

47. Verily the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"<sup>[1]</sup>

49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

50. And Our Commandment is but one as the twinkling of an eye.

51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?

52. And everything they have done is noted in (their) Records (of deeds).

53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand i.e. before it befalls, or is done by its doer: *الإيمان بالقدر*) (See the Qur'ân V.57:22 and its footnote).

54. Verily, The *Muttaqûn* (the pious. — see V.2:2), will be in the midst of Gardens and Rivers (Paradise).

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿١٧﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا

مَسَّ سَعِيرٍ ﴿١٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾

وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٢٠﴾

وَلَقَدْ أَهْلَكْنَا مَا نَسِيَاعُكُمْ فَهَلْ

مِن مَّدْكِرٍ ﴿٢١﴾

وَكُلَّ شَيْءٍ وَقَعْنَاهُ فِي الزُّبُرِ ﴿٢٢﴾

وَكُلَّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٍّ ﴿٢٣﴾

إِنَّ الْتَّقِيْنَ فِي جَنَّاتٍ وَنَهْرٍ ﴿٢٤﴾

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقَدِّرٍ ﴿٢٥﴾

### Sûrat Ar-Rahmân (The Most Gracious) LV

In the Name of Allâh  
the Most Gracious, the Most Merciful.

1. The Most Gracious (Allâh)!

2. He has taught (you mankind) the Qur'ân (by His Mercy).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمٰنُ ﴿١﴾

عَلَّمَ الْقُرْءَانَ ﴿٢﴾

<sup>[1]</sup> (V.54:48) See (V.25:34) and the footnote of (V.17:97).

3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
6. And the herbs (or stars) and the trees both prostrate themselves (to Allah — See V.22:18). (*Tafsir Ibn Kathir*)
7. And the heaven: He has raised it high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth: He has put down (laid) for the creatures.
11. Therein are fruits and date-palms producing sheathed fruit-stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinn: He created from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

خَلَقَ الْإِنْسَانَ ﴿٢﴾

عَلَّمَهُ الْبَيَانَ ﴿١﴾

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا

الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنْسَارِ ﴿١٠﴾

فِيهَا فَتْكِهِمْ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تَكْذِبَانِ ﴿١٣﴾

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ﴿١٥﴾

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تَكْذِبَانِ ﴿١٦﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تَكْذِبَانِ ﴿١٨﴾

19. He has let loose the two seas (the salt and fresh water) meeting together.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٥٦﴾

20. Between them is a barrier which none of them can transgress.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٥٧﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٥٨﴾

22. Out of them both come out pearl and coral.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٥٩﴾

23. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٦٠﴾

24. And His are the ships going and coming in the seas, like mountains.

وَلَهُ الْغَوَاوِرُ الْمُنشآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٦١﴾

25. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٦٢﴾

26. Whatsoever is on it (the earth) will perish.

كُلٌّ مِنْ عَلَيْهَا فَأَن يُغَوَّسَ ﴿٦٣﴾

27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَيَسْئَلُنَّ رَجَّةَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٦٤﴾

28. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٦٥﴾

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!

يَسْتَأْذِنُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ نَوْبٍ يُهْوَى فِي شَأْنٍ ﴿٦٦﴾

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٦٧﴾

31. We shall attend to you, O you two classes (jinn and men)!

سَنَنْفَعُكُمْ أَيُّهَا الضَّالِّانِ ﴿٦٨﴾

32. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٦٩﴾

33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!

يَنْعَشُرُ الْجِنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٧٠﴾

34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَأَيُّ آيَةِ رَبِّكُمَا تُكذِبَانِ ﴿٧١﴾

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

يُرْسَلُ عَلَيْكُمَا شَوْابُ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَآءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide— [See V.70:8]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَآءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

39. So on that Day no question will be asked of man or jinni as to his sin, (because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals).

فِيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ ﴿٣٩﴾

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَآءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

وَيَعْرِفُ الْمَجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنُّوَصِي  
وَالْأُقْدَامِ ﴿٤١﴾

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَآءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرِمُونَ ﴿٤٣﴾

44. They will go between it (Hell) and the fierce boiling water!

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ ﴿٤٤﴾

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَايَآءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

46. But for him who<sup>[1]</sup> fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).<sup>[2]</sup>

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ ﴿٤٦﴾

[1] (V.55:46) : The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم, and abstain from all kinds of sin and evil deeds prohibited in Islâm.

[2] (V.55:46) See the footnote of (V.23:60).

47. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. With spreading branches.

دَوَاتًا أَفْنَانٍ ﴿٤٨﴾

49. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In them (both) will be two springs flowing (free).

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In them (both) will be every kind of fruit in pairs.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

مُتَّكِفِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ﴿٥٤﴾

وَحِنًى الْجَنَّةِ دَانٍ ﴿٥٤﴾

55. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *tamth*<sup>[1]</sup> before them.

فِيهِنَّ قَصِيرَاتُ الْظُرُوفِ لَمْ يَطْمِئِنَّ إِلَيْهِنَّ فِتْنَاهُمْ ﴿٥٦﴾

وَلَا جَانٌّ ﴿٥٦﴾

57. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

58. (In beauty) they are like rubies and coral.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

60. Is there any reward for good other than good?

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾

61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَأْتِيءَ آلَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

[1] (V.55:56): Tamth means: Opening their hymens with sexual intercourse.

62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

66. In them (both) will be two springs gushing forth.

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

68. In them (both) will be fruits, and date-palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful];

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

72. *Hûr*<sup>[1]</sup> (beautiful, fair females) guarded in pavilions;

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

74. With whom no man or jinni has had *tamth*<sup>[2]</sup> before them.

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٦٣﴾

مُدَّهَامَتَانِ ﴿٦٤﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٦٥﴾

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٦٧﴾

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٦٩﴾

فِيهِنَّ حَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٧١﴾

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٧٢﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٧٣﴾

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٧٥﴾

مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

فَيَأْتِيءَ الْآءِ رَبِّكُمَا تُكذَّبَانِ ﴿٧٧﴾

بِزَكَاةٍ أَسْمَاءُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

[1] (V.55:72) See footnote of (V.52:20).

[2] (V.55:74) Tamth means: Opening their hymens with sexual intercourse.