



Introduction

- It was related on the authority of Abu Hurairah (R.A.) that the Prophet ﷺ said:

"...Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence..."

[Muslim]

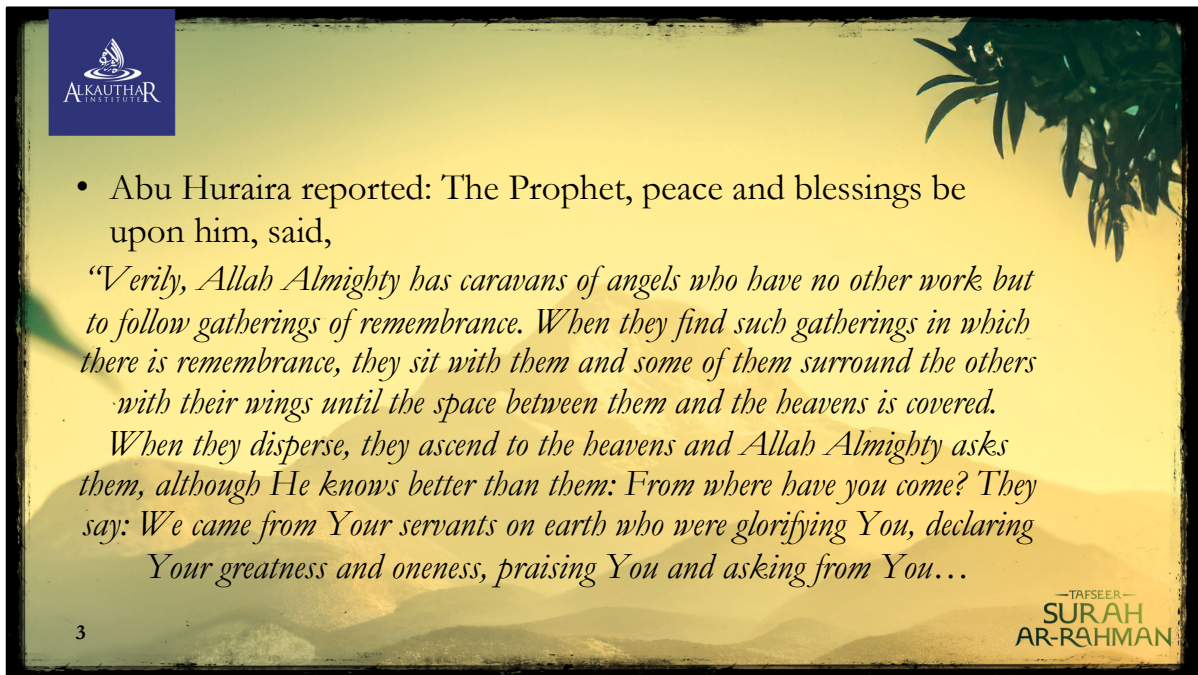
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SURAH
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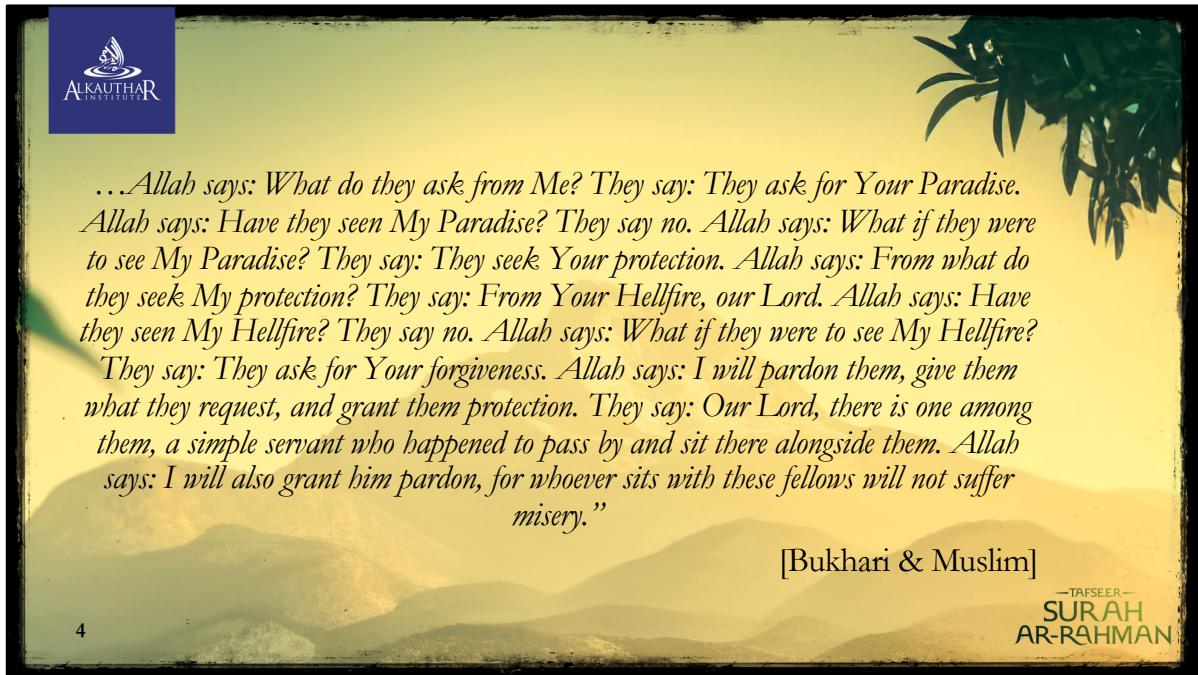
"Whosoever relieves from a believer some grief pertaining to this world, Allah will relieve from him some grief pertaining to the Hereafter. Whosoever alleviates the difficulties of a needy person who cannot pay his debt, Allah will alleviate his difficulties in both this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah will aid a servant (of His) so long as the servant aids his brother.

Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them amongst those who are in His presence. Whosoever is slowed down by his deeds will not be hastened forward by his lineage."

[Muslim]



Abu Huraira reported: The Prophet, peace and blessings be upon him, said,
 “Verily, Allah Almighty has caravans of angels who have no other work but to follow gatherings of remembrance. When they find such gatherings in which there is remembrance, they sit with them and some of them surround the others with their wings until the space between them and the heavens is covered. When they disperse, they ascend to the heavens and Allah Almighty asks them, although He knows better than them: From where have you come? They say: We came from Your servants on earth who were glorifying You, declaring Your greatness and oneness, praising You and asking from You. Allah says: What do they ask from Me? They say: They ask for Your Paradise. Allah says: Have they seen My Paradise? They say no. Allah says: What if they were to see My Paradise? They say: They seek Your protection. Allah says: From what do they seek My protection? They say: From Your Hellfire, our Lord. Allah says: Have they seen My Hellfire? They say no. Allah says: What if they were to see My Hellfire? They say: They ask for Your forgiveness. Allah says: I will pardon them, give them what they request, and grant them protection. They say: Our Lord, there is one among them, a simple servant who happened to pass by and sit there alongside them. Allah says: I will also grant him pardon, for whoever sits with these fellows will not suffer misery.”
 [Bukhari & Muslim]





Transformative Wisdoms

- Gatherings like ours today are engulfed by the mercy of Allah
- 'Thank Allah, for Allah has chosen you. The pious before us would say: "If Allah wants good for you then He creates the means for you and guides you to it."
- Purify your intention, for at the point of execution, it is a sound heart that counts.

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I ask Allah...

- 'To purify our intentions and make our gathering one that is for His sake alone.
- ...To make this gathering one that is forgiven upon its departure.
- ...To make this gathering One that and implements what it learns, for the twin of KNOWLEDGE is indeed ACTION.

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Surah Ar Rahman – An Overview

- Consists of 78 Ayaat (verses)
- It is a Makki (Makkan) Surah)
- One ayah is repeated 31 times- denoting the central theme of the Surah
- The surah is amazingly balanced and is filled with pairs and opposites.
- It is the only surah that opens with a name from the names of Allah.

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Its Place in the Mushaf...

- This surah is in the 27th Juzz and is the 5th Surah of the Quran in terms of revelation.
- It consists of 78 ayaat and in some qiraa'aat: 76 ayaat. (The difference is to do with where and when to stop, not to do with any difference in the Quran).



Makki vs Madani

- Revelation in Makkah was unique. **13 years**
 - The ayaat are usually shorter.
 - The most important instructions like Tawhid and the hereafter to build the human being.
 - To build character like goodness to parents and to perfect character.
- Revelation in Madeenah was unique. **10 years**
 - The instructions are longer ayaat and halal and haram.



Evidence for it being a Makki Surah:

- Urwa narrates that the first person to recite the Qur'an openly was Ibn Masood (ra) during the occasion when the companions said that the Quraish had not yet heard the Quran being recited openly by anyone other than the Messenger (saw).

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One day, the companions of the Prophet ﷺ were together in Makkah. They were still few in number, weak and oppressed. They said, "The Quraysh have not yet heard the Qur'an being recited openly and aloud. Who is the man who will recite it for them?" "I shall recite it for them," volunteered `Abdullah ibn Mas`ud. "We are afraid for you," they said. "We want someone who has a clan who would protect him from their ill treatment." "Let me," `Abdullah ibn Masood insisted, "Allah shall protect me and keep me away from their evil." He then went out to the mosque until he reached Maqam Ibrahim (a few metres from the Ka`bah). It was dawn and the Quraysh were sitting around the Ka`bah. `Abdullah stopped at the Maqam and began to recite: (In the name of Allah, the Most Beneficent, the Most Merciful. The Merciful. He has taught the Qur'an. He has created man and taught him the clear truth . . .) He continued reciting and the Quraysh looked at him intently and some of them asked: "What is Ibn Umm `Abd saying?" "Damn him! He is reciting some of what Muhammad brought!" they realised. They went up to him and began beating his face as he recited. When he returned to his companions, the blood was flowing from his face. "This is what we feared for you," they exclaimed. "By Allah," replied `Abdullah, "the enemies of Allah are not more comfortable than I at this moment. If you wish, I shall go again tomorrow and do the same." "You have done enough," they decided. "You have made them hear what they dislike."



Evidence for it being a Makki Surah:

- Jabir said, “The Messenger of Allah went to his Companions and recited Surat Ar-Rahman from beginning to end for them, but they did not say anything. The Prophet, peace and blessing of Allah be upon him, said, “I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah’s statement: “Then which of the blessings of your Lord will you both deny?” “They said, “None of Your favors do we deny, our Lord! All praise is due to you.”
- At-Tirmidhi recorded it and he said, “This Hadith is Gharib.” (Tuhfat Al-Ahwadhi 9:177)

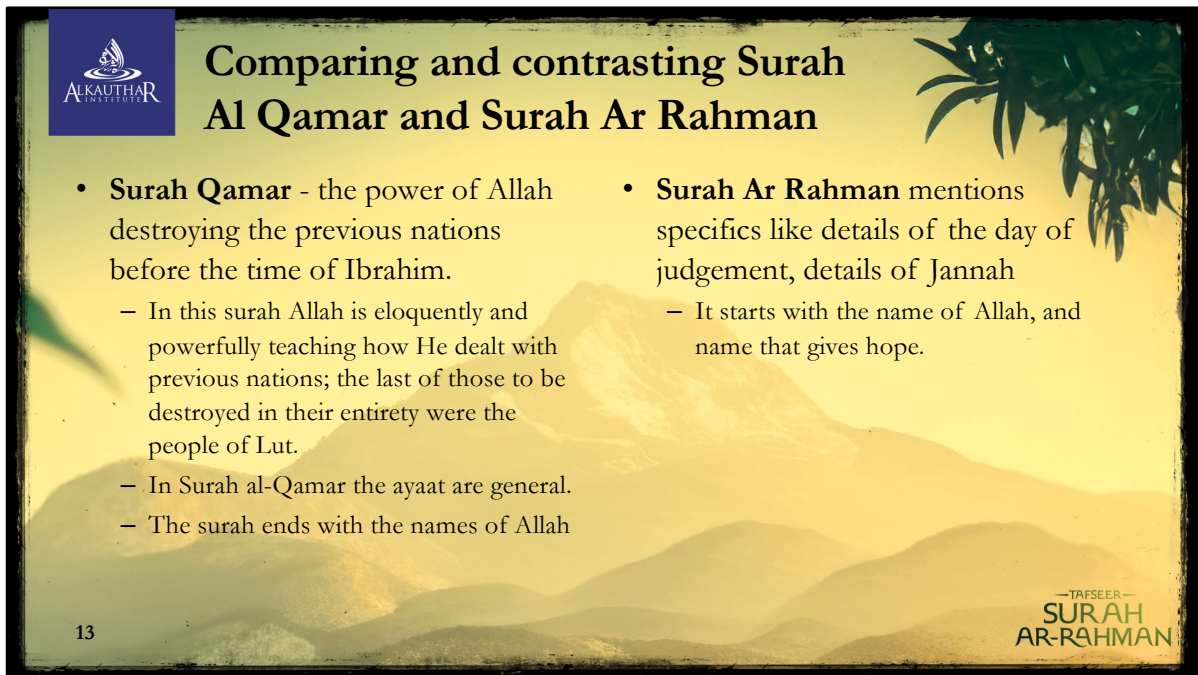



Secondary Evidence

- The Fact That Surah arRahman comes after Surah al-Qamar, and Surah al-Qamar is a Makki Surah.
- This would be evidence upon the view that the order of the Qur'an was set by the Messenger (saw) before His passing.
- *In any case, this idea would constitute secondary evidence due to a **Principle** – 'That it is permissible in delaying in explaining instruction until it is needed'.*

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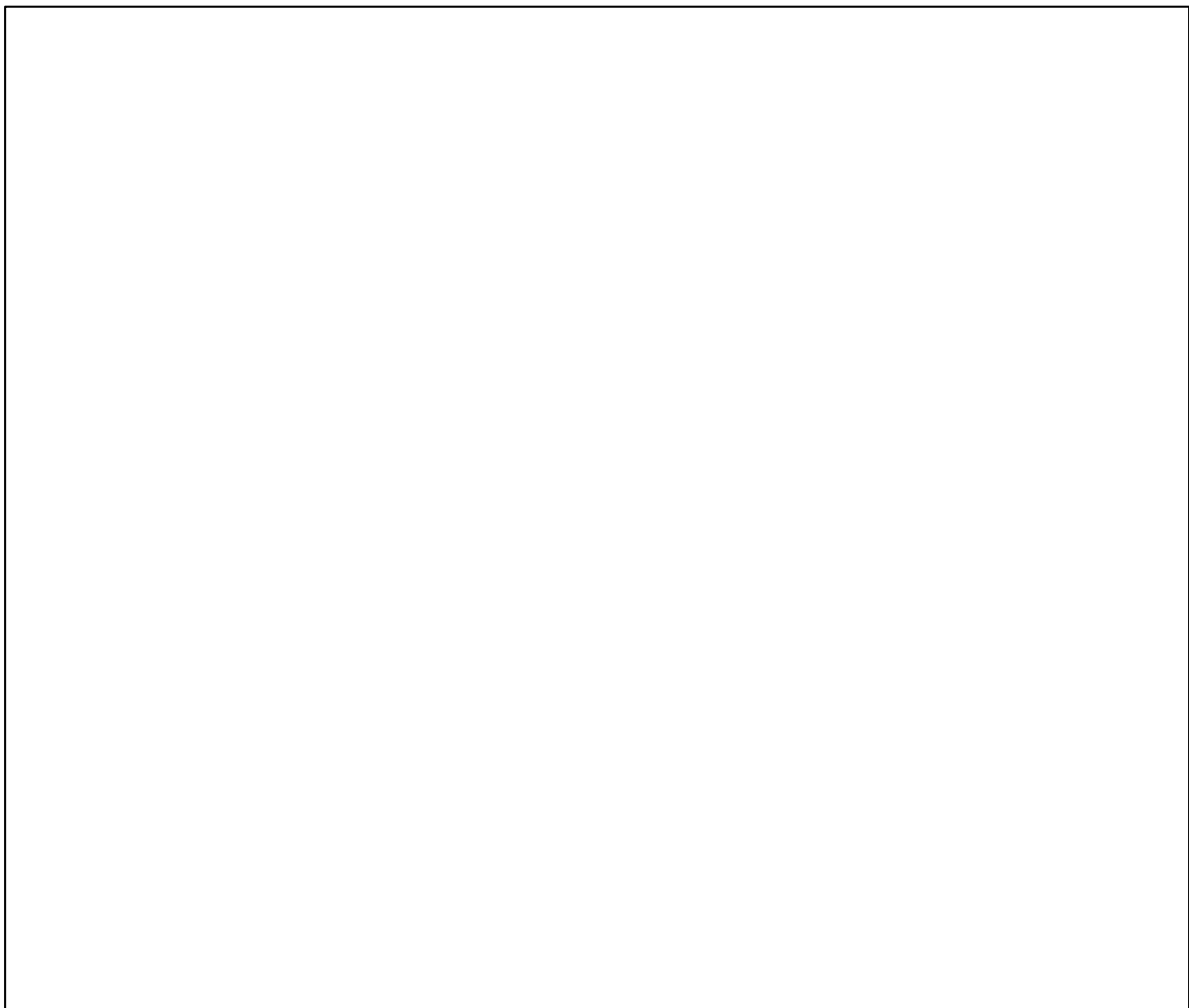


 **Comparing and contrasting Surah Al Qamar and Surah Ar Rahman**

- **Surah Qamar** - the power of Allah destroying the previous nations before the time of Ibrahim.
 - In this surah Allah is eloquently and powerfully teaching how He dealt with previous nations; the last of those to be destroyed in their entirety were the people of Lut.
 - In Surah al-Qamar the ayaat are general.
 - The surah ends with the names of Allah
- **Surah Ar Rahman** mentions specifics like details of the day of judgement, details of Jannah
 - It starts with the name of Allah, and name that gives hope.

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Virtues of Surah Ar Rahman

- The Quran is ultimately a book of guidance and a method for guidance is to be reflective over ones blessings. This surah is all about the blessings of Allah.
- It is a Surah that will make you LOVE and THANK Allah. - *When you learn more about the blessings of Allah; you LOVE Him. When you LOVE Him; you want to worship and obey Him.*

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Objectives of the Surah

- Establish Tawhid
- Belief in the hereafter, the day of Judgement, Jannah, Jahannam & Qadr.
- The importance of good character
- Follow the Messenger
- Establish justice
- Establish the reward to assist acting because it is worth it. The companions really understood Jannah so hence they acted accordingly.
- To acknowledge the favours of Allah upon us and to make us from those who are grateful.
- Ultimate veneration of Allah. The Surah ends with: “blessed be the name of your Lord the mighty the glorious.”

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Verses 1-3

- In the name of God, the Gracious, the Merciful.
الرَّحْمَنُ ۝
1. *The Compassionate.*
- عَلَّمَ الْقُرْآنَ ۝
2. *Has taught the Quran.*
- عَلَّمَ الْقُرْآنَ ۝
3. *He created man*

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The name of Allah Ar Rahman

- Ar Rahman is sometimes translated as the beneficent, it can also be translated as the Entirely Merciful whose mercy encompasses everything.
- The name of Allah Ar Rahman applies to all of His creation, but stops for the disbeliever upon their death.
- What is the connection between Ar Rahman and the name of Allah: Ar Raheem?

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Understanding the extent of the meaning of Ar Rahman

- Salman al-Farisi reported: The Messenger of Allah, peace and blessings be upon him, said,
“Verily, on the day Allah created the heavens and the earth, He created one hundred parts of mercy. Each part can fill what is between the heavens and the earth. He made one part of mercy for the earth, from which a mother has compassion for her child, animals and birds have compassion for each other. On the Day of Resurrection, He will perfect this mercy.”

[Muslim]



Transformative Wisdoms

- From this we learn never to lose hope in the Mercy of Allah.
- Balance between Hope & Fear: Even though Allah describes His punishment in Surah Al Qamar; He balances it with His Mercy.
- We also learn that because Allah is Ar Rahman those who were punished deserved it because Allah is just.

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Despite Allah being Rahman and Raheem- Even the Prophets fear the anger of Allah on the day of judgement.



Interacting with Verses 1-3

Why is the revelation of the Quran mentioned before the creation of man, when man existed before the Quran was revealed?

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Because the value of man is with guidance. Being created is a blessing but only if you have guidance.

Allah taught the Quran - to Jibreel to teach it to the Prophet. Allah taught us the Quran through the generations of huffadh and scholars of the Quran throughout the ages without any change such that you have an agreement of identical recitations in every corner of the earth. That is amazing - Allah taught the Quran.



From the virtues of the Quran to mankind...Verses 1-3

1. It taught us about Allah.
2. It taught us how to worship Allah.
3. It taught us the identity of our character:

Qatadah reported: I said to Aisha, "O mother of the believers, tell me about the character of the Messenger of Allah, peace and blessings be upon him." Aisha said, "Have you not read the Quran?" I said, "Of course." Aisha said, "Verily, the character of the Prophet of Allah was the Quran."

[Muslim]



From the virtues of the Quran to mankind...Verses 1-3

4. Its our miracle.

5. Its our timeless investment. Those who read the Quran benefit from it, those that memorise the Quran benefit from it, those that listen to the Quran benefit from it.

6. It raises us to the station of the BEST:

Uthman bin Affan reported: The Prophet, peace and blessings be upon him, said,

“The best of you are those who learn the Quran and teach it.”

[al-Bukhārī]



From the virtues of the Quran to mankind...Verses 1-3

7. Knowledge coming after the name Ar Rahman indicates that it is a Mercy in and of itself to mankind, for it saves us from all forms of misguidance.

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Interacting with verses 1-3

Question:

What other benefit can be derived from the second verse of Surah Ar Rahman?

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Interacting with verses 1-3

- Some scholars of tafseer say ‘He created man’ refers specifically to the Prophet and other scholars say humanity in general. How Come?

Benefit: This is an example of how the language of the Quran can allow for multiple complementary meanings.

- When Allah directs us to mankind being created by Him, He is directing us to all the beneficial features of mankind as well. ***And from these features....:***

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Interacting with Verse 4

- The stronger opinion is that ‘bayan’ here refers to the ability to speak and interact, and not just the ability to do da’wah.
- Some scholars say that Allah taught Adam 700 languages.
(*Tafseer alBaghawi*)
- To appreciate the blessing of this verse, consider this; Reciting the Quran is equal to ten rewards for each letter recited.
- This verse is inclusive of sign language and brail-based recitation.

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Interacting with Verse 4

- Allah teaches us that He is Al Aleem in verse 2 & 4.

We learn from this that:

1. He is the source of all knowledge and,
2. From Whom all knowledge that is known and will ever be known stems.



Transformative Wisdoms

- alBayaan is only a blessing when the faculties of Bayaan are used as per the rules of the one who created the faculties for speech and interaction.
- As such, whilst the greatest reward is in using the faculty for the recitation and study of the Quran, Allah has made forbidden:
 1. Telling lies
 2. Spreading Tales
 3. Backbiting
 4. Harmful Deception

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Verses 5-7

الْشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

5. *The sun and the moon move according to plan.*

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

6. *And the stars and the trees prostrate themselves.*

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

7. *And the sky, He raised; and He set up the balance.*



Allah directs our attention to the blessings above us...

5. *The sun and the moon move according to plan.*

- The Sun and the Moon are blessings of Allah that have been set on a fixed course. This fixed course is teaching us about the perfection of Allah, and the perfection of His blessings upon us, for without this perfection we would be destroyed.

6. *And the stars and the trees prostrate themselves.*

- The stronger opinion is Najm refers to the stars as mentioned in another ayah is Surah Hajj, verse: 18.

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Allah directs our attention to the blessings above us...

7. *And the sky, He raised; and He set up the balance.*

- In another Surah Allah says:

“God is He who raised the heavens without pillars that you can see, and then settled on the Throne. And He regulated the sun and the moon, each running for a specified period. He manages all affairs, and He explains the signs, that you may be certain of the meeting with your Lord.” [Ar Ra’d 13:2]

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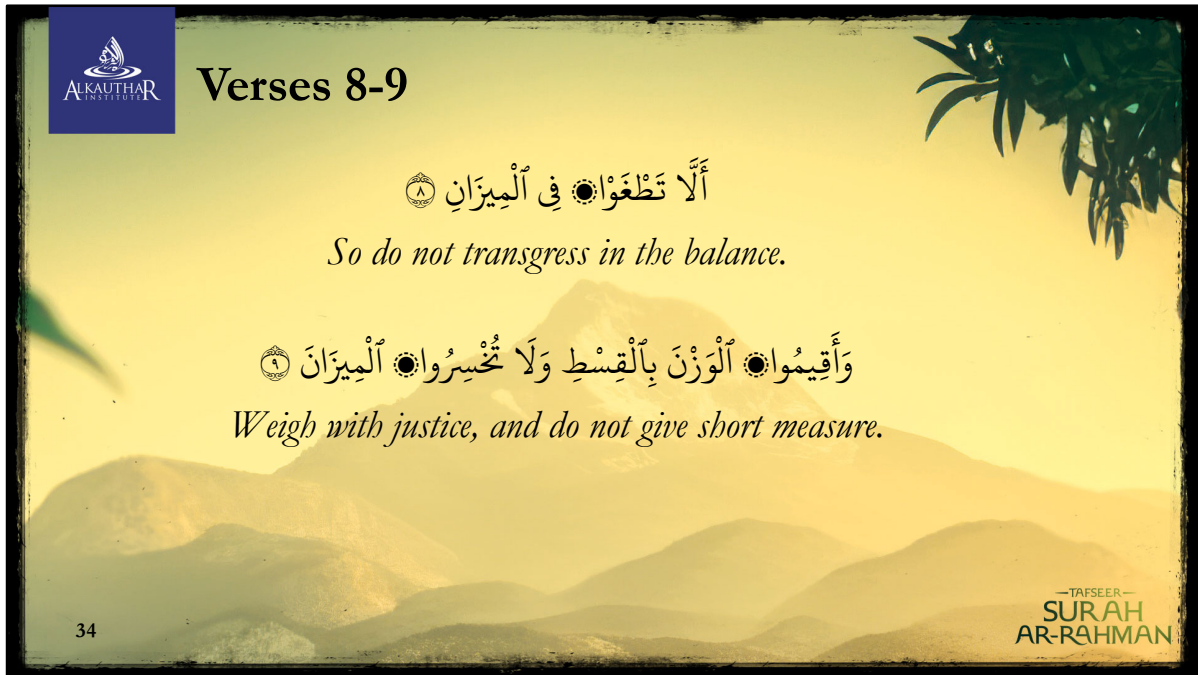
Interacting with verses 5-7

- How would life be if the celestial bodies were not set in balance and upon a phenomenal course?
- Allah says:

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

He causes the dawn to break, and has made the night for rest and "made" the sun and the moon "to travel" with precision. That is the design of the Almighty, All-Knowing.
[Surah An'am 6: 96]

- How would life be if the skies were not raised in the way Allah has?



Verses 8-9

أَلَّا تَظْغُوا ۖ فِي الْمِيزَانِ ﴿٨﴾
So do not transgress in the balance.

وَأَقِيمُوا ۖ الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا ۖ الْمِيزَانَ ﴿٩﴾
Weigh with justice, and do not give short measure.

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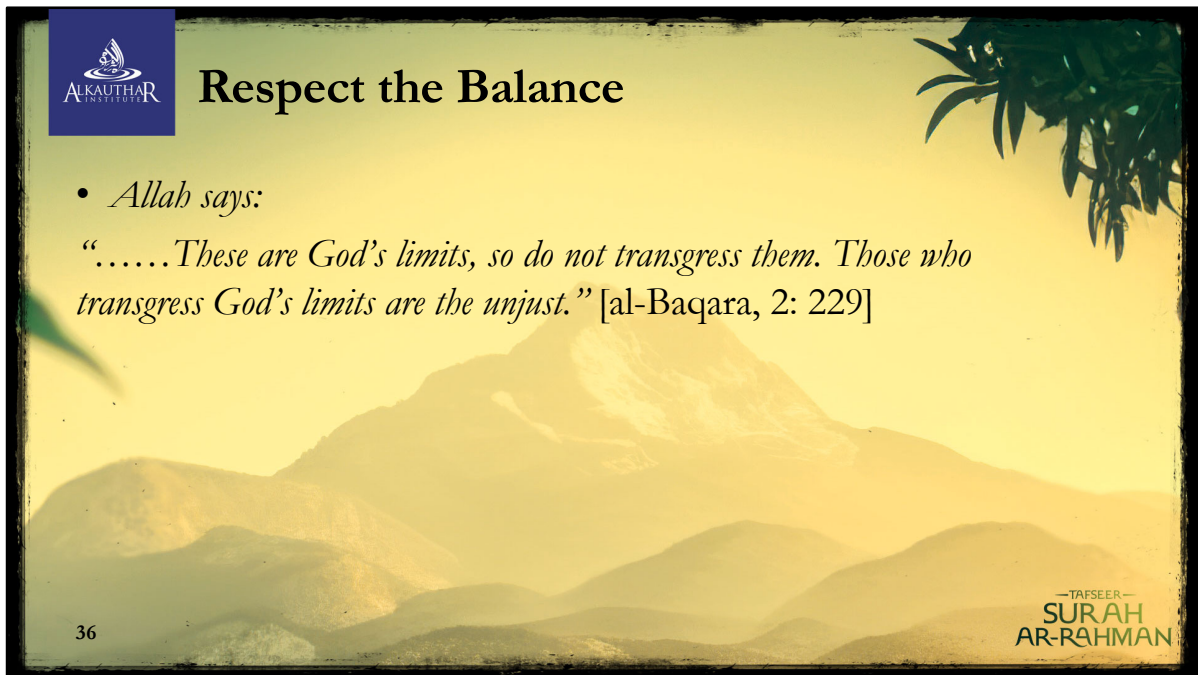


Respect the Balance

- Allah reveals that He did not just create, but that He also set the rules, and balanced all.
- This act in and of itself is a MERCY.
- The rules of the balance are described within the body of Islamic evidence as:
 1. Wise
 2. Merciful
 3. Transformative
 4. Just

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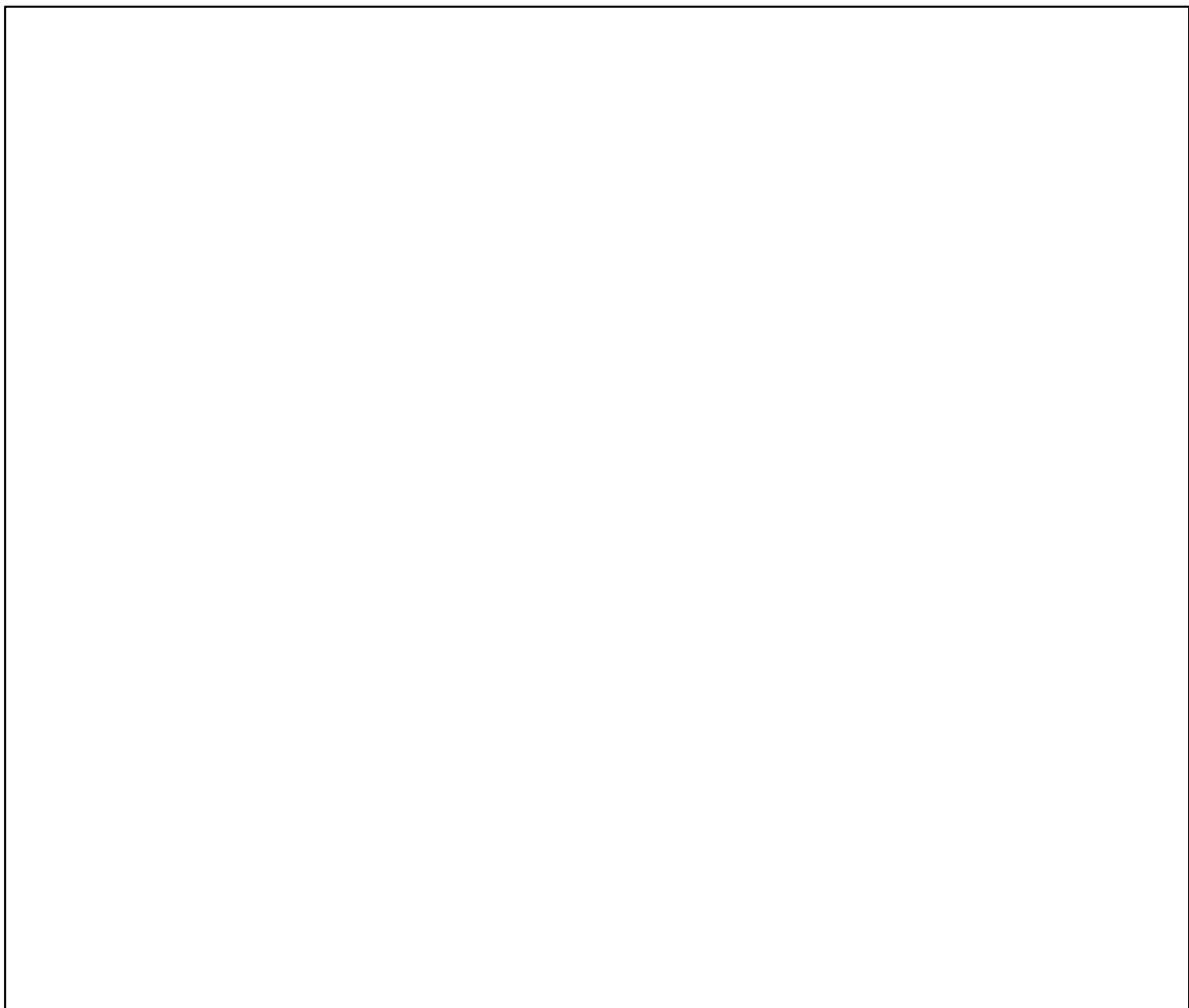


Respect the Balance

- *Allah says:*
“.....These are God’s limits, so do not transgress them. Those who transgress God’s limits are the unjust.” [al-Baqara, 2: 229]

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Interacting with Verses 8-9

1. When it comes to Halal don't cross the boundary.
2. When it comes to Haram don't even go near the boundary.
3. That a greater creation of Allah's does not break protocol.
4. Breaking protocol is injustice and forbidden.
5. Beings saved from the harm of each other is a MERCY.

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Interacting with Verses 8-9

- “And maintain the weights with justice, and do not violate the balance.”

Allah Almighty directs our attention to a transactionary misappropriation of justice and its severity.

- More directly, Allah reveals in Surah Muta-fi-feen:
“Woe to the defrauders. Those who, when they take a measure from people, they take in full. But when they measure or weigh to others, they cheat.”
83:1/3

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Verses 10-12

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

10. *And the earth; He set up for the creatures.*

فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

11. *In it are fruits, and palms in clusters.*

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

12. *and grain with husks, and aromatic plants.*



Allah directs us to His Mercy upon the ground (The opposite of the heavens)

- Because of the way Allah spread the earth we can
 1. Cultivate.
 2. Travel, work, walk, run and play.
 3. Construct and build.
 4. And in a way that the animals can survive as well.

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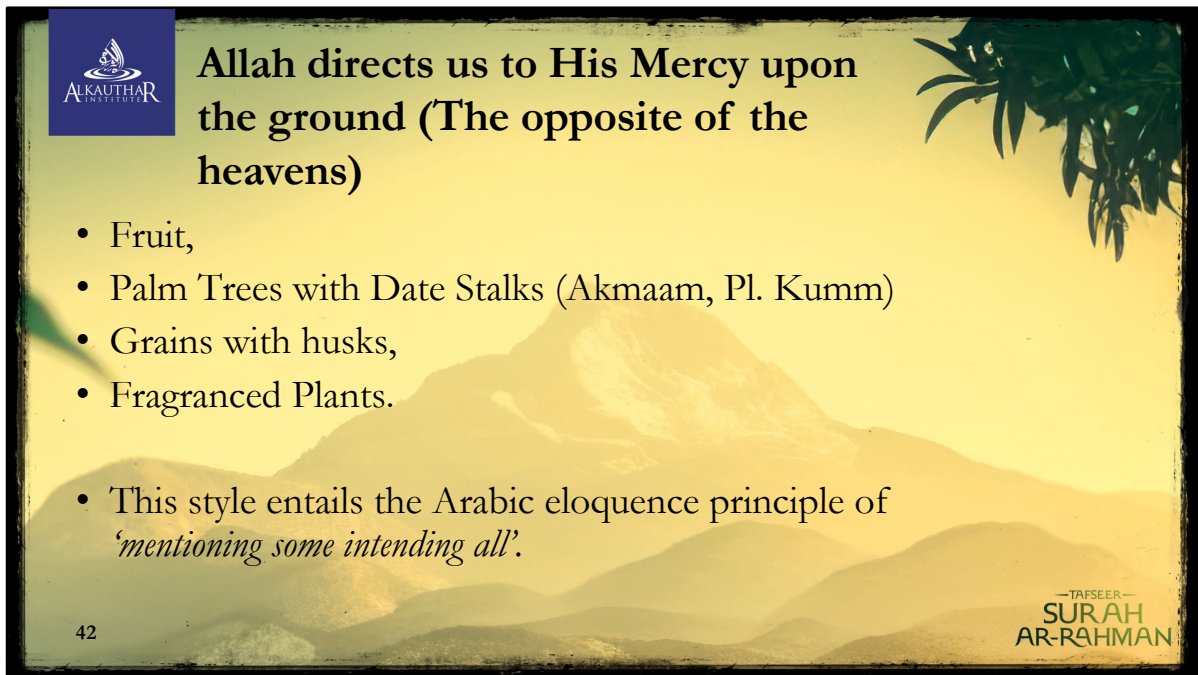


Allah directs us to His Mercy upon the ground (The opposite of the heavens)

- Because of the way Allah spread the earth have mountains which:
 1. Stabilise the earth
 2. Provide a means for relief rainfall
 3. Mountains are the world's "water towers," providing 60-80% of all freshwater resources for our planet. At least half of the world's population depends on mountain ecosystem services to survive – not only water but also food and clean energy.

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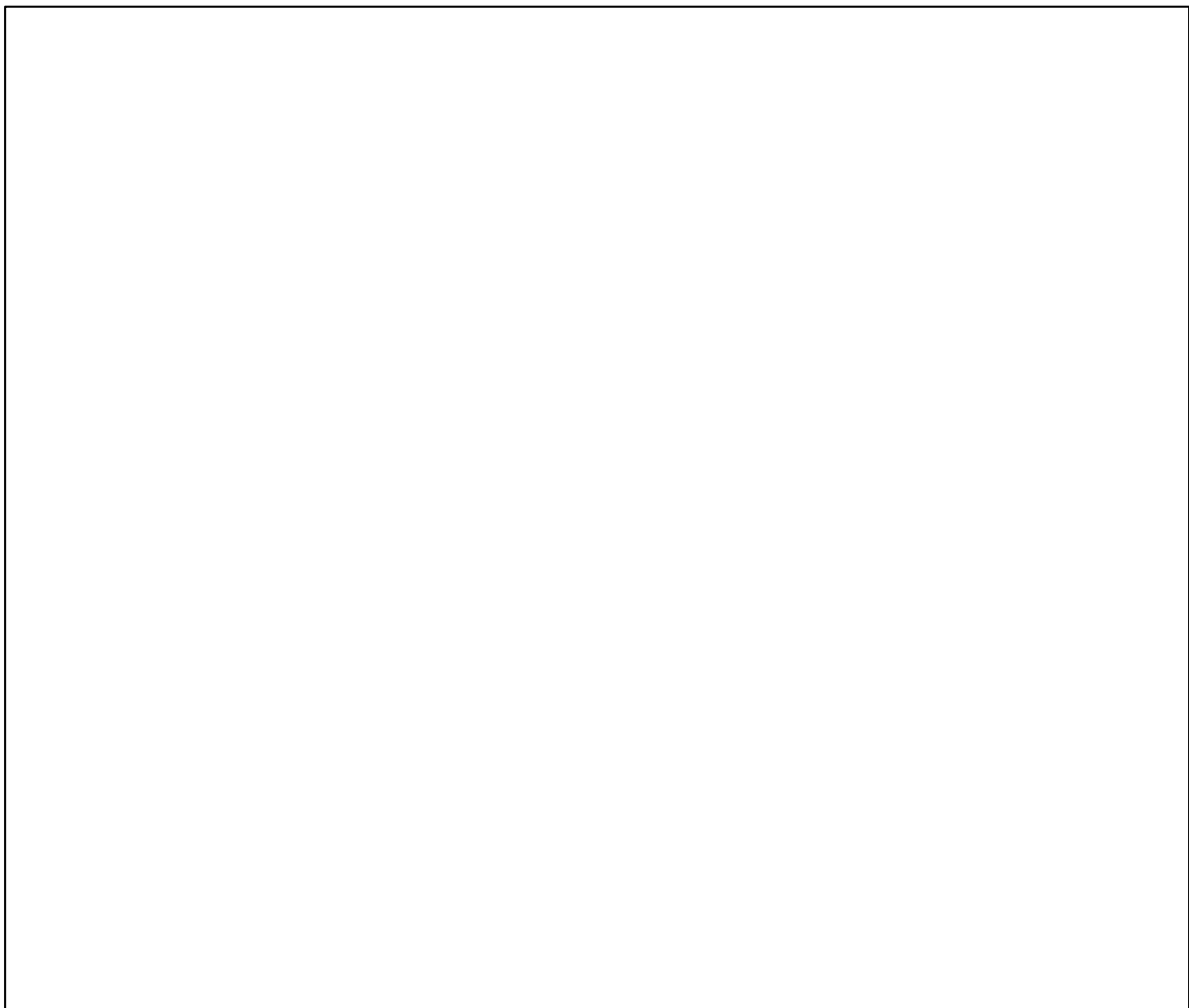
Allah directs us to His Mercy upon the ground (The opposite of the heavens)

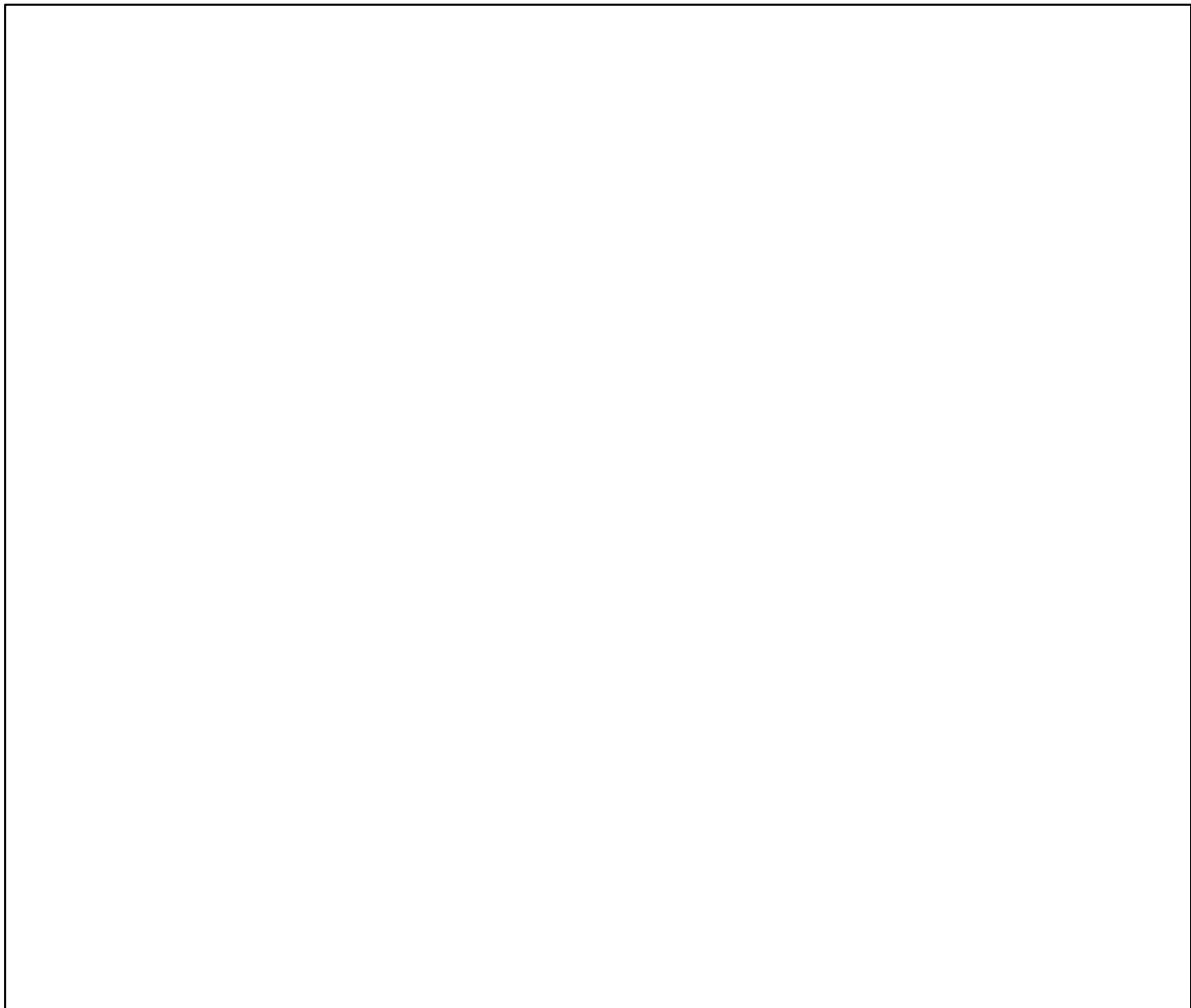
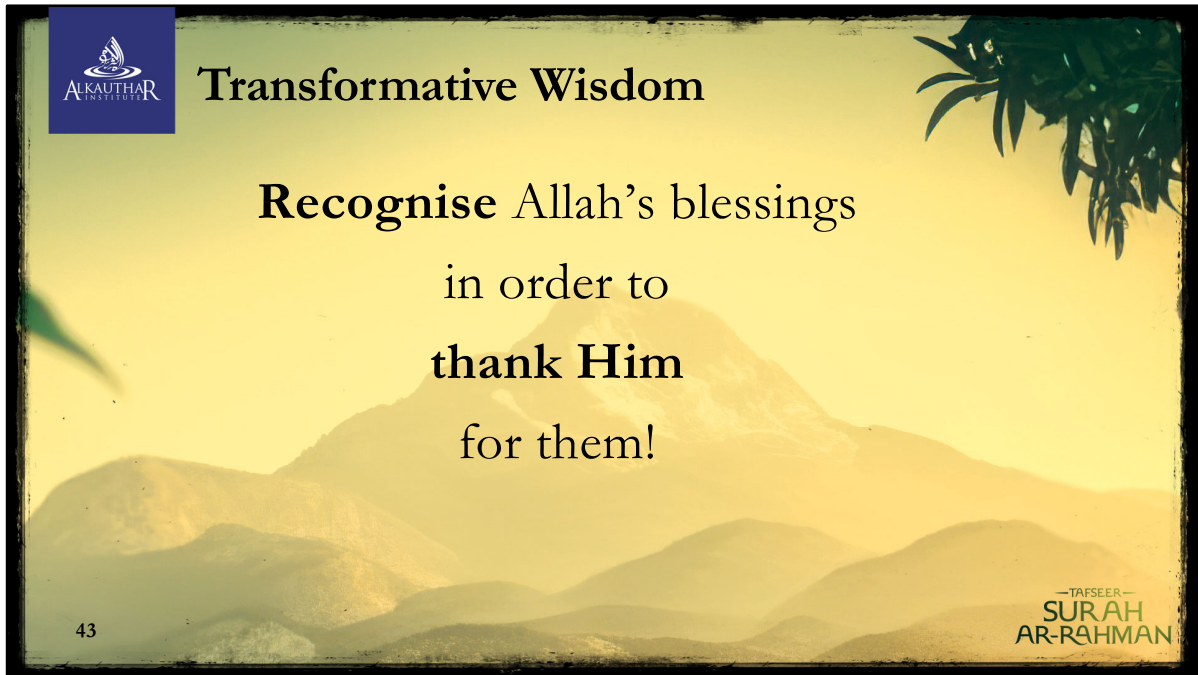
- Fruit,
- Palm Trees with Date Stalks (Akmaam, Pl. Kumm)
- Grains with husks,
- Fragranced Plants.

• This style entails the Arabic eloquence principle of *'mentioning some intending all'*.

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Interacting with the Quran

The Phenomenon of Duality

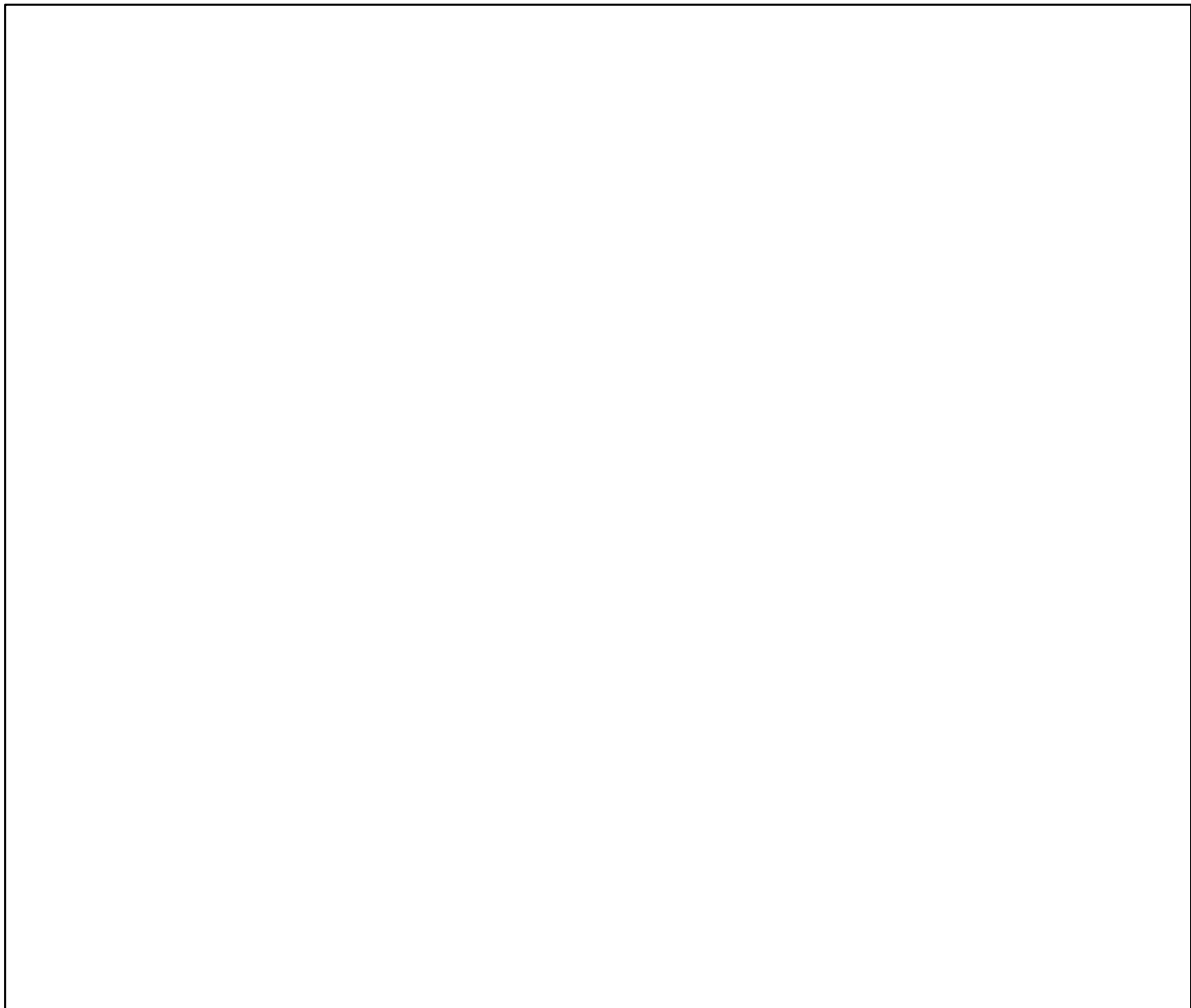
The Quran is beyond anyone's ability to beat let alone compete. This is not just due to its divine eloquence in speech, but also due to other factors, such as its phenomenal structure. One of the mechanisms of creating awareness of a blessing is by noting opposites and comparing them.

Surah Ar Rahman is filled with dual-based comparisons!

Take Note!

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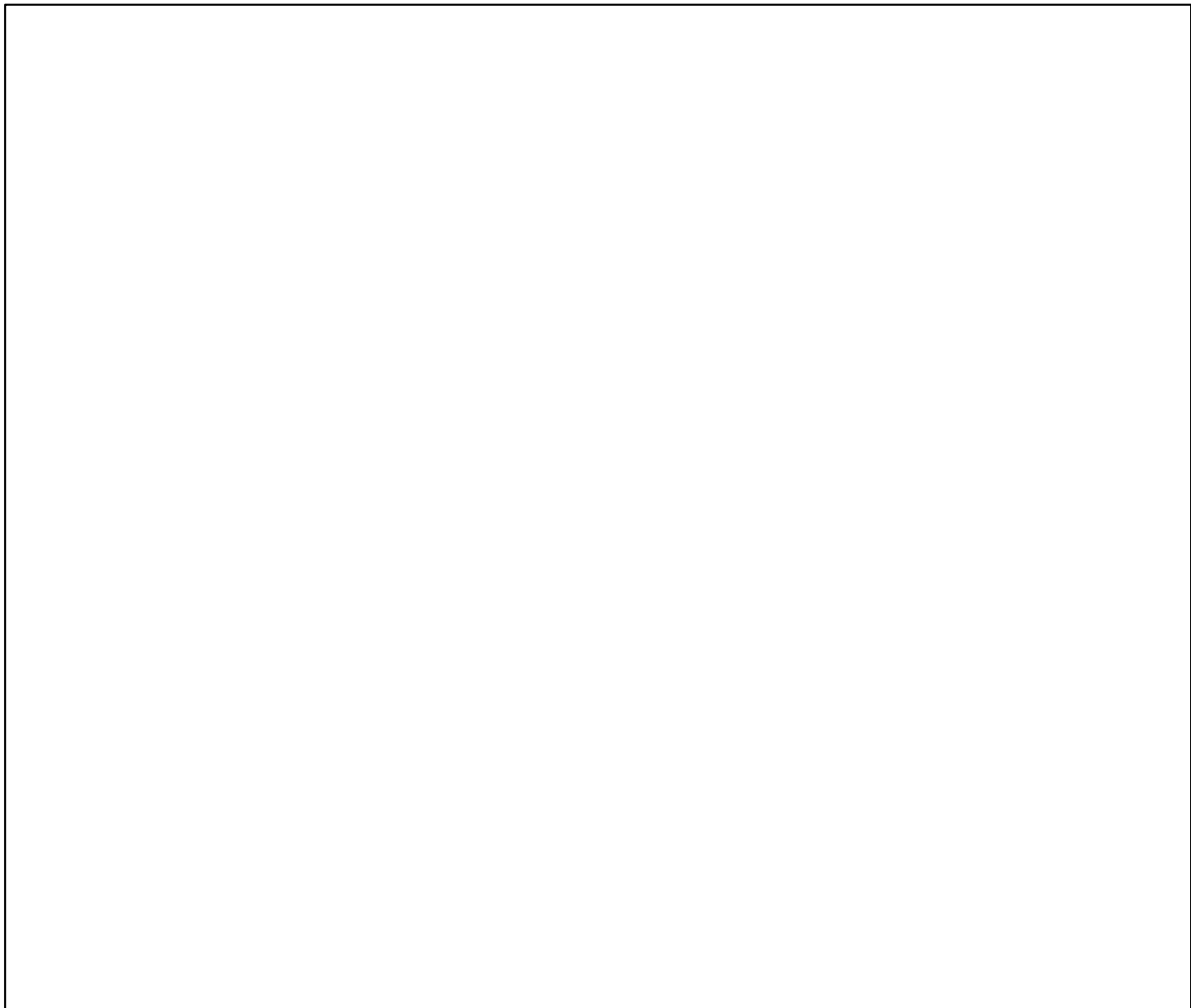
 Verse 13

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

13. *So which of your Lord's marvels will you deny?*

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31 is the number!

- **This ayah is mentioned 31 times** and from this repetition and emphasis we get to know the importance of gratitude to Allah.
- When we repeat something it's because it's important, three times is more serious. How about Allah repeating it 31 times?

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Interacting with the Quran

- Case Example:

Allah mentions fasting in the Quran a handful of times, but taqwa is mentioned so much more, because relatively fasting is easy and taqwa is harder. The aim of fasting is taqwa and it is so important that it is mentioned so often.

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Transformative Wisdom

- 'This verse guides us towards taking time out to recognise the blessings of Allah upon you and thank Him for them. The more you ponder and recognise the blessings of Allah the more you will love Allah, the more you love Allah the more you will be conscious of Him, obey and worship Him alone.
- 'This surah is building love for Allah and His worship by showing the blessing and the mercy of Allah one after another in numerous ways.

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 **Verse 14**

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

14. *He created man from hard clay, like bricks.*

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