani	286 ayaat	أَلَمْ ...
3	Al-Imran – The Family of Imran	Madani	200 ayaat	أَلَمْ ...
4	Nisa' - The Women	Madani	176 ayaat	يَا أَيُّهَا النَّاسُ ...
5	Ma'ida - The Table	Madani	120 ayaat	يَا أَيُّهَا الَّذِينَ آمَنُوا ...
6	An'am - The Livestock	Makki	165 ayaat	أَلْحَمْدُ لِلَّهِ ...
7	A'raf - The Heights	Makki	206 ayaat	أَلَمْص ...
8	Anfal - The Spoils of war	Madani	75 ayaat	يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ...
9	Bara'a - The Decalaration of immunity	Madani	129 ayaat	بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ ...
10	Yunus	Makki	109 ayaat	أَلَمْ ...
11	Hud	Makki	123 ayaat	أَلَمْ ...
12	Yusuf	Makki	111 ayaat	أَلَمْ ...
13	Ra'ad - The Thunder	Madani	43 ayaat	أَلَمْ ...
14	Ibrahim	Makki	52 ayaat	أَلَمْ ...
15	Hijr - The Rock	Makki	99 ayaat	أَلَمْ ...
16	Nahl - The Bee	Makki	128 ayaat	أَيُّ أَمْرٍ اللَّهُ ...

No.	Sura	Makki or Madani	No. of Ayaat	Starts with ...
17	Israa - The night journey	Makki	111 ayaat	بِسْمِ عَن الَّذِي أَنزَى... ..
18	Kahf - The Cave	Makki	110 ayaat	الْحَمْدُ لِلَّهِ... ..
19	Maryam	Makki	98 ayaat	تَكْوِيمِص
20	Taha	Makki	135 ayaat	طَه
21	Ambiya - The Prophets	Makki	112 ayaat	إِن تَرِبَ لِلنَّاسِ... ..
22	Hajj	Madani	78 ayaat	يَا أَيُّهَا النَّاسُ... ..
23	Mu'minun - The Believers	Makki	118 ayaat	مَنْ أَلْمَحَ الْمُؤْمِنُونَ
24	Nur - The Light	Madani	64 ayaat	سُورَةٌ أَنْزَلْنَاهَا... ..
25	Furqan - The Criterion	Makki	77 ayaat	تَبَارَكَ الَّذِي... ..
26	Shu'ara - The Poets	Makki	227 ayaat	طَمَع
27	Naml - The Ant	Makki	93 ayaat	طَس... ..
28	Qasas - The Stories	Makki	88 ayaat	طَمَع
29	Ankabut - The Spider	Makki	69 ayaat	آلَم
30	Rum - The Romans	Makki	60 ayaat	آلَم
31	Luqman	Makki	34 ayaat	آلَم
32	Sajda - The Prostration	Makki	30 ayaat	آلَم
33	Ahzab - The Coalition, Parties	Madani	73 ayaat	يَا أَيُّهَا النَّبِيُّ... ..

No.	Sura	Makki or Madani	No. of Ayaat	Starts with ...
34	Saba	Makki	54 ayaat	أَلْحَدُ لِلَّهِ ...
35	Fatir - The Originator	Makki	45 ayaat	أَلْحَدُ لِلَّهِ ...
36	Yaseen	Makki	83 ayaat	يَسْ
37	Saffat - The Troops	Makki	182 ayaat	وَالصَّافَّاتِ ضَلُّنَا
38	Saad	Makki	88 ayaat	ص ...
39	Zumar - The Companions	Makki	75 ayaat	تَأْوِيلَ الْكِتَابِ مِنَ اللَّهِ ...
40	Mu'min - The Believer	Makki	85 ayaat	حَقَّ
41	Fussilat - Explained in detail	Makki	54 ayaat	حَقَّ
42	Shura - The Counsel meeting	Makki	53 ayaat	حَقَّ
43	Zukhruf - The Ornaments	Makki	89 ayaat	حَقَّ
44	Dukhan - The Smoke	Makki	59 ayaat	حَقَّ
45	Jathiya - The Kneeling	Makki	37 ayaat	حَقَّ
46	Ahqaf - The sand dunes	Makki	35 ayaat	حَقَّ
47	Muhammad	Madani	38 ayaat	الَّذِينَ كَفَرُوا ...
48	Fath - The Victory	Madani	29 ayaat	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
49	Hujurat - The Chambers	Madani	18 ayaat	يَا أَيُّهَا الَّذِينَ آمَنُوا ...
50	Qaf	Makki	45 ayaat	ق ...



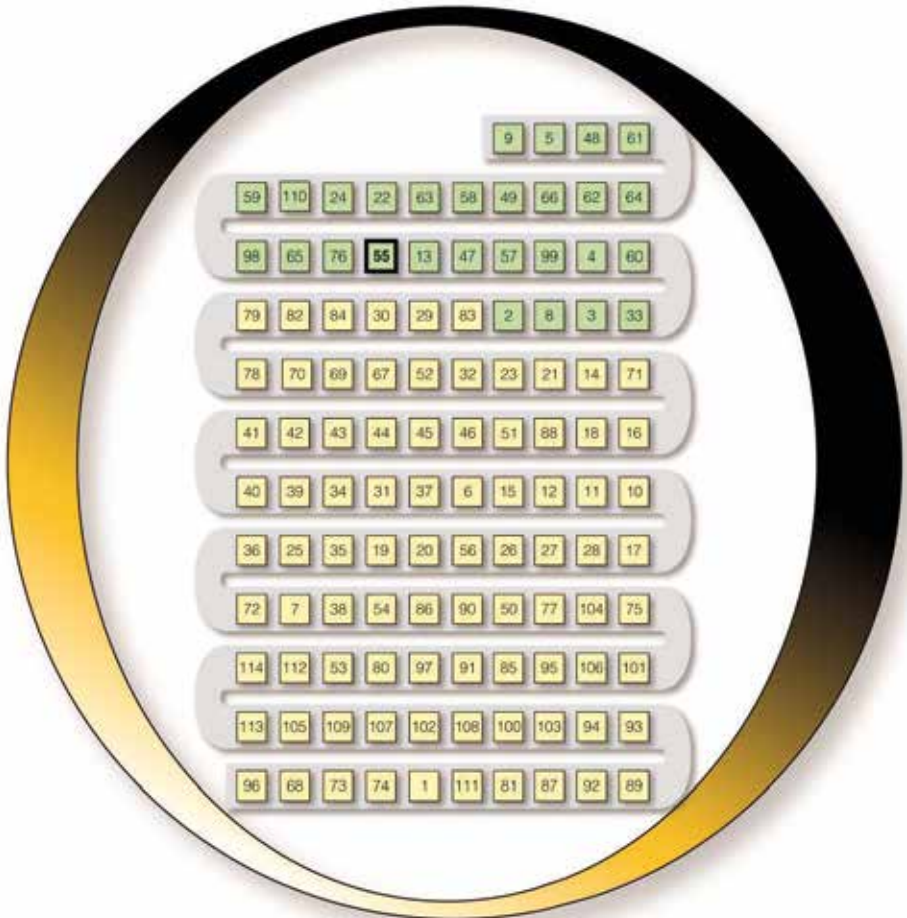
No.	Sura	Makki or Madani		No. of Ayaat	Starts with ...
		Makki	Madani		
51	Dhariyat - The Scatterers	Makki		60 ayaat	وَالذَّارِيَاتِ ذُرُورًا
52	Tur - The Mountain	Makki		49 ayaat	وَالطُّورِ
53	Najm - The Star	Makki		62 ayaat	وَالنَّجْمِ إِذَا هَوَىٰ
54	Qamar - The Moon	Makki		55 ayaat	إِن تَرَىٰ فِي السَّمَاءِ الظُّلُمَاتِ الْقَمَرَ
55	Rahman - The Merciful	Madani		55 ayaat	الرَّحْمَنِ
56	Waqia - The Great event	Makki		96 ayaat	إِذَا وَقَعَتِ الْوَاقِعَةُ
57	Hadeed - The Iron	Madani		29 ayaat	سَبِّحْ لِلَّهِ ...
58	Mujadila - The Pleading one	Madani		22 ayaat	قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ ...
59	Hashr - The Banishment	Madani		24 ayaat	سَبِّحْ لِلَّهِ ...
60	Mumtahana - The Examined one	Madani		13 ayaat	يَا أَيُّهَا الَّذِينَ آمَنُوا ...
61	Saff - The Ranks	Madani		14 ayaat	سَبِّحْ لِلَّهِ ...
62	Jumua - The Congregation (Friday)	Madani		11 ayaat	يُسَبِّحُ لِلَّهِ ...
63	Munafiqun - The Hypocrites	Madani		11 ayaat	إِذَا جَاءَكَ الضَّالِقُونَ ...
64	Taghabun - The Loss & gain	Madani		18 ayaat	يُسَبِّحُ لِلَّهِ ...
65	Talaq - The Divorce	Madani		12 ayaat	يَا أَيُّهَا النَّبِيُّ ...
66	Tahreem - The Prohibition	Madani		12 ayaat	يَا أَيُّهَا النَّبِيُّ ...
67	Mulk - The Kingdom	Makki		30 ayaat	تَبَارَكَ الَّذِي ...

No.	Sura	Makki or Madani		No. of Ayaat	Starts with ...
		Makki	Madani		
68	Qalam - The Pen	Makki		52 ayaat	ت... ..
69	Haqqa - The Truth	Makki		52 ayaat	أَلْحَقُّهُ
70	Ma'arij - The Stairways	Makki		44 ayaat	سَأَلْ سَائِلٌ ...
71	Nuh	Makki		28 ayaat	وَإِنَّا أَنْزَلْنَاهُ لِرُوحَانَا ...
72	Jinn	Makki		28 ayaat	قُلْ أَدْعِي إِلَىٰ رَبِّي ...
73	Muzzammil - The Wrapped one	Makki		20 ayaat	يَا أَيُّهَا الْمُدَّثِّرُ
74	Muddaththir - The Cloaked one	Makki		56 ayaat	يَا أَيُّهَا الْمُدَّثِّرُ
75	Qiyama - The Day of Judgement	Makki		40 ayaat	لَا أَقْسِمُ بِبَيْتِهِ الْوَيْهَانَةِ
76	Dahr - The Time	Madani		31 ayaat	هَلْ أَتَى عَلَى الْإِنْسَانِ ...
77	Mursalat - The Emissaries	Makki		50 ayaat	وَالْمُرْسَلَاتِ لَحُرَفًا
78	Naba - The News	Makki		40 ayaat	عَمَّ يَتَسَاءَلُونَ
79	Naziat - Those who pull out	Makki		46 ayaat	وَالْقَارِعَاتِ كَحُرَفًا
80	'Abasa - He frowned	Makki		42 ayaat	عَبَسَ وَتَوَلَّىٰ
81	Takwir - The covering up	Makki		29 ayaat	إِذَا الشَّمْسُ كُوِّرَتْ
82	Infitar - The Splitting	Makki		19 ayaat	وَإِذَا السَّمَاءُ انْفَطَرَتْ
83	Mutaffifeen - The Defrauders	Makki		36 ayaat	وَنَزَلَ الْمَصْطَلِبِينَ
84	Inshiqaq - The Exploding	Makki		25 ayaat	وَإِذَا السَّمَاءُ انشَقَّتْ

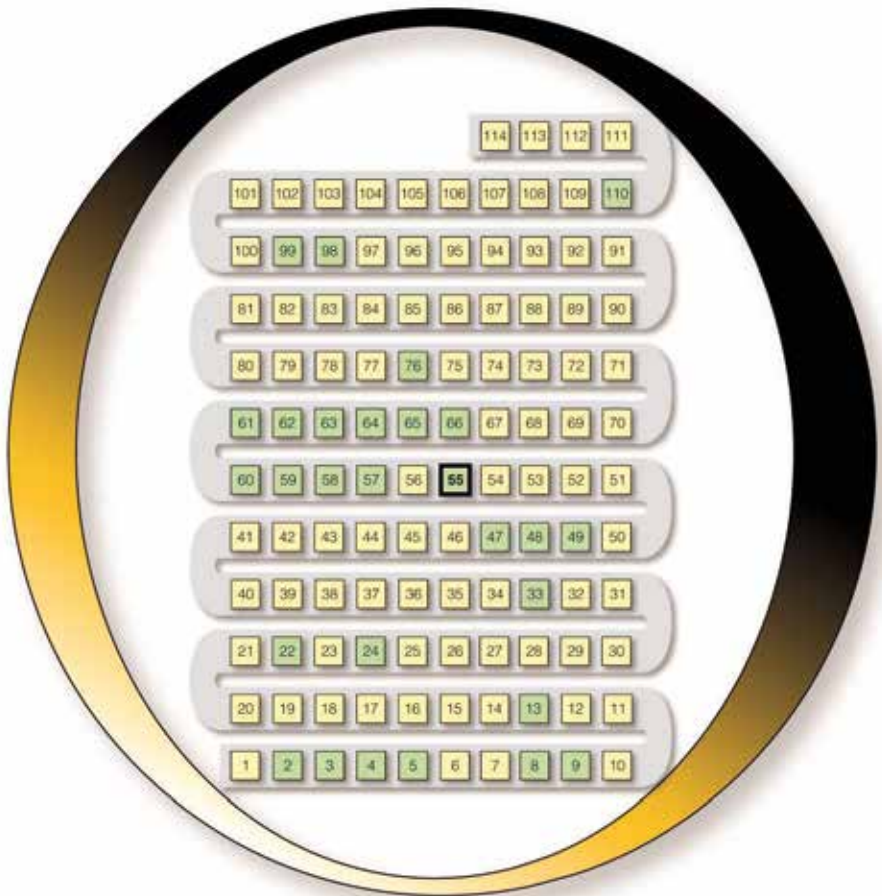
No.	Sura	Makki or Madani		No. of Ayaat	Starts with ...
		Makki	Madani		
85	Buruj - The Milky way	Makki		22 ayaat	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
86	Tariq - The Night star	Makki		17 ayaat	وَالسَّمَاءِ وَالنَّجْمِ الثَّاقِبِ
87	A'laa - The Most High	Makki		19 ayaat	سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
88	Ghashiya - The Calamity	Makki		26 ayaat	هَلْ أَتَاكَ حَدِيثُ الْقَارِئَةِ
89	Fajr - The Dawn	Makki		30 ayaat	وَالفَجْرِ
90	Balad - The City	Makki		20 ayaat	لَا أُقْسِمُ بِهَذَا الْبَلَدِ
91	Shams - The Sun	Makki		15 ayaat	وَالشَّمْسِ وَطَبَعِهَا
92	Layl - The Night	Makki		21 ayaat	وَاللَّيْلِ إِذَا يَغْشَى
93	Dhuha - The Early morning	Makki		11 ayaat	وَالنُّجُومِ
94	Inshira - The Expanding	Makki		8 ayaat	أَلَمْ تَشْرَعْ...
95	Teen - The Fig	Makki		8 ayaat	وَالتَّيْنِ...
96	Alaq - The Clot	Makki		19 ayaat	إِنشُرْ...
97	Qadr - The Power	Makki		5 ayaat	إِنَّكَ أَنتَ الْكَرِيمُ...
98	Bayyina - The Clear evidence	Madani		8 ayaat	لَمْ يَكُنِ الْدِينِ...
99	Zilzal - The Earthquake	Madani		8 ayaat	إِذَا زُلْزِلَتِ الْأَرْضُ...
100	Adiyat - The Chargers	Makki		11 ayaat	وَالغَارِ قَاتِلَاتِ حَبِيبَاتِهَا
101	Qariah - The Catastrophe	Makki		11 ayaat	الْقَارِعَةِ

No.	Sura	Makki or Madani		No. of Ayaat	Starts with ...
		Makki	Madani		
102	Takathur - The Plentiful	Makki		8 ayaat	أَلَمْ نَكْمُلْهُمُ الْتَكْوِينَ
103	Asr - The Afternoon (Time)	Makki		3 ayaat	وَالْعَصْرِ
104	Humaza - The Backbiters	Makki		9 ayaat	وَيْلٌ لِّلْمُصَلِّينَ ...
105	Fil - The Elephant	Makki		5 ayaat	أَلَمْ نَجْعَلْ لَّكَ بَعْضَ الْبُقْعَاتِ الْغَيْبِ
106	Quraysh	Makki		4 ayaat	لِإِيلَافِ قُرَيْشٍ
107	Ma'un - The Daily necessity	Makki		7 ayaat	أَمْ أُنذِرُ الْبَلَّ الَّذِي يَكْفُرُ بِالذِّمَنِ
108	Kawthar - The Abundance	Makki		3 ayaat	إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ
109	Kafirun - Those who cover up the truth	Makki		6 ayaat	قُلْ ...
110	Nasr - The Help	Madani		3 ayaat	إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
111	Lahab - The Flame	Makki		5 ayaat	لَبَّيْكَ هَذَا
112	Ikhlas - The Unity of belief	Makki		4 ayaat	قُلْ ...
113	Falaq - The Daybreak	Makki		5 ayaat	قُلْ ...
114	Naas - The Human beings	Makki		6 ayaat	قُلْ ...

# CHRONOLOGICAL ORDER



## ARRANGED ORDER



## SURA AL-RAHMAAN

# SURA AL-RAHMAAN (55)

The Prophet (pbuh) has said "For everything there is a bride,  
and the bride of the Qur'an is Sura Al Rahman".

His attribute (Al Rahman) is full of Baraka (an un diminishing increase beyond expectation)

Description of the two levels of Janna for the God conscious. For the one who recognises Al Rahman there are 2 levels of gardens. Here the repeated aya "Which then of the bounties of your Rabb will you (Human beings and Jinn) deny?" appears 8 times each for the two levels possibly reflecting the 8 doors of Janna.

The Day of Judgement and the fate of the deniers of Accountability. Here a graphic picture is painted of the final abode of those who are in denial. The repeated aya - "Which then of the bounties of your Rabb will you (Human beings and Jinn) deny?" appears in this section 7 times possibly pointing towards the 7 doors of Jahannam.

Reflection on the creation of Allah to observe the qualities of creation and apply them to one's life to be able to reach one's personal best. Different aspects of creation are listed to reflect upon and to appreciate the awesomeness of the Creator.

- The sun and the moon
- Stars and the trees
- The perfect balance of the heavens
- The earth
- The perfect packaging of fruits
- Grains
- Creation of the human being
- Creation of the jinn
- The seasons (2 Easts and 2 Wests)
- Sweet and salty seas
- The sailing of the ships

Manifestation of ALRAHMAAN (The All Merciful) through the Awesomeness of the Qur'an, the creation of the human being and the ability to articulate speech.

### 055. AL-RAHMAAN

The attribute Al Rahman is full of Baraka  
(An increase beyond expectation)

Reward of Janna (2 Levels)  
For the God conscious

Day of Qiyama  
And fate of deniers  
of accountability

Reflection on Creation

Manifestation of Divine Mercy

- Qur'an
- Creation of Human being
- Articulation of speech



055

78 Ayaat

Al-Rahmaan - The All-Merciful



FOCUS

Repetition of consequences.

STARTS WITH

الرَّحْمٰنُ

## BENEFITS OF RECITATION

- Cures eye problems
- Removal of hypocrisy from the heart
- May ask forgiveness for whoever one wants
- Safety angel appointed
- If written on wall, keeps away household pests

## SELECTED AYAAT

- 55:1 Al Rahmaan (The Merciful)  
 55:9 Equity in the balance  
 55:14 The human being created from baked clay  
 55:33 Traversing the regions of the heavens and earth  
 55:41 Guilty recognised by their marks  
 55:60 "Is the reward of good anything but good?"

## NOTES

## Chronological Revelation Order





## SURA AL RAHMAAN (55) THE ALL MERCIFUL

The Prophet (pbuh) has said “For everything there is a bride, and the bride of the Qur’an is Sura Al Rahmaan”.

- It is the only sura that begins with a Divine Name.
- The sura is the only one that addresses both human beings and the jinn.
- The aya “*Which then of the bounties of your Rabb will you (Human beings and Jinn) deny?*” is repeated 31 times. Repetition is a form of emphasis.
- The Sura is early Madani and/or late Makki. The audience is therefore a combination of the stubborn Makkans who required continuous repetition and the hypocrites who only accepted Islam as lip service.

When the content of a message and its teacher are flawless, and the students still do not learn, there is a necessity of repetition and a clear description of consequences.

There are 5 sections:

1. **Ayaat 1-4:** The manifestation of Divine Mercy in the awesomeness of the Qur’an.
2. **Ayaat 5-30:** Reflection on the Creation of Allah.
3. **Ayaat 31-45:** The Day of Judgement and the fate of the deniers of Accountability.
4. **Ayaat 46-77:** Description of the two levels of Janna for the God-conscious.
5. **Aya 78:** His attribute (Al Rahmaan) is full of Baraka (an undiminishing increase beyond expectation)

The next sura – Suratul Waqia (56) mirrors the sections above in reverse order. It starts with describing the highest ranking people of Janna and the people of the right hand (the others in Janna), the people of the left hand (the inmates of Jahannam), reflection on the creation of Allah and ends with the greatness of the Qur’an.

## SECTION 1: AYAAT 1 - 4

**Manifestation of AL-RAHMAAN (The All Merciful) through the Awesomeness of the Qur'an, the creation of the human being and the ability to articulate speech.**

### 1. *The All Merciful*

الرَّحْمَنُ

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Al Rahman is the closest thing in human imagination to extreme compassion, love and total care. A mother's womb is known as Rahm (the place which takes care of the complete needs of the child). The word denotes an unlimited, unimaginable form of Mercy that is All-Encompassing. The manifestation of this compassion is demonstrated through three things – The Qur'an, life and the ability to articulate our thoughts through speech.

### 2. *He taught the Qur'an*

عَلَّمَ الْقُرْآنَ

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Through His total care He taught the Qur'an. 'Allamaa is to deliver knowledge over a long period of time step by step. The manual precedes the creation. In the capacity of being Rahman, He teaches the methodology of being able to reach one's personal best. The concept here is to learn the Qur'an slowly little by little. The Divine Teacher taught His most perfect student the Qur'an over some 23 years.

### 3. *He created the human being*

خَلَقَ الْإِنْسَانَ

His creation is based on knowledge. Every aspect of the creation has the label of the Creator on it. The ultimate purpose of creation was the perfect human being, whose blueprint lies potentially within each of us. The name Insaan may have come from the root word 'nasiya' which means forgetful – Qur'an calls itself a reminder (zhikr).

### 4. *Taught him the articulation of speech.*

عَلَّمَهُ الْبَيَانَ

Bayaan is from the word 'bayna', which means to discern (separate). Kalaam is speech, but bayaan is the ability to analyse and articulate speech in order to make it an effective and sophisticated communication. There are 3 components of effective communication:

1. Content
2. Delivery
3. Consideration for the recipient

Every message has a purpose:

- a) Convey information
- b) Accept or reject something

- c) Stimulate thought and/or discussion
- d) Create closeness

Communication is only effective when there is feedback.

## SECTION 2: AYAAT 5 - 30

1. Reflection on the creation of Allah to observe the qualities of creation and apply them to one's life to be able to reach one's personal best. Different aspects of creation are listed to reflect upon and to appreciate the awesomeness of the Creator
  - a. The sun and the moon and their determined course.
  - b. Stars and the trees which declare to His perfection
  - c. The perfect balance of the heavens
  - d. The earth – a home for living creature
  - e. The perfect packaging of fruits
  - f. Grains with their husks and fragrance
  - g. Creation of the human being from dried baked earth
  - h. Creation of the jinn from smokeless fire
  - i. The seasons (2 Easts and 2 Wests)
  - j. Sweet and salty seas with a clear line between from which comes pearls and coral
  - k. The sailing of the ships

5. *The sun and the moon follow a precise determined course*

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

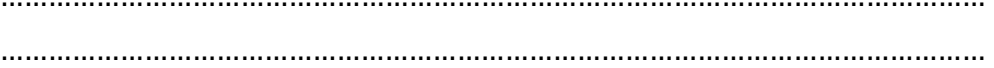
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Life cannot exist without the sun. The moon is a faithful reflector of the sun. Reality's reflector is the Prophetic being. The sun and the moon follow a precisely calculated course. Eg. Salaa is discipline based on the sun; sawm and hajj are based on the calculation of the moon....

6. *And the star and the trees prostrate in adoration*

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدْنَ



Najm can mean herbs and also a star. All of creation adores Divinity and declare His Perfection. The focus of nature (especially in the desert) during the day (trees) or night (star) both fall in submission.

7. *And the sky, He raised it high, and He set up the balance (scales).*

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ



8. *That you do not exceed the measure (on the scales)*

أَلَّا تَطْغَوْا فِي الْمِيزَانِ



9. *And keep up the balance (scales) with equity and do not make the measure deficient*

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

.....  
.....  
The skies are raised and the balance of its destiny has been set. Creation is based on the balancing forces of the cosmos that hold it together. Every human being contains the meaning of the cosmos. Injustice, exploitation and all other human transgressions upset the balance. The word for exceed is 'taghaa' which means to go beyond the bounds. Three mentions of mizaan (scales, balance).

*10. And He has placed living creatures on the earth*

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

.....  
.....

A pointer to recognise one's origin and to respect it (the earth) in order to progress and care for future generations.

*11. Therein are fruits and palms in covered up bunches*

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

.....  
.....

'Fakiha' alludes to fruits that make one smile. Creation manifests in clusters, from one branch comes the many....

*12. And the grain with its husk and fragrance*

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

.....  
.....  
Big things come from little things. The perfectly packaged grain and its aroma is an object of reflection as is all Divine fruit packaging... It inspires creativity at every level.

13. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

14. He created the human being from dry clay like earthen pots

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

.....  
.....

The human being is created from the constituents of the earth. The Arabic word for humankind is *Insaan* – a word similar is *uns*, which means compassion, company... but could also be related to *nasiya* – to forget and thus the Qur'an being a reminder of one's purpose.

15. And He created the jinn from smokeless fire.

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ



.....  
.....  

'Maarij' is the invisible part of a flame. The jinn have their bounds in a physical but unseen dimension just as the human being has boundaries in his seen dimension.

16. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

17. Rabb of the two risings (East) and the two settings (West)

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

.....  
.....

The sunrise and sunset of winter is different from the sunrise and sunset of summer and thus this double rising alludes to Allah being the Rabb of all directions and the Rabb of all seasons.

18. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....  
Wherever one looks there is a sign of the Rahmaan.

*19. He made the two seas to flow freely and they meet*

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

.....  
.....

*20. Though between them is a barrier that they cannot cross*

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

.....  
.....

The two seas are the sweet water that comes from the mountains and rivers and the salty waters of the oceans and seas. They meet but do not mix. It could be likened to the physical and non-physical aspects of the human being – life and death do not mix. Everything is balanced by subtle barriers.

*21. Which then of the bounties of your Rabb will you deny?*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

22. From them comes pearls and coral

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

.....

.....

These are the treasures of the sea. The formation of the pearl is an act of protection – secretion of the oyster to isolate the grain of sand that has entered its body. A reverse process forms coral – it is the substance that enables the animals of the sea to have a structured shelter. Pearls therefore formed by the act of repulsion whilst coral by the power of attraction. Every thought process is based on this.

23. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

24. His are the ships that sail upon the sea like flags (mountain)

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

.....

.....

It is the sail that like a flag gives the first evidence of the approaching ship. Appearing and disappearing masts were one of the proofs centuries ago that the earth was round.

25. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

26. Everything on it must pass away

كُلُّ مَنْ عَلَيْهَا فَانٍ

.....

.....

27. And that which will remain is the essence of your Rabb – the possessor of Nobility and Glory

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

.....

.....

Whatever is created has been designed to perish. The Prophet (pbuh) advised that the best medicine for the sickness of the soul was the remembrance of death.

28. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....  
Wherever one looks there is a sign of the Rahmaan.

*29. All those who are in the heavens and the earth ask of Him;  
Every day He (attends to) every affair*

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

.....  
.....

He sustains every aspect of existence. The Rabb of a house looks after the maintenance as well as the aspects of its inhabitants in the same was as Allah looks after His entire creation. Sha'n is something only you can do (nobody can do it for you) The two audiences of the sky and the earth are both referred to here.

*30. Which then of the bounties of your Rabb will you deny?*

فِي أَيِّ آيَاتِ رَبِّكُمَا تُكذِّبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

### SECTION 3: AYAAT 31 - 45

The Day of Judgement and the fate of the deniers of Accountability. Here a graphic picture is painted of the final abode of those who are in denial. The repeated aya – *“Which then of the bounties of your Rabb will you (Human beings and Jinn) deny?”* appears in this section 7 times possibly pointing towards the 7 doors of Jahannam.

31. *Soon We will free ourselves for you (to deal with you) , O you who deem yourselves weighty*

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلِينِ

---

---

Every human being and jinn will come to know his reality on the Day of Judgement. Each one is cornered – there is no escape.

32. *Which then of the bounties of your Rabb will you deny?*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

---

---

Wherever one looks there is a sign of the Rahman.

33. *O assembly of jinn and human beings! If you are able to surpass the regions of the heavens and the earth, then pass. You cannot pass through, however except with authority.*

يَمْعَشَرُ الْجِنَّ وَالْإِنْسَ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ  
فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ

We are encouraged to explore and reflect but we are warned that there is a courtesy. We will also never be able to escape His domain. To escape the gravitational pull of the earth a rocket needs to exceed the speed of 17,000 miles per hour. This is the authority (courtesy) required to overcome gravity. All of the powers come from the All Encompassion One Power.

34. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

35. The flames of fire and smoke will be sent upon you two, then you will not be able to defend yourselves.

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرِينَ

Within the boundaries of the heavens and earth there is point where possibility of going further ceases. There is a limit to every creational system.

36. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

37. So when the heaven is split apart and becomes red like  
peeled skin

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

The heat of our solar system is in a state of balance. The shattering  
of the heavens will destroy the balance.

38. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

39. So on that day neither the human being nor the jinn shall be  
asked about their wrong actions

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ



.....  
.....  
The previous ayaat focused on outer events; now we look at the inner space of individuals. There will be no questioning, as the answers will be evident.

40. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....  
Wherever one looks there is a sign of the Rahmaan.

41. The guilty will be recognised by their marks, so they will be seized by their forelocks and their feet.

يُعْرِفُ الْمُجْرِمُونَ بِسِيْمَتِهِمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

.....  
.....  
Everyone is entrapped by his or her own actions. The forelock represents the highest point of a human being standing upright and the feet are the lowest part. To whom did your forehead prostrate and to where did your feet take you? There is no escape.

42. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

.....  
.....  
43. *This is the Jahannam, which the guilty denied*

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

.....  
.....

44. *They circle around between it and hot boiling water.*

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ اِنٍ

.....  
.....

We all know the effects of hatred, anger, anxiety, fear, agitation, etc. It circles the heart going round and round, and if left long enough, it manifests as stomach ulcers, high blood pressure and other stress illnesses. This is the state of those who deny the Rahman in the hereafter.

45. *Which then of the bounties of your Rabb will you deny?*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahman

## SECTION 4: AYAAT 46 - 77

Description of the two levels of Janna for the God conscious. For the one who recognises Al Rahman there are 2 levels of gardens. Here the repeated aya “Which then of the bounties of your Rabb will you (Human beings and Jinn) deny?” appears 8 times each for the two levels possibly reflecting the 8 doors of Janna.

46. And for the one who fears standing before the Rabb are two gardens

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

.....

.....

47. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahman.

48. Having in them various kinds

ذَوَاتًا أَفْنَانٍ

.....

.....

Large intertwined branches of everything

49. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

50. In both of them are two flowing fountains.

فِيهِمَا عَيْنَانِ تَجْرِيانِ

.....

.....

In the garden, there are two springs that flow invisibly nourishing just as the heart of a human being is nourished.

51. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

52. In both of them are pairs of every fruit.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

.....  
.....  
Fakiha is fruit that makes one smile. Two complimentary types of everything.

53. Which then of the bounties of your Rabb will you deny?

فِي أَيِّ الْآءِ رَبِّكُمْ تُكْذِبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

54. Reclining on beds (cushions) whose filling is thick silk, and the fruits of the two gardens will be within reach.

مُتَكِّينَ عَلَى فُرُشٍ بَطَّاءِنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَّاتٍ دَائِمِينَ

.....  
.....

The aya implies that all that can be imagined in the way of comfort, luxury and relaxation is available. It implies always being in a state of utter tranquillity.

55. Which then of the bounties of your Rabb will you deny?

فِي أَيِّ الْآءِ رَبِّكُمْ تُكْذِبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

56. *Therein there are those of restraint whom neither human beings nor jinn have touched.*

فِيهِنَّ قَصْرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

.....  
.....  
The aya implies untarnished beauty. The ultimate beauty of nature is pure and simple.

57. *Which then of the bounties of your Rabb will you deny?*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....  
.....  
Wherever one looks there is a sign of the Rahmaan.

58. *As though they were rubies and coral.*

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

.....  
.....  
The relationship value will never decrease – timeless value.

59. *Which then of the bounties of your Rabb will you deny?*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

60. *Is the reward of goodness anything but goodness?*

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is not the reward of good action good recompense? Every action has an equal and opposite reaction.

61. *Which then of the bounties of your Rabb will you deny?*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

62. *And besides these there are two other gardens.*

وَمِنْ دُونِهِمَا جَنَّتَيْنِ

Besides the two gardens previously referred to there are two others.

63. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

64. Both inclining to darkness.

مُدَّهَا مَتْنِ

.....

.....

There is so much lush greenery that light barely gets through

65. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

66. Wherein there are two springs gushing forth

فِيهِمَا عَيْنَانِ نَضَّاخَتَيْنِ

.....

.....



67. Which then of the bounties of your Rabb will you deny?

فِي أَيِّ الْأَشْيَاءِ رَبُّكُمْ تُكذِّبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

68. In both are fruits and palms and pomegranates

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

.....  
.....

The aya is more specific referring to the favourite fruits of the Arabs at that time.

69. Which then of the bounties of your Rabb will you deny?

فِي أَيِّ الْأَشْيَاءِ رَبُّكُمْ تُكذِّبِينَ

.....  
.....

Wherever one looks there is a sign of the Rahmaan.

70. In them are what is good and beautiful

فِيهِنَّ خَيْرٌ حَسَانٌ

.....  
.....

In the next realm is only pure beauty externally and within

71. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

72. Pure ones in pavilions (abodes of final homecoming)

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

.....

.....

'Hurr' are in the highest state of perpetual purity in waiting at the enclosures of the final homecoming.

73. Which then of the bounties of your Rabb will you deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

.....

.....

Wherever one looks there is a sign of the Rahmaan.

74. Neither human beings or jinn have touched them before.

لَمْ يَطِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

These entities are pure and unpolluted and not tarnished in any manner.

75. Which then of the bounties of your Rabb will you deny?

فِي آيِ الْآءِ رَبِّكُمْ تُكذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

76. Reclining on green cushions and beautiful carpets.

مُتَّكِيْنَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرِيٍّ حِسَانٍ

77. Which then of the bounties of your Rabb will you deny?

فِي آيِ الْآءِ رَبِّكُمْ تُكذِّبِينَ

Wherever one looks there is a sign of the Rahmaan.

## SECTION 5: AYA 78

**His attribute (Al Rahmaan) is full of Baraka (an un diminishing increase beyond expectation)**

*78. Blessed is the name of your Rabb, the Possessor of Majesty and Honour.*

تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

.....

.....

Baraka is an increase in goodness beyond expectation. The highest reward is the recognition of the Majesty and Honour of the Rabb upon whom the human being is forever dependant.

**NOTES**

## NOTES

# NOTES

