



AL-RAHMAAN - THE ALL COMPASSIONATE

MANIFESTATION OF DIVINE CARE AND COMPASSION IN THE WORLD AND THE HEREAFTER
EMPHASIS ON THANKFULNESS TO ALLAH

055

THE ATTRIBUTE OF AL RAHMAAN EMPOWERS BARAKA
(INCREASE BEYOND EXPECTATION)



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REWARD OF JANNA FOR THE GOD
CONCIOUS AND GRATEFUL

Description (tour) of the two levels of
Janna for the God conscious.



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DAY OF QIYAMA AND FATE OF THE DENIERS OF TRUTH

Graphic depiction of the day of Qiyama to stress
the gravity of ungratefulness and denial



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REFLECTION ON CREATION

An exhortation to look around and see the manifestation of the Creator.

- The sun and the moon and their determined course
- Stars and Trees
- The perfect balance of the heavens
- The earth - home for living creatures
- Packaging of grains with their husk and fragrance
- Creation of the human being from dried baked earth
- Creation of the jinn from smokeless fire
- The Seasons (2 Easts and 2 Wests)
- Sweet and salty seas with a clear separation
- Pearls and Cora
- Sailing of ships



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Ayaat 5-30

MANIFESTATION OF DIVINE COMPASSION AL RAHMAAN

1. He taught the Qur'an
2. Creation of the human being
3. He taught articulation of speech



1

Ayaat 1-4



SURA AL RAHMAAN

78 AYAAT - MADANI

DIVINE CENTRE
In His hands is everything and everyone and He is the Most Merciful

الله

55 Al Rahmaan The Merciful	67 Al Mulk The Kingdom
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FOCUS



MANIFESTATION OF DIVINE CARE AND
COMPASSION IN THE WORLD AND THE
HEREAFTER

EMPHASIS ON THANKFULNESS TO ALLAH



DID YOU KNOW?



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

This is the only chapter that begins with an attribute (name) of Allah addressing both human beings and the jinn and emphasises the concept of gratitude repeating thirty one times

"Which of the favours of your Rabb will you deny"

*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.

The 64th verse of this chapter is the shortest verse in Qur'an, "Mud haammataan" (Densely shaded with dark green trees).

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

SECTION 1 AYAAT 1-4



MANIFESTATION OF DIVINE COMPASSION AL RAHMAAN

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SECTION 2 AYAAT 5-30



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SECTION 3 AYAAT 31-45



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Graphic depiction of the day of Qiyama to stress the gravity of ungratefulness and denial



SECTION 4 AYAAT 46-77



REWARD OF JANNA FOR THE GOD CONCIOUS AND GRATEFUL

Description (tour) of the two levels of Janna for
the God conscious.

SECTION 5 AYA 78



THE ATTRIBUTE OF AL RAHMAAN
EMPOWERS BARAKA (INCREASE BEYOND
EXPECTATION)

SECTION 1 AYAAT 1-4



MANIFESTATION OF DIVINE COMPASSION AL RAHMAAN

1. He taught the Qur'an
2. Creation of the human being
3. He taught articulation of speech

SECTION 1 AYA 1

الرَّحْمَنُ

The Beneficent Allah.

Rahm - womb - I named it after My attribute Al Rahman - all encompassing care, compassion
Closest thing to human comprehension to extreme compassion



SECTION 1 AYA 2

عَلَّمَ الْقُرْآنَ

Taught the Quran.

Allama - over time
Revelation is a blessing



SECTION 1 AYA 3

خَلَقَ الْإِنْسَانَ

He created the human being.

Human beings were made to know revelation

SECTION 1 AYA 4

عَلَّمَهُ الْبَيَانَ

Taught him the mode of expression.

A person lies under his tongue
Manifestation of understanding divine guidance through
speech with compassion
Bayyaan - the ability to analyse - vs kalaam - speech



SECTION 2 AYAAT 5-30



REFLECTION ON CREATION

An exhortation to look around and see the manifestation of the Creator.

The sun and the moon and their determined course

Stars and Trees

The perfect balance of the heavens

The earth - home for living creatures

Packaging of grains with their husk and fragrance

Creation of the human being from dried baked earth

Creation of the jinn from smokeless fire

The Seasons (2 Easts and 2 Wests)

Sweet and salty seas with a clear separation

Pearls and Cora

Sailing of ships

SECTION 2 AYA 5

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

The sun and the moon follow a reckoning.

Follow a known and established



SECTION 2 AYA 6

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the stars and the trees do prostrate (to Him).

Stars - guidance - beauty - night
Trees - sustenance - beauty - day



SECTION 2 AYA 7

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven, He raised it high, and He made the balance

Sky raised - perfectly -
balance



SECTION 2 AYA 8

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That you may not be inordinate in respect of the measure.

No transgression in the
balance



SECTION 2 AYA 9

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And keep up the balance with equity and do not make the measure deficient.

Maintain balance - justice – don't short change

"The heavens and the Earth are founded upon justice" - Prophet



SECTION 2 AYA 10

وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ

And the earth, He has set it for living creatures;

Earth a home to all
creatures



SECTION 2 AYA 11

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

Therein is fruit and palms having sheathed clusters,

Faakihaa - tafakkaha - to get delight (fruits that bring joy)

Nakhl - dates - the best of fruits for arabs

Zhatul akmaam - wrapped packaged (gifts given wrapped)



SECTION 2 AYA 12

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And the grain with (its) husk and fragrance.

Husk - stems

Fragrant - leaves

Fields with the scent of the
herbs



SECTION 2 AYA 13

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

Which awesome things will you deny?
"Why do I see you silent?" Prophet to companions
even jinn responded
Are you still not grateful for all that you have?



SECTION 2 AYA 14

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

He created man from dry clay like broken pots

3:59, 15:26, 37:11
Salsaal - dried baked
clay



SECTION 2 AYA 15

وَوَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ

And He created the jinn from smokeless fire

Maarij - Invisible flame



SECTION 2 AYA 16

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 2 AYA 17

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

Lord of the East and Lord of the West.

2 places from which the sun rises and 2 places from which the sun sets

Over the course of the seasons - 6 months rises and sets elsewhere

Furthest points of each rising and setting - Rabb of as far as you can see

Winter and summer solstices



SECTION 2 AYA 18

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 2 AYA 19

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

He has made the two seas to flow freely (so that) they meet together:

25:53 - Meet but don't
intermingle



SECTION 2 AYA 20

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

Between them is a barrier which they cannot pass.

Water normally mingles - but here
doesn't
World and hereafter - barrier of his
decree



SECTION 2 AYA 21

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 2 AYA 22

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

There come forth from them pearls and coral

Ornaments from the water

SECTION 2 AYA 23

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 2 AYA 24

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

And His are the ships that float in the sea like flags.

Ability to navigate and travel the seas
Munsha'at - heavy ships
Air ships



SECTION 2 AYA 25

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 2 AYA 26

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone on it must pass away.

All creation was designed to pass away (to die)

SECTION 2 AYA 27

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And there will endure for ever the person of your Lord, the Lord of glory and honour.

All that will remain is the essence of your Rabb
Jalaal - His Majesty
Ikraam - nobility
Even after all have passed away - His Majesty and nobility will remain



SECTION 2 AYA 28

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 2 AYA 29

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

All those who are in the heavens and the earth ask (depend) of Him; every day He has a matter to deal with

His work is inexhaustible
24/7



SECTION 2 AYA 29

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

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SECTION 2 AYA 30

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 3 AYAAT 31-45



DAY OF QIYAMA AND FATE OF THE DENIERS OF TRUTH

Graphic depiction of the day of Qiyama to stress the gravity of ungratefulness and denial



SECTION 3 AYA 31

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ

Soon will We apply Ourselves to you, O you two armies.

We will free ourselves for you - you two weighty ones (bearing weight of sins)

SECTION 3 AYA 32

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?



SECTION 3 AYA 33

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ
وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O assembly of the jinn and the men! If you are able to pass through the boundaries of the heavens and the earth, then pass through; you cannot pass through but with authority.

Ma'shar - gathering ('ashar - ten, 'ashira - family)
You can only go places with Divine authority



SECTION 3 AYA 34

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 3 AYA 35

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

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

You will be struck down with meteors - you will have no defence



SECTION 3 AYA 36

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 3 AYA 37

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when the heaven is rent asunder, and then becomes red like red hide.

Wardatan - red
rose
Boiling oil



SECTION 3 AYA 38

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 3 AYA 39

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

So on that day neither man nor jinn shall be asked about his sin.

Everything evident - no need for asking - apparent - deeds recorded



SECTION 3 AYA 40

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 3 AYA 41

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ

The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

Apparent by their foreheads - taken by forehead and feet - heads bound to feet



SECTION 3 AYA 42

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 3 AYA 43

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

This is the hell which the guilty called a lie.

This is the Jahannam - the one that the guilty denied



SECTION 3 AYA 44

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آِنٍ

Round about shall they go between it and hot, boiling water.

Tawaf - to circle - end where you started – can't get away
Hameem - bubbling hot water



SECTION 3 AYA 45

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYAAT 46-77



REWARD OF JANNA FOR THE GOD CONCIOUS AND GRATEFUL

Description (tour) of the two levels of Janna for
the God conscious.

SECTION 4 AYA 46

وَلِمَنۡ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

And for him who fears to stand before his Lord are two gardens.

One for human beings one for Jinn
One for business, one for first class - Suratul
Waaqia - companions of right and foremost



SECTION 4 AYA 47

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 48

ذَوَاتَا أَفْنَانٍ

Having in them various kinds.

Fanaan - fresh branch
Green branches that bear fruit and leaves - shade and
nourishment



SECTION 4 AYA 49

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?



SECTION 4 AYA 50

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

In both of them are two fountains flowing.

2 fountains/waterfalls in both
Movement dynamism



SECTION 4 AYA 51

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 52

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

In both of them are two pairs of every fruit.

All kinds of fruit (brings delight)
Zawjaan - variety, pairs - 2
variations



SECTION 4 AYA 53

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 54

ج
مُتَّكِيَيْنَ عَلَىٰ أَفْرَاشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.

Recline

Furush - rugs

Inner and outer silk - inner and outer in dunya was beautiful

Fruits near at hand



SECTION 4 AYA 55

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 56

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

In them shall be those who restrained their eyes; before them neither man nor jinn shall have touched them.

Tarf - eyelids - totally focused - yet shy

All yours - no betrayal

Women - compensation on him - leave to the imagination - eg. - Janna under her feet

Fussilat - you will have whatever you desire



SECTION 4 AYA 57

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 58

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

As though they were rubies and pearls.

Timeless relationship - dive, dig deep to find them



SECTION 4 AYA 59

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 60

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is the reward of goodness aught but goodness?



SECTION 4 AYA 61

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?



SECTION 4 AYA 62

وَمِنْ دُونِهِمَا جَنَّتَانِ

And besides these two are two (other) gardens:

Two other gardens



SECTION 4 AYA 63

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 64

مُدْهَامَّتَانِ

Both inclining to blackness

Deepest green - thick vegetation - no light - black - more intense

SECTION 4 AYA 65

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 66

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

In both of them are two springs gushing forth.

Nadhaakhataan - bubbling springs - like a waterfall



SECTION 4 AYA 67

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 68

فِيهِمَا فَانَا كِهَةٌ وَنَخْلٌ وَرُمَّانٌ

In both are fruits and palms and pomegranates

Specific fruit - date palms and pomegranates (favourites of the arabs).



SECTION 4 AYA 69

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 70

فِيهِنَّ خَيْرَاتٌ حَسَانٌ

In them are goodly things, beautiful ones

Khayraat - just to your liking - what you want
Hisaan - goodness



SECTION 4 AYA 71

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 72

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

Pure ones confined to the pavilions

Hur - mesmerising
Maqsur - secluded
Khiyaam - pavilions -
tents



SECTION 4 AYA 73

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 74

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Man has not touched them before them nor jinn

Exclusivity



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SECTION 4 AYA 75

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 4 AYA 76

مُتَّكِيْنَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ

Reclining on green cushions and beautiful carpets

Rafraf - cushions

Green-

Abqar - land of the jinn (exotic rare items, out of this world)

Hisaan - goodness - beyond human understanding



SECTION 4 AYA 77

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Which then of the bounties of your Lord will you deny?

SECTION 5 AYA 78



THE ATTRIBUTE OF AL RAHMAAN
EMPOWERS BARAKA (INCREASE BEYOND
EXPECTATION)

SECTION 5 AYA 78

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed be the name of your Lord, the Lord of Glory and Honour!

The name - Al- Rahman begins and ends with the name
Tabaarak - more than you expect - supercedes expectation

NARRATIVE



This is the only chapter that begins with a Divine Name and addresses both human beings

and the jinn. The chapter is early Madani and/or late Makki and the audience is therefore a combination of the stubborn Makkans who required continuous repetition and the hypocrites who only accepted Islam as lip service.

The first section discusses the nature of the The All Compassionate as the Teacher, Creator and the One who assists to articulate speech.

NARRATIVE



It then transitions into reflection of Divine blessings in the world which is followed by a graphic description of the day of Qiyama and the fate of the deniers of truth.

The chapter then looks at the two levels of Janna for those who are God conscious and grateful and ends with the concept that the attribute of Al Rahmaan empowers an increase beyond expectation

SELECTED AYAAT



- 55:1 Al Rahman (The Merciful)
- 55:9 Equity in 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 for good anything but good?"



INTERESTING FACT



The next sura – Suratul Waaqia (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.

