Surah Ar-Rahman
(Ayah 5-9)

February 17, 2013

[This is a transcript of a lecture given by Sister Eman al Obaid. We ask Allah subhanna wa ta’ala for His forgiveness and His Mercy. Anything that is good from these notes is from Allah subhanna wa ta’ala. Any mistakes & misrepresentations are my own. I ask Allah subhanna wa ta’ala for His forgiveness and to put forgiveness in the hearts of those who read them. JazakAllah Khairan.]
**Surah Ar-Rahman (Ayah 5-9)**

February 17, 2013

*Introduction*

We need to know about Allah. Every Ayat in the Quran is telling us about who is Allah. In Surah Ar-Rahman, just the name of the Surah, which is also the first Ayah in the Surah, is telling us about Allah’s Rahmah (Mercy). Allah has many names but there is wisdom in starting the Surah with Allah’s name Ar-Rahman. This is because we cannot live in this life without Allah’s Rahmah (mercy). We are in this life because of Allah’s Rahmah (Mercy). And to enter Paradise too we need Allah’s Rahmah (Mercy). There are 99 names of Allah out of which, there are three important names that are:

- **Allah**
- **Ar-Rub**
- **Ar-Rahman**

From the above three names all other names of Allah follow.

The name **Allah** talks about Allah’s divinity. This name tells us how Allah is so perfect, so great and we are drawn to him because there is no one like him.

The name **Ar-Rub** tells us about Allah’s actions. It tells us how Allah deals with his creation.

The name **Ar-Rahman** tells us about Allah’s Rahmah (Mercy). Allah is dealing with his creation with mercy. The name of the Surah Ar-Rahman starts with Ar-Rahman because we cannot live in this life without Allah’s mercy. There is no one more merciful than Allah and no one can be merciful to us except by his permission. Therefore the mercy makes us attach to Allah.

How can we see Rahmah in Surah Ar-Rahman? We have previously covered Ayah 1-5 and in these Ayat there are different blessings mentioned which can be categorized as:

1. **Blessing of Existence**
2. **Blessing of the path that we need to follow.** This is the way that we need to follow in this life i.e. The Quran, which is Al Manhaj. In Surah Ar-Rahman Allah first tells us that he showed us the Manhaj and then tells us about the blessing of our existence.
3. **Blessing of the being guided to the Manhaj (Quran).** How will we be guided to the Quran?
The following Ayat (after Ayah 5) show us how we will be guided in this life towards the Manhaj i.e. “The Quran”. We need to live our life in the Duniya according to the Quran. The blessings of speech and listening have been given to us so we can use these blessings to be guided towards the Quran. We can be close to Allah and have the connection with him by understanding the Quran as the Quran tells us about Allah.

All the above three categories of the blessings are there because of Allah’s mercy. Allah created us, sent us the Quran and guided us to the way of Quran. Now in today’s class we will see the way/path that leads us to the Quran.

Ayah 4 tells us the skills of talking and listening have been given to us so we can be guided to the Quran. Ayah 5 tells us the sun and the moon are following a calculated path. The sun and moon are blessing of Allah and there are in submission to Allah. The humans are benefitting due to the submission of the sun and moon. This teaches us about submission.

What lead us to the Manhaj (The Quran) ?

The Apparent blessing of Allah (contd..)

Ayah 6

والْجِمْ وَالْشَّجْرُ يَسْجُدُانَ

والْجِمْ means “the stars”

والْشَّجْرُ means “the plants”

يَسْجُدُانَ means “prostrate”

Here Allah mentions one of the most important unit that is close to us (i.e. plants) and another unit that is very far away (i.e. the stars). Both these things are very important in this Duniya. Allah created everything in this universe for us.
We benefit from the stars in the following three manners:

1. The stars guide the travellers
2. The shooting stars ward off the Shaitan when they try to listen the conversation between Allah and the angels. The stars protect the divine word.
3. The stars beautify the sky

The second thing mentioned here are plants, which are also very important in the Duniya.

1. They take in the oxygen purify the air around us.
2. They are also the source for foods.
3. There are many other benefits from plants

How we can see the mercy of Allah in these Ayat? Both the stars and plants have a task assigned to them but they are prostrating to Ar-Rahman. We don’t know the way of their prostration but in reality they are prostrating. In other verses in the Quran Allah tells us that every object in the universe magnifies and prostrates to Allah.

Now why the Sujood is mentioned and not the Rukuh?. This is because in the there is total submission to Allah in the Sujood. We humble ourselves to Allah. We are closest to Allah when we are in Sujood.

To summarize Allah is telling us in this Ayah that the stars and the plants are in total submission to Allah and they are prostrating to Allah Ar-Rahman. Both the stars and the plants have a job assigned to them but at the same time they are submitting to Allah and the human being is benefitting because of their submission.

In Surah Ar-Rahman Allah is addressing both the human being and the Jinn. However the response from the Jinn is better than that of the human being but Allah honors the human being more than the Jinn.

Ayah 7

ْوَالسَّمَاءَ رَفُّهَا وَوْضُعَ الْمِيزَانَ

means “The skies”. There are 7 skies in total. They are on top of each other.

رفعه means “raised”

وضع means “put down”, “imposed”

الميزان means “The balance”

The Apparent blessing of Allah • 3
Here Allah is telling us that he raised high the skies. We can only see the sky of the Duniya. However there are other skies on top of this sky (a total of seven). These skies are like a ceiling; it’s a protection for us as it’s covering us. When ceiling of any building is made it needs pillars/column but Allah created the sky as a ceiling and we cannot see any pillars. Here we can see the beauty, perfection and majesty of Allah’s creation. In the sky we have the sun, moon, stars and all the gases/elements we need. Even the atmosphere for earth is different than the other planets. It is because of this atmosphere that the earth has day and night despite that there is darkness between the sun and earth. Even the % of oxygen, carbon dioxide and other elements differ from place to place. In short everything in the universe is accurate and is balanced. This is Rahmah from Allah.

Then Allah tells us that he put down the scales on the earth. In general we need a scale to weigh things and to measure things. There are different ways to measure different things. Here the word does not mean “scale” but it means that Allah has set up the justice on the earth. Justice can be setup as follows:

1. With the scales.
2. With the laws and legislations.

How Allah put the Justice on the earth? In this life people are always thinking about justice. This is because Allah has put this “balance” in the human being. If we want justice in this life then we need to follow the Manhaj (The Quran).

Allah put the justice on earth by giving us the Manhaj. However there may be some people who are not exposed to the Quran but still Allah gave them the balance which is the Fitra (Instinct) e.g. if a child does wrong he will instinctly hide or If a child lies his/her facial expression will change. This is because Allah put the Fitra in the human being, which acts as the balance/scale. Another thing Allah gave us is intellect. Initially our Fitra/instinct is like a pure olive oil but when it gets exposed it changes. Then we have intellect but if we don’t use our intellect in the right way we can go astray. This is because there are unseen matters, which cannot be understood by the intellect. Therefore we cannot rely on Fitra or Intellect alone. It is the Quran that gives us the balance between Fitra and the intellect. Quran is in line with our Fitra and our intellect accepts it. Together these things help us with the justice. This can be possible by following the Quran.

Ayah 8

The Apparent blessing of Allah • 4
The Apparent blessing of Allah • 5

Allah means “don’t”

نَطَعَático means “transgress”

فِي means “in”

أَلْمِيزَان means “balance”

Allah put down the justice on earth along with the means for justice. If we want to live in peace then we need to follow the rules. The problem arises when people complain about the rules. Following the rules makes everything organized. How does this help us with the Manhaj? If every one follows the rules then there will not be any dispute between people and we can focus on the real purpose in life. This way there will not be any distractions.

Allah is telling us in the previous Ayah that everything is balanced. Here in this Ayah Allah is commanding us to not ruin the harmony. We should not spoil the balance and we should not transgress and exceed the boundaries. Allah made the whole universe in balance (e.g. trees, oxygen, sand etc) so that we focus on our real purpose. However problems arise when human beings exceed the balance, transgress and exceed his boundaries

Allah is putting the justice on the earth and commanding us to not exceed the boundaries in the justice. We have divine laws from Allah that we need to follow without question. What about laws made by humans? For instance every country has its laws and legislations. We have no right to choose which law we will follow and what we will not follow.

Allah Al Hakeem when he designated the people to draft laws he chose the best people for the job. Whether we like it or not we need to obey and follow the rules at all the time for the sake of Allah. Prophet Muhammad (Peace Be Upon Him) said we need to obey the ruler at all the times. The Sahabas asked him what if there is injustice. Then Prophet Muhammad (Peace Be Upon Him) replied that we need to be patient till the Day of Judgment.

There is a hadith that anyone who complains about the one who is in charge of him will die as an ignorant person. When we complain it distracts us from the real purpose. This life in the Duniya is a test for us and it will not last forever. We cannot perfect our lives in this Duniya. Our purpose in the life is not to complain but to focus on the goal, which is Paradise where everyone will have a perfect life.
Ayah 9

وَأَقِيمُواْ الْوُزُرَ بِالْقِسْطِ وَلَا تُخْسِرُواْ الْمِيزَانَ

وَأَقِيمُواْ means “establish”

الْوُزُرَ means “weight”

بِالْقِسْطِ means “justice”

وَلَا means “don’t”

تُخْسِرُواْ means “make deficient”

الْمِيزَانَ means “the balance”

Here Allah is commanding us to establish the weight in justice. This means we need to try our best to do justice at all times whether we are in house or outside. We should do justice when we deal with people by giving them their due right, by not judging them, by not talking bad about them, by not backbiting etc. We should be mindful of our border, which is halal, and haram (Do and don’t do). Allah is telling us how to deal with people.

There is an emphasis here to do justice. The بَ لَٰٰٓ means “attached to the justice”. We cannot separate ourselves from the justice. We should not differentiate between people in doing the justice.

Why is there emphasis on the justice? This is because if there is no justice in life and no one judges with justice then there will be chaos in the universe. Then we will loose the focus in life. Everything Allah is telling us here is Rahmah from Allah. He is telling us how can we take the Manhaj and how we can follow it in peace.