

SURATURRAHMAAN (55)

The *Suraturrahmaan*, rhythmically the most perfect of all the surahs in the *Quraan*, carries on the theme of reward and punishment on the Judgement Day throughout the *Quraan* which manifests the abundance and profusion of His mercy as the first two verses of the Surah denote. Since the Makkan polytheists used to term it magic, poetry, or forgery without pondering its message, the main thrust of which is the Judgement or Accountability, the *Suratunnajm*, from the second verse to the eighteenth verse, describes, as far as human speech can bear, how the *Quraan* was revealed to the Messenger through Gabriel whom he had seen twice in his shape and size and how he had come in direct contact with his *Rabb's* great signs in heaven. The seventeenth verse of the *Suratulqamar* is repeated thrice to stress the seeking of guidance from the *Quraan*. The opening verses of this surah, therefore, draw and grip the attention of listeners. If His mercy culminates in instructing the Messenger in the *Quraan* and through him such human beings as submit themselves to Him, His creativity culminates in creating man and instructing him in speech. From the fifth verse to the twelfth verse, the Surah proceeds to stress that Allah has so created the Sun and the Moon as both of them follow a calculation while stars above and trees below submit themselves to His law and He has raised the space and put balance __ physical equilibrium, equipoise, and stability __ in it, culminating in justice __ the exercise of authority in the maintenance of right (what is just, good, or proper). Hence, human beings have been prohibited, in the eighth verse, from acting iniquitously in this world and positively commanded, in the ninth verse, to institute a system of weights and measures according to equity and forbidden to infringe it. From the tenth verse to the twelfth verse, the Surah specifies that the entire plant life has been created for all the living beings on the surface of the Earth. And then, comes the thirteenth verse which recurs thirty times throughout the Surah with changing contextual connotations, having been addressed to men and jinn. Up to this verse, the Surah stresses Allah's omnipotence and His providence along with the imperative for justice and equity in this world.

From the fourteenth verse to the twenty-ninth verse, the Surah enumerates, one by one, His omnipotence in this cosmos and providence (protective care) for man in this world with the thirteenth verse recurring though contextually varying in connotations.

Allah has not granted such graces and blessings to man in this world for nothing. If man does not do anything purposelessly, how can he think that Allah, the Almighty, would have created them for him purposelessly? He shall hold him accountable for his conduct in this world and none can escape it. Hence, from the thirty-first verse to the forty-fifth verse, the Surah portrays how criminals shall be brought to book and punished without help reaching them from any quarter. From the forty-sixth verse to the seventy-sixth verse, the Surah proceeds to enumerate, as sensuously as possible, one by one, the rewards of those who fear Allah in this world and mend their ways, with the

thirteenth verse recurring throughout with varying contextual connotations.

The last verse of the Surah is the accentuated recurrence of the twenty-sixth and the twenty-seventh verses. In the world as well as the afterworld, only, Allah's sovereign sway shall last.

SURATUTTRAHMAAN

In the name of ALLAH, the Most Gracious, the Most Merciful

1. The Most Gracious (Allah)
2. Taught the *Quraan*, (through the Messenger, to man).
3. He created man (and, above all),
4. Taught him speech (the expression of thoughts in spoken words).
5. The Sun and the Moon (orbit) by (according to a grand) calculation.
6. And all the stars and all the trees submit themselves to (His law).
7. And (as for) the heaven, He has raised it high and put balance [*qist*__ equity (justice according to natural law or right) into it],
8. So that you should not exceed the proper bounds in (maintaining) balance (*qist*__ equity).
9. And (for this purpose, you must) institute (a system of) weights / measures according to equity and not shorten the measure / make the balance deficient.
10. And (as for) the Earth, He has laid her out for all the living beings.
11. She has (on her surface) fruit and date palms with envelopes,

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- الرَّحْمَنُ ﴿١﴾
 عَلَّمَ الْقُرْآنَ ﴿٢﴾
 خَلَقَ الْإِنْسَانَ ﴿٣﴾
 عَلَّمَهُ الْبَيَانَ ﴿٤﴾
 الشَّمْسُ وَالْقَمَرُ يُحْسِبَانِ ﴿٥﴾
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
 وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
 أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
 وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾
 وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
 فِيهَا فَكِكْهُنَّ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

12. And cereals with chaff and aromatic plants.

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

13. Hence, (O men and jinn)! Which of your *Rabb's* graces (unmerited favours of God) will, both of you, belie and deny?

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

14. He created man from dry, ringing clay like an earthenware

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

15. And created the jinn from the pure flame of fire.

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾

16. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

17. (He is) the *Rabb* of both the easts and the *Rabb* of both the wests.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

18. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

19. He lets two seas meet together (and yet) remain unconnected.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

20. Between both of them, there is a bar which both of them do not infringe.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

21. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

22. Corals and pearls come out of both of them.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

23. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

24. And to Him belong (under His sway move) the ships with elevated sails on the sea like high mountains.

وَلَهُ الْخَافِرَاتُ الْغَابِرَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

25. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

SECTION 2

26. Everyone that (exists) on her (the Earth) is to pass away

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

27. And, (only), the face (sovereign sway) of your *Rabb*, possessing sublimity and magnanimity, shall last forever.

وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

28. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

29. Whoever (exists) throughout the heavens and the Earth (turns to) Him asking for (help in need); every day He is in a (new) state (mode or condition of being).

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

30. Hence, (O men and jinn)! Which of your *Rabb's* wonders will, both of you, belie and deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

31. We will, soon, devote Ourselves exclusively to you (hold you accountable), O men and jinn!

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾

32. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

33. O community of jinn and men! If you can penetrate through the regions of the heavens and the Earth, (try to) penetrate through; (but) you cannot penetrate through (them) except by authority (from Allah).

يَمْشُرُ الْجِنَّ وَالْإِنْسَ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

34. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَيَايَآءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

35. (If you try to penetrate through them), a pure flame of fire and smoke shall be sent against both of you and then, both of you shall not be able to overcome (and defend against).

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

36. Hence. (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَيَايَآءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

37. (What will you, then, do) when the heaven is split and turns red as the red leather?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

38. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَيَايَآءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

39. On that Day, then, no man or jinn will be asked of his sin.

فَيَوْمَذٍ لَا يَسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ ﴿٣٩﴾

40. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَيَايَآءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. Criminals shall be recognized by their expression and hence, seized by their forelocks and feet.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي
وَالْأَقْدَامِ ﴿٤١﴾

42. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَيَايَآءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is the Hell which criminals used to belie and deny (in the world).

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

44. They will be walking between it (the Hell) and the boiling water.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾

45. Hence, (O men and jinn)! Which of your *Rabb's* powers will, both of you, belie and deny?

فَيَايَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

SECTION 3

46. And whoever fears standing before his *Rabb* (for accountability), shall have two gardens (in the afterworld).

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ ﴿٤٦﴾

47. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. Both of them shall have (shady) branches.

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾

49. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. Both of them shall have two springs flowing (copiously).

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. Both of them shall have two kinds of every fruit.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. They will be reclining (against pillows) on carpets the linings of which will be from silken cloth embroidered with gold; and the fruit of both of the gardens will be close by.

مُتَكَبِّرِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ
وَحِىَ الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

55. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

56. In the midst of them (these pleasures), there will be modest hours whom no man or jinn will have touched (married) before them.

فِيهِنَّ قَصِيرَاتُ الْظُرْفِ لَمْ يَطْمِثْنَهُنَّ إِنْسٌ قَبْلَهُمْ
وَلَا جَانٌّ ﴿٥٦﴾

57. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

58. As if they were jacinth and pearls.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

59. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

60. Is the reward of goodness (performance of good deeds) other than goodness (a happy reward)?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

61. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

62. And besides these two (gardens), there will be two (other) gardens.

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

63. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

64. Both of them will be dark green.

مُدْهَاتَانِ ﴿٦٤﴾

65. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

66. Both of them shall have two springs gushing.

فِيهِمَا عَيْنَانِ تَضَاحَتَانِ ﴿٦٦﴾

67. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَأَيُّ الْآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

68. Both of them shall have fruit and palm trees and pomegranates.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

69. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

70. In the midst of them, there will be excellent, beautiful (houris),

فِيهِنَّ خَيْرٌ حَسَنٌ ﴿٧٠﴾

71. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

72. Houris, confined to tents,

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾

73. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

74. Whom no man or jinn will have touched (married) before them.

لَمْ يَطْمِئْنَنْ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾

75. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you, belie and deny?

فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

76. They will be reclining on green cushions and excellent rich carpets.

مُتَكِّينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرٍ حَسَنٍ ﴿٧٦﴾

77. Hence, (O men and jinn)! Which of your *Rabb's* graces will, both of you belie and deny?

فَيَايَا آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

78. Sublime and Sanctified is the name of your *Rabb*, possessing sublimity and magnanimity.

بِزَكَاةٍ اَسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْاِكْرَامِ ﴿٧٨﴾