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## Sūrah 55: ar-Rahman

### Period of Revelation

The commentators generally hold the view that this is a Makki Sūrah, though according to some traditions which have been cited on the authority of Abdullah bin Abbas, Ikrimah and Qatadah, it was revealed in Madinah.

### Theme and Subject Matter

This is the only Sūrah of the Qur'ān in which besides men, the Jinn - who are the other creation of the earth endowed with freedom of will and action - have been directly addressed. Both men and Jinn have been made to realize the wonders of God's power, His countless blessings, their own helplessness and accountability before Him, and have been warned of the evil consequences of His disobedience and made aware of the best results of His obedience. At several other places in the Qur'ān there are clear pointers to show that like the men the Jinn too are a creation who have been endowed with freedom of will and action and are accountable, who have been granted the freedom of belief and unbelief, of obedience and disobedience, and among them too there are the believers and the unbelievers, the obedient and the rebellious, as among human beings. And among them too there exist such groups as have believed in the Prophets sent by God and in the Divine Books. This Sūrah clearly points out that the message of the Prophet and the Qur'ān is meant both for men and for Jinn and that his Prophethood is not restricted to human beings alone.

Although in the beginning of the Sūrah the address is directed only to human beings, for to them only belongs the vicegerency of the earth, among them only have the Messengers of God been raised, and in their tongues only have the Divine Books been revealed, yet from verse 13 onwards both the men and the Jinn have been addressed and one and the same invitation has been extended to both.

**Sūrah 55: ar-Rahmān**<sup>1482</sup>

In the Name of God, the Most Compassionate,  
the Most Merciful

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| <p>1. The Most Merciful</p> <p>2. Taught the Qur'ān,</p> <p>3. Created man,</p> <p>4. [And] taught him eloquence.</p> <p>5. The sun and the moon [move] by precise calculation,</p> <p>6. And the stars and trees prostrate.<sup>1483</sup></p> <p>7. And the heaven He raised and imposed the balance</p> <p>8. That you not transgress within the balance.</p> <p>9. And establish weight in justice and do not make deficient the balance.</p> <p>10. And the earth He laid [out] for the creatures.</p> <p>11. Therein is fruit and palm trees having sheaths [of dates]</p> <p>12. And grain having husks and scented plants.</p> <p>13. So which of the favors of your Lord would you<sup>1484</sup> deny?</p> <p>14. He created man from clay like [that of] pottery.</p> | <p>15. And He created the jinn from a smokeless flame of fire.</p> <p>16. So which of the favors of your Lord would you deny?</p> <p>17. [He is] Lord of the two sunrises and Lord of the two sunsets.<sup>1485</sup></p> <p>18. So which of the favors of your Lord would you deny?</p> <p>19. He released the two seas,<sup>1486</sup> meeting [side by side];</p> <p>20. Between them is a barrier [so] neither of them transgresses.</p> <p>21. So which of the favors of your Lord would you deny?</p> <p>22. From both of them emerge pearl and coral.</p> <p>23. So which of the favors of your Lord would you deny?</p> <p>24. And to Him belong the ships [with sails] elevated in the sea like mountains.</p> <p>25. So which of the favors of your Lord would you deny?</p> <p>26. Everyone upon it [i.e., the earth] will perish,</p> <p>27. And there will remain the Face<sup>1487</sup> of your Lord, Owner of Majesty and Honour.</p> <p>28. So which of the favors of your Lord would you deny?</p> |
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<sup>1482</sup> *Ar-Rahmān*: The Most Merciful, or more literally, "The Entirely Merciful." See footnote to 1:1.

<sup>1483</sup> They submit obediently to the laws of God. See 22:18.

<sup>1484</sup> Literally, "you two," addressing the species of mankind and *jinn*.

<sup>1485</sup> i.e., the points of sunrise in the east and sunset in the west in both summer and winter.

<sup>1486</sup> The two bodies of water: fresh and salt.

<sup>1487</sup> See footnote to 2:19.

29. Whoever is within the heavens and earth asks Him; every day He is in [i.e., bringing about] a matter.<sup>1488</sup>
30. So which of the favors of your Lord would you deny?
31. We will attend to you, O prominent beings.<sup>1489</sup>
32. So which of the favors of your Lord would you deny?
33. O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from God].
34. So which of the favors of your Lord would you deny?
35. There will be sent upon you a flame of fire and smoke,<sup>1490</sup> and you will not defend yourselves.
36. So which of the favors of your Lord would you deny?
37. And when the heaven is split open and becomes rose-colored like oil<sup>1491</sup> -
38. So which of the favors of your Lord would you deny? -
39. Then on that Day none will be asked about his sin among men or jinn.<sup>1492</sup>
40. So which of the favors of your Lord would you deny?
41. The criminals will be known by their marks, and they will be seized by the forelocks and the feet.
42. So which of the favors of your Lord would you deny?
43. This is Hell, which the criminals deny.
44. They will go around between it and scalding water, heated [to the utmost degree].
45. So which of the favors of your Lord would you deny?
46. But for he who has feared the position of his Lord<sup>1493</sup> are two gardens -
47. So which of the favors of your Lord would you deny? -
48. Having [spreading] branches.
49. So which of the favors of your Lord would you deny?
50. In both of them are two springs, flowing.
51. So which of the favors of your Lord would you deny?
52. In both of them are of every fruit, two kinds.
53. So which of the favors of your Lord would you deny?
54. [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.

<sup>1488</sup> For each of His creatures.

<sup>1489</sup> Specifically two: mankind and *jinn*.

<sup>1490</sup> Another possible meaning is liquefied brass or copper.

<sup>1491</sup> Or "like a tanned skin."

<sup>1492</sup> Once they have been condemned to the Fire.

<sup>1493</sup> An alternative meaning is "the standing [for account] before his Lord."

55. So which of the favors of your Lord would you deny?
56. In them are women limiting [their] glances,<sup>1494</sup> untouched<sup>1495</sup> before them by man or jinnī -
57. So which of the favors of your Lord would you deny? -
58. As if they were rubies and coral.<sup>1496</sup>
59. So which of the favors of your Lord would you deny?
60. Is the reward for good [anything] but good?
61. So which of the favors of your Lord would you deny?
62. And below them both [in excellence] are two [other] gardens -
63. So which of the favors of your Lord would you deny? -
64. Dark green [in color].
65. So which of the favors of your Lord would you deny?
66. In both of them are two springs, spouting.
67. So which of the favors of your Lord would you deny?
68. In both of them are fruit and palm trees and pomegranates.
69. So which of the favors of your Lord would you deny?
70. In them are good and beautiful women -
71. So which of the favors of your Lord would you deny? -
72. Fair ones reserved in pavilions -
73. So which of the favors of your Lord would you deny? -
74. Untouched before them by man or jinnī -
75. So which of the favors of your Lord would you deny? -
76. Reclining on green cushions and beautiful fine carpets.
77. So which of the favors of your Lord would you deny?
78. Blessed is the name of your Lord, Owner of Majesty and Honour.

<sup>1494</sup> To their own mates, i.e., being chaste and modest.

<sup>1495</sup> Literally, they have not been caused to bleed by loss of virginity.

<sup>1496</sup> In purity, colour and beauty.