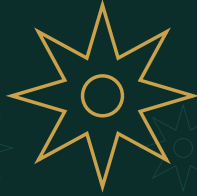


SURAH AS A STORY



Surah Ar-Rahman

The Most Merciful

The complete journey — favour by favour —
told the way a loving elder shares it with a child



Surah No. 55 • 78 Ayahs • Medinan

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The Surah at a Glance

Ar-Rahmaan. 'Allamal-Quran

1-2. The Most Merciful — taught the Quran,

Khalaqal-insaan. 'Allamahul-bayaan

3-4. created man, taught him speech.

Ash-shamsu wal-qamaru bi-husbaan

5. The sun and the moon run by precise calculation,

Was-samaaa'a rafa'ahaa wa wada'al-meezaan

7. and the sky — He raised it, and set up the Balance.

Fabi-ayyi aalaaa'i Rabbikumaa tukazzibaan

(31 times) So which of the favours of your Lord will you
both deny?

Kullu man 'alayhaa faan. Wa yabqaa wajhu

Rabbika Zul-Jalaali wal-Ikraam

26-27. Everyone upon the earth will perish — and the
Face of your Lord will remain, Owner of Majesty and
Honour.

Hal jazaaa'ul-ihsaani illal-ihsaan

60. Is the reward of excellence anything but excellence?

Tabaarakas-mu Rabbika Zil-Jalaali wal-Ikraam



78. Blessed is the name of your Lord, Owner of Majesty
and Honour.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

The Name That Opens Everything

Beta, come sit — today's story is long and beautiful, like a walk through a garden at maghrib time. This surah is so beloved that generations have called it the bride of the Quran: recited at nikahs, taught to children first, written in gold on the walls of homes.

It opens unlike any other surah — with a single Name standing alone on its line, like a king entering before his procession: AR-RAHMAN.

Why this Name? Listen to the background. When the Prophet ﷺ told the Quraysh, 'Prostrate to Ar-Rahman,' they replied with fake ignorance: 'And what is Ar-Rahman?' (the Quran records their taunt in Surah Al-Furqan). This whole surah, the scholars say, is the majestic answer to that question. You ask who



Ar-Rahman is? Then do not listen to a definition — watch Him work. And for seventy-eight ayahs, the surah shows Ar-Rahman doing: teaching, creating, balancing, providing, judging, rewarding. You will know the Name by the rain of its favours.

The Order of the Gifts

Now watch the first four ayahs like four steps of a staircase: 'Ar-Rahman — taught the QURAN — created MAN — taught him BAYAN (speech and expression).'

Stop at the order, beta, because it carries a whole aqeedah. The teaching of the Quran is mentioned BEFORE the creation of man. As if Allah is saying: this Book is not an accessory added to your life; your life was manufactured FOR this Book. In the factories of the world, the manual is written after the machine. With Ar-Rahman, the Manual existed in His knowledge before the machine was made — you were created to receive it.



And the fourth step: He taught man 'al-bayan' — the miracle you are using this very second. Out of all creatures, only you can wrap a feeling in words and post it into another heart. A child of two begins doing what no supercomputer truly does — meaning. Who installed that? And notice: the gift of speech comes right after the gift of the Quran — because the noblest work your tongue will ever do is carry His words.

A Universe Standing in Balance

Then Ar-Rahman shows us His workshop. 'The SUN and the MOON run bi-husban — by exact calculation.' Not approximately, beta — so exactly that scientists print eclipse timings for the next hundred years, to the minute. Whose punctuality are they trusting? 'And the STAR and the TREE — both prostrate.' The unreachable star above and the humble neem in your lane — both in sajdah to the same Lord, each in its own language.

'And the sky — He RAISED it, and He set up AL-MIZAN — the Balance.' And then, uniquely, the word mizan



hammers three times in two ayahs: He set the Balance... that you not transgress in the balance... so establish weight with justice and do not cheat the balance. From the orbits of galaxies to the tarazu of a sabzi-seller — the surah declares it is ONE law. The shopkeeper who tilts his scale is not committing a small shop-crime, beta; he is scratching against the architecture of the universe.

'And the EARTH — He laid it down for the creatures.' Not for the humans — for al-anaam, ALL the creatures. The sparrow has a share in this floor, and the ant a registered address. On it: fruit, date-palms with sheathed clusters, grain with its husk, and fragrant plants — rayhan. Even fragrance, beta — a thing with no calories, pure delight — made it onto Ar-Rahman's supply list. That is not necessity; that is love.

The Question That Never Stops Knocking

And now begins the heartbeat of the surah — the ayah every child recognises: 'FABI-AYYI AALAA'I



RABBIKUMA TUKAZZIBAN — so which of the favours of your Lord will you BOTH deny?' It returns thirty-one times, after every scene, like a gentle knock on the heart's door: this one? Will you deny THIS one?

Why 'you both'? Because this surah is a joint address to the two burdened races — mankind and jinn — the only surah structured so completely as a dialogue with both. He created man from salsal — dried clay that rings like pottery — and the jinn from a smokeless flame of fire. Two materials, one Maker, one question paper.

Now the scene that teaches us how to READ this surah. The Prophet ﷺ recited it to his companions and they listened in pin-drop silence. He said: 'The jinn were better in response than you! Every time I recited fabi-ayyi aalaa'i Rabbikuma tukazziban, they answered: La bi-shay'in min ni'amika, Rabbana, nukazzib — NONE of Your favours, our Lord, do we deny — falakal-hamd, so to You belongs all praise.' So this surah, beta, is not a lecture to sit through; it is a conversation to join. Thirty-one knocks, thirty-one chances to answer.



And here is a subtlety the scholars point out: the refrain even follows verses of warning and the description of Jahannam. How is punishment a 'favour'? Because the warning board before the cliff is a mercy — every alarm Ar-Rahman rings is His kindness trying to wake us before the fall.

Everything Perishes — He Remains

In the middle of the gifts, the surah suddenly turns off all the lights but one: 'KULLU MAN 'ALAYHA FAAN — everyone upon the earth will perish. And the FACE of your Lord will remain — Zul-Jalali wal-Ikram, Owner of Majesty and Honour.'

Every name on every nameplate, beta. Every empire, every trending celebrity, every one of us reading and writing these lines. Faan — passing. Only He remains. Strangely, this is not a depressing ayah; it is the most stabilising ayah in the surah. It teaches you where NOT to build your house of hopes — on people and things that are themselves dissolving — and where to anchor:



in the One who remains.

And then a jewel: 'Everyone in the heavens and the earth ASKS Him. KULLA YAWMIN HUWA FI SHA'N — every day He is engaged in a matter.' Every single day, Ar-Rahman is forgiving a sinner, relieving a distress, raising one people, healing a heart, answering a Khawlah, writing a rizq. His office never closes, beta. Yesterday's rejection at His door does not carry into today — every day, He is in fresh sha'n. Knock again.

The Challenge at the Edges of the Sky

Then Ar-Rahman addresses both races with an open challenge that grows more astonishing with every century: 'O company of JINN and MANKIND! If you are able to pass beyond the ZONES of the heavens and the earth — then pass! You will not pass except with SULTAN — authority, power.'

Man has since touched the moon, beta — and found the ayah exactly true: not one inch beyond the earth was crossed except with sultan — with immense power,



calculation and permission woven into the laws Ar-Rahman Himself wrote. And the surah reminds us of the Day when no rocket will help: when the sky splits and becomes rose-red like burning oil, when the criminals are known by their marks and seized by forelocks and feet. The same Ar-Rahman who spreads mercy also owns the Day of Majesty — love Him, and revere Him, together.

The Two Gardens — and Two More

And now the surah opens the doors it has been walking us toward. 'WA LIMAN KHAFA MAQAAMA RABBIHI JANNATAAN — and for whoever FEARED the standing before his Lord, there are TWO gardens.' Catch the entry ticket, beta: not fearing the police, not fearing log-kya-kahenge — fearing the MAQAM, that moment of standing before your Lord. Whoever kept that standing before his eyes — and therefore held back the sin his hands could have easily taken — receives not one garden but two.



Their description drips like honey: branches spread wide; in each, two flowing springs; of every fruit, two kinds; couches lined with thick silk brocade — and if the LINING is brocade, beta, imagine the outside; fruit hanging so low that it bends toward the one reclining; and pure companions, untouched, like ruby and coral. 'Is the reward of IHSAN anything but IHSAN?' — seven words holding the whole economy of existence. You gave your Lord your excellent best in hidden and open; He returns Excellence upon excellence.

'And BESIDES these two — two more gardens': mudhaammataan — so lush they are dark green with density; two springs gushing; fruit and date-palms and pomegranates; excellent and beautiful companions, maidens sheltered in pavilions; cushions of green and fine carpets. Levels upon levels, beta — because the people of taqwa themselves are levels upon levels; Ar-Rahman shortchanges no one and matches every grade of striving.



And then the last line closes the circle that the first line opened. It began with the Name — AR-RAHMAN; it ends kissing that Name goodbye: 'TABARAKAS-MU RABBIKA ZIL-JALALI WAL-IKRAM — Blessed is the NAME of your Lord, Owner of Majesty and Honour.' The whole surah, beta, lived between His Name and His Name.

What This Surah Teaches Us

1. The Quran precedes your creation in mention — give it the first fresh minutes of your day, not the leftover tired ones.
2. Answer the refrain aloud like the jinn: 'La bi-shay'in min ni'amika Rabbana nukazzib, falakal-hamd.' Turn recitation into conversation.
3. Guard every mizan you touch — scales, marks, work-hours, judgements — you are handling the universe's own law.
4. Anchor in the One who remains: build lightly on the perishing, firmly on Zul-Jalali wal-Ikram.



5. 'Kulla yawmin huwa fi sha'n' — every day His door is fresh: yesterday's unanswered dua is today's pending file, not a closed one.

6. Fear the Maqam, not the people — that single fear is the ticket to the two gardens.

7. Live 'ihsan for ihsan': in salah, in work, in family — excellence sent up returns as excellence poured down.

Ya Zal-Jalali wal-Ikram, make us of those who feared the standing before You — and grant us the gardens of Your nearness. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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