

MIFTAAH SEMINAR

DIVINE MERCY



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SESSION 1

Meaning of Ar-Rahman

- The structure of the word Ar-Rahman incorporates three surahs in the Quran: الر، حم، ن.
- A similar word with the same root letters of الرحمان is رحم (womb) which includes the meanings of love, care, concern, and affection.
- Abdullah ibn Masood RA said that Ar-Rahman and Ar-Raheem both refer to Allah's mercy, but they are used in different ways:
 - Ar-Rahman is Allah SWT's mercy for everyone in this world.
 - Ar-Raheem is a special kind of mercy that is only for believers, especially in the akhirah.
 - These two meanings go together, because in this life, everyone gets to experience Allah SWT's mercy, but in the next life, only the believers will receive His mercy and rewards.

Verse 1

- The first blessing is knowing who Allah SWT is: *Ar-Rahman*.
- Abdullah ibn Abbas RA explains this surah lists all of Allah SWT's undeniable blessings: His آلاء.
- Abdullah ibn Masood RA said that every blessing is from Allah SWT's mercy, even Jahannam because it brings justice.
- Hasan al-Basri said that *rahma* is always tied to beautiful blessings. For Zakariya AS, Allah SWT said:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

"Remember the mercy of your Lord to His servant Zakariya." (Surah Maryam 19:2)

- Allah SWT didn't say *"remember Zakariya's dua."* Zakariya AS asked for a child for over 40 years. Just because he asked doesn't mean he was entitled to a certain answer. Feeling entitled takes away gratitude.
- The more entities someone feels, the less thankful they are, even for small blessings.
- Imam Suti explains that Allah SWT's rahma and love come from the same source, but it shows up in different ways. For some its children, for others it's a sibling, money, or even patience.

Verses 2-4

عَلَّمَ الْقُرْآنَ

"He taught the Quran"

- This is the second blessing. The Prophet ﷺ was the first to receive and learn the Quran. Then, every human being becomes a recipient of this blessing.
- The greatest mercy of Ar-Rahman is that we have access to revelation. Simply reading the Quran without Allah's help is not a blessing. The true blessing is learning and understanding it.

خَلَقَ الْإِنْسَانَ

"He created mankind"

- This is the third blessing. Allah SWT created humans to bring benefit to the world. The creation of humans only has meaning when it's connected to the Quran.

عَلَّمَهُ الْبَيَانَ

"He taught him clear speech"

- This is the fourth blessing.
- *Bayan* means clear expression. One of the names of the Quran is Bayan.

- Understanding deen has no value without sharing it. The Prophet ﷺ was given the skill to clearly deliver da'wah to others through the Quran.

Verse 5

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

- This verse begins the next layers of blessings: *external blessings* like the sun and moon.
- There are two opinions on this verse:
 - Set rotation:
 - The sun and moon move in a fixed pattern, without choice.
 - In contrast, humans were given the Quran and the freedom to choose. This shows the perfection of the universe.
 - Set destruction:
 - The word بِحُسْبَانٍ refers to the set time of their destruction, like on the Day of Judgment.
- Ata ibn Abi Rabah RA explained that everything happens at a set time, not just the sun and moon, but even the smallest blessings in our lives.

Verse 6

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

"The stars and the trees prostrate"

- The word *Najm* has two meanings:
 - This could mean plants, which is a popular opinion. Both plants and trees prostrate to Allah SWT. النَّجْمُ refers to plants without stems, and الشَّجَرُ refers to trees.
 - This could also mean stars which is a common usage. The verse connects the sky and the earth. Najm (stars)= sky and shajar (trees)= earth.
- Allah SWT then speaks of 3 blessings from the sky and 3 from the Earth:
 - Sky Blessings:

- الشَّمْسُ: the sun
- الْقَمَرُ: the moon
- النُّجُومُ: the stars
- Earth Blessings:
 - الشَّجَرُ: the trees
 - فَكِهَةٌ: the fruits
 - الْحَبُّ: the seeds/grains

Verse 7

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

"And the sky – He raised it, and He set the scale"

- There are 3 blessings of the sky in the Quran:
 1. A **covering** over the Earth
 2. A **protective later**
 3. Connected to **rizq** (sustenance)
- Ibn Abbas RA mentions 3 connections in which Allah raised the sky and set the scale:
 4. The scale is set above the skies.
 - a. Our deeds are weighed in heaven, not by worldly standards.
 5. Creation is perfectly balanced
 - a. Everything is placed in its proper measure.
 6. Do not misuse blessings.
 - a. Every blessing has a limit and a balance we must not cross.

Verse 8

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

"Do not transgress in your usage of any of these blessings"

- The sun, the trees and all other blessings have boundaries that we are not allowed to misuse them.

Verse 9

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

"Establish the scales with justice upon the Earth and do not cheat the scales"

- عدل means justice, but it can be subjective or relative to people.
- قِسْطٍ refers to true, exact justice, often used with the scale, meaning it must be perfectly balanced.
- Abdullah ibn Abbas RA said: *The only command in Surah Ar-Rahman is justice.* The opposite of justice is ظلم oppression and greatest ظلم shirk.
- All of the blessings Allah SWT gave us must be used with justice. وَلَا تُخْسِرُوا الْاِمْرَانَ means to not take away the right of others.

Verse 10

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

"The earth has been placed for any of Allah's creations"

- The 3 common blessings of the Earth in the Quran:
 1. A **place to live** and build homes
 2. A **path for travel**, helping us reflect and seek Allah's signs
 3. A source of **rizq**, though connected to the sky, rizq comes from the Earth.

Verse 11

فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

"On the earth, there are wet and dry fruits that are."

- Allah SWT mentions two blessings from the earth:
 - General fruits (فَكِهَةٌ)
 - Date palms (النَّخْلُ) with a covering (ذَاتُ الْأَكْمَامِ)
- These are signs of Allah's power and mercy, showing us how perfectly He provides.
- Fruits are not just food — they're also a sign of comfort and joy in the Quran.

Verse 12

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

"And the grain with husk and scented plants"

- The word الْحَبُّ means grains or seeds, which come from the earth.

- It shows the same root as love (حب), showing a deep connection between physical growth.
- Grains grow with water from the sky, just as love grows with revelation (Quran).
- The word ذُو الْعَصْفِ means the grain that has a husk (outer shell), which is useful and beautiful to look at.
 - Even animals benefit from husk.
- The word وَالرَّيْحَانُ means plants with fragrance for human enjoyment.
 - This refers to the sense of smell and beauty in the earth's blessings.
- Together, Allah SWT mentions both sight (husks) and smell (fragrance) to show how complete and beneficial His blessings are.
- The Prophet ﷺ said:

Never reject ريحان (fragrant plant) when it is gifted, it's a scent from Jannah."

Verse 13

قَبَائِيءَ آلَاءِ رَبِّكُمْ أَنْ تَكْذِبَانِ

"So which of the favors of your Lord will you deny?"

- This verse is repeated 31 times in this Surah to remind us constantly of Allah's love and blessings.
- It connects all the earlier verses: Allah SWT lists a general blessing, then breaks it into detailed parts, then asks:
 - *Can you really deny this blessing?*
- The word آَلَاءِ refers to **universal, undeniable blessings** that **all creation** benefit from, like the earth, sky, and sun.
 - It is deeper than a نعمة, which can be personal and sometimes even feel like a test.
- The word نعمة comes from نعومة (softness) which refers to ease, comfort, and blessings we individually feel.
 - However, نعمة only exists when the آَلَاءِ are in place. Without life and آَلَاءِ, ease (نعمة) doesn't matter.

- This verse links to Surah Qamar, where Allah SWT says "كَذَّبَتْ" (they (the mushrikoon) denied). In this surah, the question is now directed to us: *"Will you also deny the blessings, like the people before you?"*
- The Meccans didn't deny Allah or the Prophet ﷺ, they denied the Hereafter. That's why the word كَذَّبَتْ appears so often in Makki Surahs, where the real test was belief in accountability.

Verse 14

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ

"He created humankind from dry mud/soil clay like pottery or clay"

- The three stages of creation include:
 - The first stage includes the intention of Allah SWT to create Adam AS.
 - The second stage, Allah SWT mixed soil with water (wet clay)
 - During the third stage (after 40 years), it dried (صَلْصَلٍ): hollow, lifeless clay like pottery (كَالْفَخَّارِ).
- Ibn Abbas RA highlights our hollowness, neediness, and fragility. We have no true substance on our own.
 - Real substance comes from what Allah SWT mentioned in Verse 2 (*He taught the Quran*).
- The term صَلْصَلٍ كَالْفَخَّارِ is a reminder of how weak we are and that our strength and stability only exists through Allah's gift, not from ourselves.

Verse 15

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

"Allah created a smokeless flame that came from the fire"

- مَّارِجٍ refers to the pure, smokeless flame that rises above a fire that is lighter in color and free from smoke.
- Allah SWT is describing the origin of the jinn: they were created from this pure, smokeless flame. This element gives them qualities different from humans.

- Clay (human creation) is lifeless until Allah SWT blows the ruh into it. Whereas the fire (jinn creation) has inherent life and movement.
- The jinn possess more physical power than humans and their fiery origin influences their nature and abilities.

Verse 17

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

"The Lord of the Two Easts and the Two Wests"

- In this surah, Allah SWT mentions blessings in two forms
- This verse is referring to the cardinal points of the Earth, the furthest north, southeast, and northwest points.
- Ibn Abbas RA refers to the two different seasons; depending on location, day and night lengths differ.
- This verse is connected to Verse 5: *وَالْقَمَرُ بِحُسْبَانٍ* which means that Allah is the Lord of the different settings of the sun and moon.

Verse 19 & 20

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

"The two bodies of water meet, between them is a barrier they do not mix"

- Hasan al-Basri RA says this verse's blessing connects everything: the sky and the earth, as rain and springs create water flow.
- *مَرَجَ* means the waters come close to mixing but do not mix completely.
- The two waters refer to **salt water and fresh water** meeting but separated by a barrier.
- The word *بَرْزَخٌ* (barrier) is used instead of *حِجَابٌ* (which can be seen), because *بَرْزَخٌ* is unseen.
- This unseen barrier is similar to the life of Barzakh, the hidden state between dunya and akhirah.
- Another opinion is that the two seas could mean the waters of the sky and the earth.

- One sea is related to the heavens (like Verse 7: **وَالسَّمَاءَ رَفَعَهَا** and the other to the earth (Verse 10: **وَالْأَرْضَ وَضَعَهَا**).
- Though the barrier between them isn't visible to us, Allah is pointing to blessings we cannot deny.

Verse 22

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

"From both come pearls and coral"

- This verse highlights a shared blessing from the two bodies of water mentioned earlier.
- Pearls and coral are extracted from the water, showing the benefit and beauty hidden within it.
- Beyond providing sustenance, water also offers valuable treasures like pearls.
- This connects to the next verse where a small gem or rock is inside water, yet a large ship can float on it.

Verse 24

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَمِ

"And to Him belongs the ships, raised like mountains in the sea"

- Allah SWT emphasizes the blessing of water and its unique purposes, including that water bodies don't mix completely.
- Ships float on water like mountains, visible from a distance, this is the meaning of **كَالْأَعْلَمِ** (like mountains).
- The phrase **الْجَوَارِ الْمُنشَآتُ**:
 - **الْجَوَارِ** refers to ships that move.
 - **الْمُنشَآتُ** comes from "anshaa" meaning to create or incept, indicating ships are designed to float and move on water.
- Abdullah ibn Barr RA explains that the precious things like pearls and gems lie deep beneath the water and require effort to obtain.
 - Ships are made for floating on the surface, which is why they can move easily on water, unlike pearls or gems which sink because they are precious.

Verse 26

كُلُّ مَنْ عَلَيْهَا فَانٍ

Every single one upon it (the earth) will perish"

- The word مَنْ is used to refer mainly to creations with intellect (humans and jinn). It also includes non-living creations like water, sun, and stars.
- Abdullah ibn Abbas RA explains the two reasons for using مَنْ instead of مَا:
 1. All creations except humans and jinn know their end: humans and jinn do not, so Allah uses مَنْ to emphasize this.
 2. The earth and its properties are affected by human actions, their deeds influence creation's fate.
- This verse relates to humans losing their purpose, which is *"He taught the Quran"*.
- When humans worship blessings instead of the Blessor (Allah), destruction follows.
- Mujahid, a student of Ibn Abbas RA, adds:
 - Allah SWT says "everyone upon the earth will perish," not "everything," because good deeds remain and are not destroyed.
 - The focus is on those living upon the earth, not the earth itself.

Verse 27

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"All that will remain is the 'honor of Allah', the Most Honorable, the Most Noble"

- وَجْهُ رَبِّكَ refers to the Honor of Allah.

Verse 29

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

"All who are in the heavens and the earth ask Him; every day He is in [all] affairs."

- Only humans and jinn have the power of choice, so they are the ones who ask Allah and will be questioned about their deeds.

EDUCATION | PRESERVATION | APPLICATION

- Ibn al-Qurtobi explains that **فِي شَأْنٍ** denies the incorrect belief held by some Jews, Christians, and disbelievers in Mecca that Allah SWT created everything in six days and rested on the seventh. Allah never rests, and none of His blessings burden Him.
- The phrase **كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ** means that Allah is continuously, at every moment, fulfilling affairs and managing all matters.
- **يَوْمٍ** here doesn't mean a day but refers to the smallest unit of time, meaning Allah SWT is always active.
 - This ties to Surah Al-Baqarah's verse **وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ**, "*When My servants ask you 'O Prophet' about Me: I am truly near*" (Surah Al-Baqarah 2:186), showing Allah's constant forgiveness and mercy.
- The Prophet ﷺ explained that Allah SWT forgives sins, removes difficulties, raises, and lowers people every moment.
- Ibn Tahawai mentions that **فِي شَأْنٍ** means Allah's attributes never decrease or increase. Before creation and after destruction, Allah's qualities like Al-Khaleq (The Creator) and Ar-Raziq (The Provider) remain complete and perfect.
- **كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ** affirms Allah's continuous, perfect, and unchanging activity in managing all affairs.

Verse 31

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ

"We will attend exclusively to you, Oh two weighty beings"

- **الثَّقَلَانِ** refers to human beings and jinn.
- Ibn Abbas RA says this verse expresses fear, while the rest of the Surah offers hope.
- **سَنَفْرُغُ لَكُمْ** means that Allah SWT will give exclusive attention to humans and jinn on the Day of Judgement.
 - This exclusive attention happens because humans and jinn are the only creations who will be held accountable.

- Other creations will not have to answer, so humans and jinn bear the weight of responsibility and judgement.
- Allah SWT is reminding us on the Day of Judgement, no distractions or other beings will be present, only we ourselves will be accountable.

