



Theological Interpretations Of Chapter-55 Of Qur'ān: A Scientific Study Of Selected Themes

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Abstract

This article intends to study the selected themes mentioned in chapter-55 of the Qur'ān. It is a helpful study, up to the possible extent, to know several unattended facets of phenomenon and instructions given in chapter-55. In this direction, theological interpretations are imbued with relevant scientific discussions to explain different dimensions making the Qur'ānic verses more comprehensible. A diligent scientific interpretation may contribute to comprehend Scripture in the current context. It educates to improve ethical performance in society. Therefore, one would like to exercise his abilities positively within prescribed limits by observing anthropocosmic signs. This theology scientifically demands advancement and success in this world and salvation in the world Hereafter. It suggests a spiritual journey of man towards Ultimate Reality.

Keywords: Chapter-55 of Qur'ān, Thematic Study, Objectives of Human's Life, Religio-Scientific Approach, Ultimate Reality.

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1. Introduction

This paper incorporates theological discussions regarding selected topics of (Sūrah al-Raḥmān) chapter-55 of Qur'ān. It is a thematic study incorporating five significant sub-discussions with scientific remarks. We would examine from beginning to end, how Sūrah-55 with repetitive refrains invites us towards various aspects. Especially, the objective of one's life in relation to the final and ultimate destination. To stabilize the Divine Message in the minds, verse 13 repeatedly occurred 33 times. This Sūrah provides guidance for the human journey from birth to that of its ultimate end. However, these theological interpretations are encapsulated with the scientific

study of different verses about human growth, its proportional link to the concept of balance and the other relevant themes.

After creation, health and good physical condition are the foremost needs of man. In this regard, we focused on the verses which indicate human health and its recovery either physically or metaphysically considering the medical and psychological domain. Similarly, after death, the question of rebirth, and eschatological aspects are the central creeds in the Islamic theology which has also been discussed succinctly with scientific pieces of evidence. The theological stance about the teleological aspects (al-ghāyah) of man should also be known, bearing in mind the ultimate objectives of human creation.

Thus the topic: “Theological Interpretations of Chapter-55 of Qur’ān: A Scientific Study of the Selected Themes” is a study regarding the selected themes in the light of Sūrah al-Raḥmān. Before conclusion, the themes are: human creation and its beautiful development, human health and physique and its better performance, human affairs and dealings required a well-balanced reflection, evidence of rebirth and human ultimate objectives and human nature and its inclination towards Ultimate Reality.

Each sub-title has its relation with the verses of Sūrah-55 and relevant interpretations, quoting scholars’ vantage points and opinions. Contemporary data has also been consulted for more elaboration and better understanding in addition to the literal and technical remarks of lexica. Hence, this analytical study would be a different contribution with reference to the existing scholarship regarding chapter 55. It introduces a novel approach and thought towards the Qur’ānic chapter (Sūrah al-Raḥmān).

2. Literature Review

There are several scholarly discussions regarding chapter-55 of the Qur’ān. Each interpretation provides an outline presenting a way to concentrate upon the given guidance. It is imperative to know the contribution made by researchers taking into account different contextual domain concerning tradition to that of modern scholarship. Exegetical work encloses a lot of literature based upon traditional approaches. Currently, Islamic scholars studied this Qur’ānic chapter and published something about various aspects of Sūrah-55. Jawhrī Ṭanṭāvī is one of the prominent figure in the field of scientific interpretation. In the exegesis of chapter-55, he inspired to study the natural phenomena and universe. Ṭanṭāvī expressed that Qur’ān includes approximately 750 verses about Religio-Scientific Discourse.¹ In brief, there are divergent opinions in the exegetical literature of chapter-55.

We have another types of research, for instance, the work of Dr. Al-Rashidi is a significant input regarding rhetorical discussions about chapter-55.² The publication: “an aesthetic sketch of Sūrah al-Raḥmān broadening mental horizon and its impact upon human thought,”³ and a research article: “Metaphysical discourse from Qur’ānic perspective concerning God, Man and Universe relationship: A study of Sūrah Al-Raḥmān,”⁴ are charged with the theological

discussion of chapter-55. We can visit various approaches regarding the reciting of Sūrah-55. This literature discussed the impacts of listening of chapter-55 upon the patient (especially the patient of psychic disorder).

Moreover, we can review the work done, for example, the scientific study of balance in the light of chapter-55,⁵ a mystico-scientific study of the phenomenon of Lord of two easts and Lord of two wests, stated in verse-17 of chapter-55,⁶ physics and metaphysics of Islamic Eschatology vis-à-vis chapter-55,⁷ the concept of Benevolence (al-Iḥsān) and Sūrah al-Raḥmān (Chapter-55),⁸ and a paper also discussed the scientific study of the natural phenomenon of flowing of two rivers together without mixing each other.⁹ Another work entitled: “impacts of repetitive refrains upon human thought and comprehension: an exegetical discourse from Qur’ānic perspective.”¹⁰ In this paper different dimensions of the repetitive refrain, “which of the bounties of your Lord, would both you deny”¹¹ has been discussed to know the importance of repetition concerning human nature.

One may run his eyes over closely relevant literature concerning research conducted about Chapter 55. There are instances from which we can estimate the importance of the subject theme and its development. Similarly, there are published research entitled as: thematic study regarding characteristics of paradises in the light of Sūrah al-Raḥmān,¹² the effects of listening of Sūrah al-Raḥmān and the efficacy of Sūrah-55 in managing depression in Muslim women.¹³ Furthermore, Abdul Haq Abdul Kadir recently uploaded his book entitled, “Sūrah al-Rahman: A Detailed Analysis.”¹⁴ This work is prepared like the interpretation of Qur’ān by Qur’ān (Tafsīr al-Qur’ān bi’l Qur’ān), along with Prophetic Saying at the end of each verse. Similarly, rhetorical and textual symbols in chapter-55, are important to be noted in this regard. In brief, all these inputs are different ones as compared to the subject and domain of this article.

3. A Religio-Scientific Study of Selected themes of Chapter-55 of Qur’ān

Literature review shows that there are pieces of research regarding several aspects of Sūrah-55 and their co-relation with religious Scripture. Following theological topics will be discussed to understand the theological interpretations with scientific approach.

3.1 Human Creation and Beautiful Development

The first theme is regarding human creation and beautiful development in human life. From the very beginning, chapter-22 states: ‘khalāq ‘l-Insān’ (He had created man),¹⁵ indicating human creation which can be observed concerning the teleological aspects and its aesthetic glimpse along with overall picture manifested through the whole chapter. Allah Almighty created man in the best shape. The Arabic word ‘taqwīm’ means creation with the balance in all respect. The human creature is blessed with apparent and inner beauty and splendour due to the well-balanced

physique and metaphysical system installed. Let us examine relevant theological and scientific viewpoints.

Yūsuf ‘Alī writes: “taqwīm [means] mould, symmetry, form, nature, [and] constitution... to man Allah gave the purest and best nature.”¹⁶ The verse after ‘khalāq al-Insān’ shows the art of expression that can be read considering the role of vocal card.¹⁷ Moreover, al-Ṭabarī quoted several interpretative approaches concerning ‘aḥsan taqwīm.’ He explained the beautiful feature and stature, well-balanced creature, and an exceptional creation.¹⁸ For example, Mujāhid said that ‘aḥsan taqwīm’ means the beautiful feature, matchless creation, and handsome shape while Ḥammād expressed ‘taqwīm’ is a beautiful shape and form.¹⁹ The Qur’ān mentioned that Allah Almighty has created man in the best shape ‘taqwīm’ means balance. Thus, scientifically speaking one may say that human creation ‘aḥsan-i taqwīm’²⁰ can be imagined focusing on the good-looking shape of DNA structure. Moreover, al-Qurṭubī also expressed his view regarding apparent and inner beauty. This indicates that man is the best creation of Allah inwardly and apparently (physically and spiritually), the beauty of physique, and the adorable fitting of the head, ... this is why philosophers said that he [man] is a world in his small miniature.”²¹ This cursory remark makes it clear that what an aesthetics is involved in the human creation as pointed out in chapter 55.

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Comparing human creation, Shāmī mentioned Ibn al-Arabī’s statement that no creature of God is better than man (‘aḥsan taqwīm’). He has created him alive, knowing, doing, intending, speaking, listening, looking, managing and wise. And these are the attributes of God.²² Next verses of chapter-55 point out the balance and functions of cosmic bodies. God has created the universe and beauty is a fundamental element in its creation. Similarly, Allah Almighty has created man uniquely and beautified his nature and abilities.²³ So, Islamic literature aesthetically discussed the anthropocosmic creation. It can be seen from beginning to that of recent scholarly address in the current context. For instance, Islamic theology remarked: undoubtedly, humanity holds great attraction and beauty and Allah Almighty created man upon His own image.²⁴ About biological creation historical dictionary of aesthetics states: “The psychological view of aesthetic experiences a state of mind achieved either by conscious choice or by inspiration suggests that in some sense aesthetic experience has a biological basis that can be explored scientifically.”²⁵ The question of human biological creation (takhlīq) in the very foundational process and chromatic stages, a beautiful glimpse of creation is presented in the structure of DNA. We should observe the statement:

“We see DNA structures so often that it is often taken for granted that the molecule should not be anything but an aesthetically appealing, spiraling helix. But why should it assume such a nice structure?”²⁶

The remarks of religious scholars and scientists broaden the mental horizon of reader. Scientific sketch of DNA removes the curtain to show good-looking

structure. Calladine writes: “certain atoms, mainly hydrogen’s that are attached to nitrogen as NH or NH₂, or to carbon as CH, may generate a partial positive charge in their close vicinity, while other atoms such as oxygen ‘O’ or simple nitrogen ‘N’ may generate a partial negative charge. Thus, the stacking of different base-pairs on one another is also ‘fine-tuned’ by dint of the electrical interactions of individual atoms in the rings, and this feature depends strongly on the sequence or ordering of basis at any step.”²⁷ This discloses the balance at a microscopic level depicting its importance. For this scientific concept we should ponder over verse 7 to verse 10 of chapter-55 (55: 7-10).

It can be examined the fine-looking double helix structure of DNA. Genetic Engineering exposed this phenomenon along with the ‘Golden mean’ or ‘Golden ratio’ (Phi Φ) what was constructed mathematically by Fibonacci sequence.²⁸ The comparative matter of the golden ratio and human anatomy is beyond the scope of paper. But the apparent beautiful structure of DNA in relation to the Golden curve expresses the beauty in Divine Creation. The Deoxyribonucleic Acid molecule carries the whole program for the life. For each complete cycle of DNA double helix spiral, its length is about 34 angstroms and width is 21 Angstroms (Å).²⁹ Both measures can be divided (34 / 21), to show the Golden ratio about 1.6 approximately equal to the Fibonacci ratio, known as the golden ratio.

To study a theme stated in verse 4 of chapter-55, it is important to note that Genetic Engineering discovered the genetic code of DNA, having the description functioning like a language code of molecular communications system. Furthermore, the human miniature is composed of a well-ordered system of numbers of the organism interrelated with each other as integral parts of the whole functions. Yahyā expressed:

“What ensures that the embryo lodges easily in the mother’s womb and survives there is the mercy of God, Who created the embryo, the mother and the mother’s defensive system.”³⁰

Aesthetic experience can be viewed as something having survival value. For example, it encourages to contact with things that are beneficial and fruitful. Yahyā commented on the various complex systems installed in the human body, for example when digestion system functions in the human stomach, the heart rhythm, the circulation of the blood to the right places with required nutrients, and due to all internal and external well-balanced mechanism. He added further that the whole beauty and aesthetics [reflections] of the human body are each separate wonders. There are many delicate types of balance in the human body. The perfect relation of the entirely interdependent systems to the other systems in the body enables man to carry on his vital functions without any problem. He further says that the nature of the cells associated with aesthetics, and balance in it, and harmony.³¹ Another team of scholars remarked:

“The Quranic signs of man creation not only coincide with the embryological studies in the morphological details of each stage

rather these both agree in the minutest details on genetic and chronological level.”³²

Hence, Allah Almighty created man in a beautiful shape, with balanced organs. This is an expression of aesthetics from the biological creation and development of man. The microscopic study of the cell and its organisms discloses the wisdom behind the design of what has been created by the Creator is so beautiful. Well-organized and well-mannered nature of His creations render beautiful statures, their role directly or indirectly is an integral part of aesthetic reflection demonstrating required performance as directed by the Creator. Capitulating overall themes of chapter-55, one should gaze at the universe and Divine Creation, it shows the importance of the human journey from starting to that of the end, from creation to culmination indicating the significance of each and every moment.

3.2 Human Health and Physique and its Better Performance

After creation, human health and physique are the essential qualities of life for better performance. Aesthetics of the human body is closely related to the health. In Islam, health is one of the greatest favour and Grace of Allah Almighty. Captain al-Qoz invited to observe various characteristics of Divine Creation. For example, chapter-55 mentioned the pomegranate (rummān): “In them will be fruits, and dates and pomegranates.”³³ He writes: what intelligence and wisdom it (pomegranate) manifests! This fruit has a mass of fatty material lining it, surrounding the pulpy arils having an aesthetic expression of arrangement in the rows and layers. The arils are separated into numerous compartments, enveloping it most exquisitely and fascinatingly.³⁴ Moreover, Ibn Qayyim presented an aesthetics view defining the internal three-dimensional view of the pomegranate (rummān), which cannot be constructed by the human hands. He writes an important discussion regarding dates (al-nakhlah) and mentioned ten reasons for its likeness to the believers.³⁵ This is the handiwork of Almighty Allah, one may find a beauty of balance contemplating the various aspects of His creation. Now, we would like to study the practical aspects, and research findings regarding human health scientifically in the current context.

F.A Khan, a scholar of chemistry, stated: “it (pomegranate) is the solution for the stomach, cough, hepatitis, muscle pain, heart and liver diseases, piles, eye diseases, dental problems, oral diseases, diarrhea, and dysentery”. In relation to fruits mentioned in the chapter-55, he stated that these are the “treatment of fever, cough, eczema, baldness, arthritis, antidote, pain killer, tuber closes, asthma, piles, and hepatitis, malaria and hearts diseases.”³⁶ This is the question of human physique, whereas about spiritual aspects, Mahmood stated that after Sūrah al-Fātiḥah (chapter-1), Sūrah al-Raḥmān (chapter-55) is an important spiritual recipe for human health. He writes that the melodious and tuneful recitation of Sūrah-55 should be listened by the patient along with the concept of Divine Mercy and Favours reciting each time the refrain: “then which of the favours of your Lord will

ye deny?"³⁷ He advised that one should repent upon what he has done wrongly and rectify himself to gratitude his Lord.³⁸

This is a useful way of treatment for spiritual illness as well as to get rid of the diseases of human body. Another research work finds: "There are many factors that affect the human emotion like heart rate variability and breathing behaviour. Qur'ānic recitation produced a significant relaxation...Qur'ān has a specific effect on the human heart which lead to effect some hormone and chemicals. These are responsible for relaxation."³⁹ Recently, a question has been raised that "how a pandemic can become a source of mercy." Interpreting theology and science concerning the question of health and defending disease and virus, Zohaib concludes:

"In sum, it can be said that Islam and science recommend almost the same scientific precautions to reduce the devastating impact of this pandemic. It is the religious duty of every Muslim to follow them. An epidemic will become a source of mercy for them if they trust in God, give sadaqah, and follow the necessary precautions."⁴⁰

Moreover, Dr. Arwa presented at the 10th world conference on the scientific signs in Qur'ān and Sunnah that date (nakhlah) is a miracle of healing and preventing harmful microbes and pathogens.⁴¹ The verse 11 of chapter-55 speaks: "therein is fruit and date-palms, producing spathes [enclosing dates]"⁴², is related to the fruit. In which the idea of packing is one of the basic principles for good health. It is a preventive measure and provides hygiene. Interpreting chapter-55, Dahāk stated that 'raiḥān' means fragrance and scent,⁴³ in addition to its meaning as fruit, which is also the source of freshness and newness for the human body. We think that chapter-55 bestows the combination of physical and spiritual remedies. Hence, we have to get guidance pondering over the chapter's themes for human physical and spiritual health. Good performance is responsible for success in this world and in the world Hereafter.

3.3 Human Affairs and Dealings Required a Well-Balanced Reflection

In chapter- 55, the verses regarding the balance (al-mīzān) show the order and steadiness in creation. It demands to preserve the stability concerning all affairs and dealings of human life. It is essential for humanity to maintain the balance in daily affairs. Deficiency of equilibrium in the walks of life results in an attack on the anthropocosmic rhythm. It is a violence against the aesthetics and universal flow and values associated with God, man and universe relation. Mehdi Golshani suggested to avoid the excessive use of natural sources. He mentioned the idea of 'moderation' with the concept of the balance where one should not consume and utilize beyond his real needs. He states anthropocosmic idea:

"The law governing the cosmos should be harmonious with those ruling over human affairs as they refer to the same God and God wants everything balanced in the universe."⁴⁴

Regarding the verses of balance (al-mīzān) in the chapter-55, Al-Ghazālī theologically commented that the balance is a secret from the secrets of Lordship (sirr min asrār al-rubūbiyyah). Only firmament knowledge holders have knowledge of this secret. He discussed 'balance' in relation to the gnosis of Allah Almighty (ma'rifah).⁴⁵ However, the remarks of Ibn Abbas (R.A) can be rendered as: "The sun and the moon follow their respective trajectories precisely as well as accurately and there is no any deviation (may be calculated scientifically) that may result in any catastrophic failure"⁴⁶

Therefore, human dealing should be perfect in all respect or tend to be perfected. We have to get a lesson from celestial bodies and their functions and behaviour as indicated in the different verses of chapter-55. In this regard, Syed Quṭb said: "Qur'ān unlocks human's senses and feelings in order to visit the aesthetics and good-looking cosmos, as perceiving its glimpses the first time. So, consequently, it refreshes human's feelings in relation to their survival and regarding the cosmic existence what is around them...So, one finds himself among caring and loving friends, whenever he travels or stays, throughout his journey on earth."⁴⁷

This study demands that various aspects of human life and dealing with what is created by Allah Almighty should be based upon a well-balanced concept and thought. This projects human prettiness, performance and beauty of dealing and affairs. Although beauty is a metaphysical term while for the universal balance, it can also be stated as physical appearance or physical expression of metaphysical realities. Hence, pondering over the natural phenomenon and creation of Allah Almighty would cause to bring human beings towards reality. So, the prevailing beauty in the creation is due to the Absolute Beauty and balance is an establishing factor towards peace and security. It is required to do what is required to be done and to leave what is harmful for the humanity, is one of the foremost duties of the man.

3.4 An Evidence of Rebirth and Human Ultimate Objectives

Eschatological discussion is a significant part of Islamic theology about the creed of hereafter and rebirth. The chemical composition of the human body demonstrates the relation between man and clay. Plants are the major food resources for man, which shows the link between humans and clay. Dr. El-Najjar stated the percentage of different elements in the human body, giving an important comparison of the sounding clay (Ṣalṣāl) to that of decomposed constituents of body. According to him, the process continued when soil mixed with water and then it becomes mud, where the water of mud dissolves the substances of the soil then a more special extract can be found in the unit of that clay. By the process of vaporizing, it results in 'sticky clay.' The Qur'ān states:

“Just ask their opinion: are they the more difficult to create, or the [other] beings We have created? Them have we created out of a sticky clay!”⁴⁸

When this clay turned to dry gradually, it turns black and rotten as stated: “Behold! Thy Lord said to the angels: “I am about to create man, from sounding clay from mud moulded into shape.”⁴⁹

That is “sounding clay of altered black smooth mud” after that when the dryness process increases it develops into “sounding clay or (Ṣalṣāl).”⁵⁰ For the final human’s shape, God breathes into it His soul after that, he is named as the man (Adam), father of the whole humankind.”⁵¹

So, sounding clay (dry mud sounding like earthenware) has the properties of regeneration. Maybudi posited about humanity referring to the verse of the Chapter-55 that, “He created man from dried clay, like pottery”.⁵² He writes: “pottery is dried clay that gives off sound and is full of noise. In other words, the man is noisy, his head full of tumult and turmoil, attached to talking.”⁵³ However, Syed Quṭb stated that modern science has proved that the soil consists of the ingredients, what the human body is composed of, but it is not necessary to accept that the claim of science is to be considered as the explanation of verses of Qur’ān. Sounding clay (Ṣalṣāl) and sticky clay (ṭīn) may have different meanings.⁵⁴ Furthermore, some detail of human creation has also been compiled by Dr. Qādrī. It consists of the biological and chemical evolution of the human body in the light of Islamic Scripture along with the scientific elaborations. He says that as far as Darwinism is concerned, it is nothing except to throw humanity into immoral thought and fatal consequences.⁵⁵ Discussing sounding clay (Ṣalṣāl), he commented that this Arabic word itself has an expression of disappearing impurities and getting pure state. Due to sounding clay human creation is a different one from the djinn.⁵⁶

Mahmood Sultan an atomic scientist delves into the theological discussion and commented about another aspect that where did we exist, before came into being in this world? The Reply could be that we had existed in the genes of our fathers. And where before that? The answer could be, we were in the genes of our grandfather, stage by stage eventually we will be connected to the Big Bang.⁵⁷ He claimed that various Qur’ānic references show that man is the very reason for creation. Everything in the universe has been made for man.⁵⁸ However, theological interpretation with science may or may not be accepted but this study supplements to ponder over the multiple dimensions of a theme. The functions of all these things invite us towards the creator. Hence, rationally one may arrive at the concept of rebirth which makes human life and affairs more responsible and accountable. This again predicts the purpose and teleological aspects of human life and his ultimate destination.

3.5 Human Nature and its Inclination towards Ultimate Reality

The concept of human nature in Islamic philosophy is helpful to understand the method of self-training and purification. According to Al-Attas, religion (dīn) and submission i.e. to surrender himself to the will of God are mutually correlated to human nature. Ibn Abbass (R.A) said that the man (Insān) composed of forgetfulness. So, man is called as man due to his forgetfulness because he disremembered and forgot what he had been promised.⁵⁹ This aspect of human beings causes disobedience and the natural inclination towards injustice and ignorance. So, thirty-one times reiteration in the chapter-55 invites to observe and focus again and again upon natural phenomena and given Qur'ānic instructions. It would be a remedial source for the man's natural tendency of forgetfulness.

Al-Rāzī shedding light on the repetitive refrain of chapter-55, remarked that the internalities and externalities of man are addressed in the verse 13. While the word Lord (rabb) has been used instead of any other Divine Name which is stated along with the expression of (al-Raḥmān) the most merciful so that one should be saved from fear being stuck and terrified.⁶⁰ However, the Arabic word 'rabb' incorporates the concept of progress, up-gradation, enhancement, and propagation of things from a lower position to higher with the natural capacity and capability of that thing. So the repetition and focusing upon phenomenon and guidance may develop human beings towards the required objectives and apex. Such as man is well-equipped with the faculties of the right vision also called 'the rational soul.' Allah Almighty addresses this soul that has the knowledge of Divine Names and contains the rational organism like heart and intellect. Al Attas termed the dual nature of man as a "double associate" that is the body (animal) and soul (rational). Therefore, man is a physical and spiritual being. So, in totality man is a locus (maḥal) in which religion occurs (for ethical performance), he is like a city and he is the citizen of his own miniature kingdom. It is necessary for man to get rid of ill commanding self and to assert its control and supremacy over the animal soul.⁶¹ Prophet of Islam (ṣallā llāhu 'alayhī wa-sallam) said:

"No child is born except on al-Fitrah (pure Islamic Monotheism), and then his parents convert him to Judaism or to Christianity or to Magianism as an animal gives birth to a perfect baby animal. Do you find it mutilated?"

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The Prophetic saying indicates the very nature of man and its purity. Here, Shāh Walī Allah's concept of pneuma (nasmah) has also great importance in relation to the human journey towards Ultimate Reality. It would be a successive growth of human beings in light of the thematic study of chapter-55 and religio-scientific understanding. we required to know how continuously discussed the rewards of paradises one after the other i.e. two paradises and then again the rewards of two paradises stated in chapter-55. So, we can infer beneficial points in relation to human nature the gradual enhancement acquiring rewards over rewards.

Furthermore, Dr Qādrī expressed that Qur'ānic study reveals the two main categories of human nature. One is known as potential nature (faṭrah bil 'l-quwwah) that is man's innate qualities to overcome and control. The other one is actual nature (faṭrah bil 'l-fi'l) of man that is physical compulsions and emotional needs. The human's self here faces a moral dilemma to overcome wrong propensities, in order to get purity that can be organized by man's actual nature under the supervision of potential nature in the light of principles of Sharī'ah. In this method, evil undergoes a chemical change resulting in the purification of self, which is an incentive for the acquisition of the ideal. Ideal or purpose is the highest form of moral excellence whose climax is to acquire the pleasure and mercy of Allah. He categorized the essentials for the potential nature as well as for actual nature (of man). According to him, the concept of presence and omnipresence of God is top of the list for the basics and essentials of potential nature.⁶³ Ibn Taymiyyah regarding human nature explicated: truth is more acceptable to the nature (fiṭrah) of the man than untruth."⁶⁴ This leads human being to facts and reality.

It is an inbuilt characteristic of human nature to love his Creator and to hold an attraction for his Sustainer. Man can judge the chain of cause and effect for a satisfactory answer regarding the first cause or what is God's wisdom behind at the end of that chain.⁶⁵ This is a journey from the creation of man to acquire higher status where his ultimate climax is to get nearness towards Ultimate Reality (Allah) which is responsible for human content and comfort naturally.

Shāh Walī Allah explains the human ability to approach the pious realm of Sublime Assembly (Malā' al-A'la). According to him, top of the list are the people having light bodies in which pious spirits have been blown. The second type, who get rid of the impurities and live in Divine Presence. They perform permissible worldly dealing, but their hearts are in the position to receive inspiration from the God due to which they demarcate what is right and what is wrong. They are the standard scale, in the realm of spiritual enclosure (Ḥaḍīrat al-Quds). The third category consists of the people having fewer grades than mentioned earlier, they have inspiration but unable to join the sublime assembly.⁶⁶ These remarks show different stages of the human journey towards Ultimate Reality, verses of Sūrah-55 should also be read and understand in this regard.

Theologically speaking, we can know about another aspect that the act of creation. The Arabic word 'takhliq' is synonymous with: "a proper measure that is assigned to a thing". So, in metaphysical transposition, the first determination of possibilities and then creation is the production of existence, that is, the taken place of the same possibilities.⁶⁷ According to Ibn al-'Arabī, creation is the appearance of the pre-existent entities (A'yān thābitah) from the state of innerness into existence. The process is executed to bring the entities from non-being into existence. Moreover, Sūrah-55 states, "every moment His Glory manifests anew."⁶⁸ In the light of this verse, Al-Ibyārī said that the Ultimate Glory bestows sustenance pertaining to human stature and strength (qiwām 'l-Insān).⁶⁹ So, Islamic theology regarding human creation to that of its destination shows God's continuous bestowal of His

Mercy promoting humanity. It have been considered the natural needs of man in all respect either physically or metaphysically.

This discussion indicates the human's natural tendencies have the ability to be a devotee and follower of God, enhancing himself to acquire the state and condition where one should think that how to behave in the presence of Allah. So, one who executes in accordance with divine guidance, is a humble servant of God. He should struggle and controls the ill-commanding self and disapproved habits of body. Due to these types of characteristics servant and His servant both are different ones, Iqbāl stated:

ما سراپا انتظار ، او منتظر	عبد دیگر عبدہ چیزے دگر
ما ہمہ رنگیم او بے رنگ و بو است	عبدہ دہر است و دہر از عبدہ است
عبدہ را صبح و شام ما کجا است	عبدہ با ابتدا بے انتہا است
عبدہ جز سرّ إلا اللہ نیست	کس ز سرّ عبدہ آگاہ نیست
عبدہ راز درون کائنات ⁷⁰	عبدہ چند و چگون کائنات

Arberry and Bashir Ahmad Dar rendered these poetic verses:

“Servant is one thing, ‘His servant’ is another; we are all expectancy, he is the expectation.”

“‘His servant’ is time, and time is of ‘His servant’; we all are colour, he is without colour and scent.”

“‘His servant’ had beginning, but has no end; what have our morn and eve to do with ‘His servant’?”

“No man knows the secret of ‘His servant’, ‘His servant’ is naught but the secret of ‘save God’.”

“‘His servant’ is the how and why of creation, ‘His servant’ is the inward mystery of creation”⁷¹

So, man is the epitome and central subject of the discussion, which indicates that one may overcome all the hindrance that exists between him and his Lord. He should start his journey towards Ultimate Reality, where his Lord response is more than what he struggles for. God Bestows His mercy removing the distress of path. Prophet (ṣallā llāhu ‘alayhī wa-sallam) said:

“I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in the assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him.”⁷²

This Prophetic Saying shows the relation between devotee and His Lord at different stages depending upon human struggle towards God. The Qur’ān proclaimed:

“And those who strive in Our (cause), We will certainly guide them to our Paths: For verily Allah is with those who do right.”⁷³

Whereas, Sūrah-55 also states:

“Is there any Reward for Good - other than Good?”⁷⁴

Considering benevolence as an essential principle of religion Islam Rashīd Razā said that it is necessary to exercise it as per Islamic injunctions maintaining all human affairs from man to man and other creatures and even with enemies.⁷⁵ The meaning of Benevolence (al-Iḥsān) explained in the Prophetic Saying i.e. Ḥadīth of Jabriel: “al-Iḥsān is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you.”⁷⁶ Hence, it indicates a very important quality of the believers known as “al-Iḥsān” and their closeness to the Lord for sake of their beloved God. This causes real peace and satisfaction for man in this world and in the life of the Hereafter.

4. Concluding Remarks

Theological interpretations with the relevant scientific discussions assist to study several unattended facets of phenomenon and instructions elucidated in chapter-55. A careful scientific interpretation is helpful to comprehend revealed text in the current context. Human life from starting to that of end is the most precious, important one and purposeful on the whole with the pre-requisites required to be adopted in the light of Sūrah-55. The essential condition is that one should exercise his abilities in accordance with the given guidance (hidāyah) of the Qur’ān paying his role in the beautiful nexus among God, man, and the universe. This article demands that various aspects of human life and dealings with Divine Creature should be based upon tranquillity, values, a well-balanced way of action. The significance of life is associated with the ultimate cause of human life along with acquiring gnosis (ma’rifah) of his Creator. Chapter-55 invite us towards the Ultimate Reality observing functions of all created things. However, one may arrive at the concept of rebirth rationally which makes human life and affairs more responsible in front of accountability. This again predicts the purpose and teleological aspects of human life and his ultimate destination adopting admirable etiquettes and code of conduct. It may be observed scientifically that how various sources enable the human being motivating spiritually to carry on the vital functions without any hindrance and problem for better performance and advancement in this world and salvation and success in the world Hereafter.

We would like to say that man’s return and to get back towards the origin, shows again his purposeful journey which may cause to expand and enlarge one’s view towards his foundation and initial stage, from whom he came from and to whom where he has to go. It is a valuable way to comprehend the demand of humanity as per natural tendency considering what is being expressed by the scientific advancement concerning revealed guidance contemplating on the various themes of chapter-55. The study highlights an aesthetics expression from biological creation

and development. The microscopic study of the cell and its organisms disclose the wisdom behind the creation. This anthropocosmic system reveals wisdom, order and harmony. We should observe the hierarchy at every level from the sub-atomic stage to that of human beings and cosmos. Man and universe have been created in designs and functions, which indicate an intelligent designer behind. Chapter-55 indicates what is the ultimate cause outside of this interrelated system of cause and effect. The relationship among various types of matter in the universe is astonishing truth pointing towards the ultimate purpose, especially, of human life. It endorses to perceive in one's own creation and the role of Divine Mercy in the life and in the beautiful universal rhythm. This would eventually lead humanity towards Ultimate Reality.

Notes

¹ Ṭantāvī, Jawhrī, 'Al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm (Egypt: Mustafa al-Bābī al-Ḥalabī and Son Publishers, 1351)..

²Dr. Muhammad Ayub al-Rashidi & Dr Badshah Rahman, "Rhetorical and textual symbols in Sūrah al-Raḥmān," Journal of Islamic & Religious Studies 1, no. 2 (2016): 61-76. DOI: 10.12816/0033344. data accessed on 2021.

³ Muhammad Ashfaq & Dr Muhammad Ajmal Farooq, "An Aesthetic Sketch of Sūrah al-Raḥmān Broadening Mental Horizon and its Impact upon Human Thought," Journal of Religious Studies 3, no. 2 (July 2020):143-162.

⁴Muhammad Ashfaq, "Metaphysical Discourse from Qur'ānic Perspective Concerning Allah, Man and Universe Relationship: A Study of Sūrah Al-Raḥmān," Hamdard Islamicus 44, no. 1 (2021): 69-101.

⁵Muhammad Ashfaq, "Scientific Study of Balance (al-Mīzān) in the Light of Sūrah Al-Raḥmān," Journal of Islamic and Religious Studies 1, no.1 (2016): 1-17.

<http://jirs.uoh.edu.pk/jirs/index.php?journal=JIRS&page=article&op=view&path%5B%5D=10.12816%2F0032206> data accessed on 2021.

⁶Manzoor Ahmad Al-Azhari & Muhammad Ashfaq, "Mystico-Scientific Study of Lord of two easts and Lord of two wests in the light of Surah Al Rahman," Hamdard Islamicus 40, no.1 (Mar 2017):7-30.

⁷Manzoor Ahmad Al-Azhari & Muhammad Ashfaq, "Physics and Metaphysics of Islamic Eschatology in the light of Sūrah al-Raḥmān," Iqbal Review 58: 2, 4 (2017): 15-34.

⁸Muhammad Ashfaq & Sajjad Hussain, Islamic Philosophy of Benevolence (Al-Iḥsān) and Aesthetic Reflection: A Study of Sūrah al-Raḥmān, Journal of Islamic Theology 1, no.2 (2019).

⁹Muhammad Ashfaq & Fozia Altaf, "Natural Phenomenon Manifested in the Confluence of Two Bodies of Flowing Water: An Exegetical Approach with Scientific Discourse," Journal of Religious Studies 4, no. 1 (2020): 1-26. Available at:

<https://jrs.uoch.edu.pk/index.php/journal3/article/view/238> Accessed on dated 2021.

¹⁰Muhammad Ashfaq & Manzoor Ahmad Al-Azhari, "Impacts of Repetitive Refrains upon Human Thought and Comprehension: An Exegetical Discourse from Qur'anic Perspective" *Al-Ilm* 4, no.1 (2020): 11-25.

¹¹Al-Qur'ān 55:13.

¹²Dr. Muhammad Ismail & Dr. Abu Bakr, "Şifāt 'l-Jannah fī Sūrah al-Raḥmān," *Journal Rāḥat al-Qulūb* 2, no. 2 (2018): 289-310.

¹³Rafia Rafique & Afifa Anjum & Shazza Shazdey Raheem, "Efficacy of Sūrah Al-Raḥmān in Managing Depression in Muslim Women," *Journal of Religion and Health* volume 58, (2019): 516–526.

¹⁴ One may visit, [https://www.academia.edu/40307549/Surah_Al-Rahman - a Detailed Analysis](https://www.academia.edu/40307549/Surah_Al-Rahman_-_a_Detailed_Analysis)

or www.ummahreflections.co.za 01 Shawwal 1440, 05 June (2019):1-100.

¹⁵Al-Qur'ān 55:3.

¹⁶Abdullah Yūsuf 'Alī, *The Holy Qur'ān: Arabic Text English Translation and Commentary* (Lahore: Ashraf Printing Press, 2006), 1670.

¹⁷Abdullah Yūsuf 'Alī, *The Holy Qur'ān: Text and Translation* (Malaysia: Islamic Book Trust Kuala Lumpur, 2007). Al-Qur'ān 55: 3-4. "He has created man. He has taught him speech (and intelligence)".

¹⁸Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī. *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, ed. Aḥmad Muḥammad Shākar (Beirut: Mawassisah al-Risālah, 2000), 24: 507-509.

¹⁹Abū Ja'far Muḥammad bin Jarīr al-Ṭabarī. *Jāmi' 'l-Bayān fī Tafsīr al-Qur'ān*, (Egypt: Dār al-Hajr, 2001),34: 511.

²⁰Al-Qur'ān 95: 4. Chapter-95 or At-Tīn-95 "we have indeed created man in a best of moulds".

²¹Abū 'Abdullah Muḥammad bin Aḥmad Al-Qurṭubī, *Jāmi' al-Aḥkām 'l-Qur'ān* (Egypt: Dār al-Kutab al-Maṣrīyyah al-Qāhrah, 1964), 20:114.

²²Şāliḥ Aḥmad Shāmī, *Al-Zāhirah al-Jamāliyyah fī al-Islām* 1st ed (Beirut: Al-Maktabah al-Isāmī, 1986/1407),141.

²³Ibid,142.

²⁴Abū Abdullāh Muḥammad bin Ismā'il bin Ibrāhīm bin Mughaira al-Bukhārī, *Şaḥīḥ Bukhārī. Hadīth 6227*, Trans by Dr. Muhammad Muhsin Khan (Saudia Arabia: Maktaba Dār al-Salām, 1997), 8:138.

we may also visit Şaḥīḥ Muslim, Hadīth 2841, 2612. Similarly, the face in human physique has great reverence and respect as according to Holy Prophet Saying it is not allowed to spat at a face while smiling face has been encouraged and face condemnation is also prohibited in Islam.

²⁵Townsend, Dabney, *Historical Dictionary of Aesthetics* (USA: Scarecrow Press, 2006), 49.

²⁶Chris R Calladine, et. al., *Understanding DNA* 3rd ed. (New York: Elsevier Academic Press, 2004), ii.

²⁸“About Golden Ratio” The Fibonacci sequence: data retrieved on dated 2021.

“The Fibonacci sequence is a series of integers starting with 1, 1, 2, 3, 5, 8, 13, 21, 34, 55... up to infinity, and is defined by the subsequent number being the sum of the two previous numbers. If the ratio of adjacent numbers is taken: $1/1=1$, $2/1=2$, $3/2=1.5$, $5/3=1.66$, $8/5=1.6$, $13/8=1.625$, $21/13=1.615$, it is found that as the numerators and denominators increase in value, the ratios begin to converge at the irrational number of approximately 1.618033989, which is Φ or the Golden Mean.”

²⁹“About Angstrom” Definition: data retrieved on dated 2021

Angstrom is the unit of length at micro level and denoted by (Å), it is often used to express sizes of atoms, the microscopic biological structures, and lengths of chemical bonds, etc. where meter = 10^{-10} m.

³⁰Harūn Yahyā, *Miracle of Human Creation*, Trans Ron Evans (New Delhi: Good Word Books, 2003), 106.

³¹Hārūn Yahyā, *The Miracle in the Cell*, Trans by Ozlen Kaba (India: Millat Book Centre, 2005), 181.

³²Dr. Nosheen Zaheer, et.al., “A Comparative Study of Human Embryo's Developmental Stages of Sawwak, Addalak, Mudgha and Organogenesis (In the Context of Islam and Embryology), *Rahat-ul-Quloob / Vol.4, Issue 2 (2020)*: 103-109.

³³Al-Qur’ān 55:68.

³⁴Captain Abdul Hamīd al-Qoz, *Man and the Universe Reflection of Ibn al-Qayyim*, trans Dr Abdul Latif al-Khalat (Riyadh: Dar-us-Salam Publications, 2000), 315.

³⁵Ibn Qayyim al-Jawzī, *Qul ‘l-Nzurū*, edited by Saleh Ahmad Shami (Beirut: Maktaba al-Islāmia, 2001), 259, 266.

³⁶Farman Ali Khan, *Phytochemical Studies and Biological Activities of the Constituents of Buddleja Asiatica Lour* (Ph.D. thesis, Department of Chemistry, Gomal University 2013), 12.

³⁷Al-Qur’ān 55:13. and repeated 31 times in Chapter 55 (Sūrah) of the Holy Qur’ān.

³⁸Sultan Bashir Mahmood, *Islām kā Hama Gīr Nizām-i Sihāt Aur Fitrī Trīqa-i ‘ilāj* (Islamabad: Dār ul Hikmat, 2011), 138.

³⁹E. G. Nayef, & M. N. A. Wahab, “The Effect of Recitation Qur’ān on the Human Emotions,” *International Journal of Academic Research in Business and Social Sciences*, 8(2) (2018): 50–70.

⁴⁰ Zohaib Ahmad & Arzoo Ahad “COVID-19: A Study of Islamic and Scientific Perspectives,” *Theology and Science* 19, no.1 (2021): 32-41. DOI: 10.1080/14746700.2020.1825192

⁴¹ Summarized research presented at 10th World Conference on ‘Scientific Sign in Qur’ān and Sunna’, (Saudi Arabia: Muslim World League Dār Jeyad, 2011), 61.

⁴²Al-Qur’ān 55:11.

⁴³Daḥāk, *Tafsīr Daḥāk*, Edited by Dr Muḥammad Shakrī Aḥmad Al Zawaitī (Egypt: Dār al-‘Ilm Cairo, 1999), 818.

⁴⁴Mehdi Golshani, Value and Ethical Issue in Science and Technology: A Muslim Perspective, Occasional paper 50 (Islamabad: Islamic Research Institute IIUI, 2003), 20.

⁴⁵Abū Hāmid al-Ghazzālī, Tafsīr al-Ghazzālī, Compiled by Dr Muhammad Rehānī (Egypt: Foundation of Scientific Research and Study Dār al-Salām Cairo, 2010), 302.

⁴⁶Badr al-Dīn al-'Aaynī, 'Umdat 'l-Qārī. (Beirut: Dār 'l-Kutab 'l-Ilmiyyah, 2001), 15: 159-160. may also be visited with different words consulting Ṣaḥīḥ al-Bukhari 3199 <https://sunnah.com/bukhari/59/10> data accessed on dated 26-03-2020.

⁴⁷Syed Quṭb Ibrāhīm Shāzilī, Fī Zilāl al-Qur'ān (Egypt: Dār al-Shurūq al-Qāhrah, n.d.), 6: 3466.

⁴⁸'Abdullah Yūsuf 'Alī, The Holy Qur'ān: Text and Translation Al-Sāfāt 37:11.

⁴⁹Al-Qur'ān 15:28.

⁵⁰Al-Qur'ān 55:14. "He created man from sounding clay like unto pottery."

⁵¹Dr. Zaghoul Al-Najjar, Wonders of the Ever Glorious Qur'ān Miraculous Signs in the Noble Qur'ān and their Scientific Implications (Egypt: Dār al-Tarjamah, n.d.), 72. www.daraltarjama.com

⁵²Al-Qur'ān 55:14.

⁵³Rashid al-Din Maybudi, Kashf al-Asrār wa Uddat al-abrār The Unveiling of the Mysteries and the Provision of the Pious (Jordan: Royal Aal al-Bayt Institute for Islamic Thought Amman, 2015), 194.

⁵⁴Muḥammad Ibrāhīm Shārbī Syed Quṭb, Fī Zilāl al-Qur'ān. tran Syed Marūf Shāh Shīrāzī (Lahore: Idāra Manshūrāt-i Islamia, 1997), 6: 158.

⁵⁵Dr Muḥammad Ṭahir al-Qādrī. Tafsīr Sūrah al-Fatīḥah, Part-I. (Lahore: Minhāj ul Qur'ān Publication, 2001), 466 -523.

⁵⁶Ibid., 474, 476.

⁵⁷Sultan Bashir Mahmood, Doomsday and Life After Death (Islamabad: Holy Qur'ān Research Foundation (HQRF) 60-C, Nazim-ud-Din Road, F-8/4, 2010), 187.

⁵⁸ Ibid.,187.

⁵⁹Salaymān bin Aḥmad al-Ṭabrānī, Al-Mu'jam As-Ṣaghīr (Beirut: Al-Maktab al-Islāmī Dār 'Ammār, 1985), 2: 140. also stated by Ibn Kathīr interpreting the verse Sūrah At-Tahā 20:115.

⁶⁰Fakhr al-Dīn Muḥammad bin 'Umar al-Rāzī, Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr) (Beirut: Dār Iḥyā al-Turāth al-'Arabī 1420/2000), 29:347.

⁶¹Syed Naquib al-Attas, Islam and Secularism (Lahore: Suhail Academy, 1998), 139-142.

⁶²Al-Bukhārī, Ṣaḥīḥ Bukhārī, Ḥadīth 4775, 6: 260.

⁶³Dr Muḥammad Ṭāhir al-Qādrī, Islamic Philosophy of Human Life (Lahore: Minhāj ul Qur'ān Publication, 1986), 61,70,75 & 77.

⁶⁴Aḥmad bin 'Abdul al-Ḥalīm Ibn Taymiyyah, Expound on Islam, edited by Muhammad Abdul Ḥaq Ansārī (Riyadh: Imam Muhammad Ibn Saud University, 2000), 4-5.

⁶⁵Irfān Shahzād, "Why do we believe in God?", Al-Baseera, 3, 1, (2014): 1-22.

⁶⁶Shāh Walī Allāh Quṭb-ud-Dīn Aḥmad, Hujjat Allāh al-Bālighah, trans Abdul Haq Haqqānī (Lahore: Farīd Book Stall Urdu Bāzār, n-d.), 36-40.

⁶⁷Titus Burckhardt, Introduction to Sufi Doctrine (Bloomington: World Wisdom, 2008), 49.

⁶⁸Al-Qur'ān 55: 29.

⁶⁹Ibrāhīm al-Ibyārī, Al-Mawsūah al-Qur'āniah (Al-Qāhrah: Mawassisah Sajal al-'Arab, 1405AH), 1: 3413.

⁷⁰Dr Muḥammad Iqbāl, Jāwaid Nāma (Lahore: Iqbal Academy Pakistan 1982), 150.

⁷¹ Iqbāl, Dr Muḥammad, Jāwaid Nāma, trans. by Arthur John Arberry and Bashir Ahmad Dar (Lahore: Iqbal Academy Pakistan, 2014), p. 41.

It may also be consulted as: Collected Poetical Works of Iqbal, p.332 and online reference <http://www.iqbalcyberlibrary.net/en/849.html#pdfdownload> The data has been retrieved on 2021.

⁷²Al-Bukhārī, Ṣaḥīḥ Bukhārī, Book of Tawhīd, Ḥadīth 6970, Ṣaḥīḥ Muslim, Ḥadīth 2675, Sunan At-Trimdhī, Ḥadīth 3603. <https://sunnah.com/muslim/48/1> Data has been accessed on dated 2021.

⁷³Al-Qur'ān 29:69.

⁷⁴Al-Qur'ān 55:60.

⁷⁵Muḥammad Rashīd Razā, Tafsīr al-Mannār, (Egypt: Dār 'l-Hay'iah al-Masriyyah, 1990),8: 411.

⁷⁶Al-Bukhārī, Ṣaḥīḥ Bukhārī, Book of Faith, 1: 82. Ḥadīth 50