



تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ



*Blessed be the Name of your Lord (Allāh), the Owner of  
Majesty and Honour.*

## Quran English Translation & Commentary

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الرَّحْمَنُ

### Introduction and Summary

The majority of Commentators consider this an early Makkan Surah, though some consider at least a part of it as dating from Madinah. The greater part of it is undoubtedly early Makkan.

It is highly poetical and most sublime, and the refrain "Then which of the favours of your Lord will ye deny?" is interspersed 31 times among its 78 verses. (R).

It is the sixth of the series of seven dealing with Revelation, the favours of Allah, and the Hereafter; see Introduction to Surah 1.

Here the special theme is indicated by the refrain. The rhyme in most cases is in the Dual grammatical form, and the Argument implies that though things are created in pairs, there is an underlying Unity, through the Creator, in the favours which He bestows, and in the goal to which they are marching.

**Summary-** Allah Most Gracious has sent revelation, one of His greatest favours to man; His creation is in pairs, well-balanced; all created things receive His favours, but they will all pass away, and only Allah will endure through the ages (55:1-34, and C. 232).

Ultimately all evil shall return to its destination, as well as all Good, but ever blessed is the name of Allah, Lord of Glory, Honour and Bounty (55:35-78, and C. 233).

### **C.232 (The running Commentary, in Rhythmic Prose)**

**(55:1-34)**

*Allah's creatures! Which favours of Allah will ye deny?  
Most Gracious is Allah, Who reveals Himself  
In the Quran, in man's Intelligence,  
And in the nature around man.  
Balance and Justice, Goodness and Care,  
Are the Laws of His Worlds. Created  
From clay, man can yet comprehend  
The Lord of thee Easts and the Wests, Him  
Who sustains all His creatures, Him  
Who bestows the Jewels of Life and Faith.  
Him Who abides when all else perisheth.  
Him Whose Eternity is the Hope  
Of man's Future, the Lord Everlasting  
Of Justice and Glory and Bounty and Honour!  
Which, then, of the favours of your Lord will ye deny?*

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّحْمَنُ (١)

1. (Allah) Most Gracious!

عَلَّمَ الْقُرْآنَ (٢)

2. It is He Who has taught the Qur'an.

**C5172.** The Revelation comes from Allah Most Gracious, and it is one of the greatest Signs of His grace and favour. He is the source of all Light, and His light is diffused throughout the universe.

خَلَقَ الْإِنْسَانَ (٣)

3. He has created man:

عَلَّمَهُ الْبَيَانَ (٤)

4. He has taught him speech (and Intelligence),

**C5173. Bayan:** intelligent speech: power of expression: capacity to understand clearly the relations of things and to explain them.

Allah has given this to man, and besides this revelation in man's own heart, has aided him with revelation in nature and revelation through prophets and messengers.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

5. The sun and the moon follow courses (exactly) computed;

**C5174.** In the great astronomical universe there are exact mathematical laws, which bear witness to Allah's Wisdom and also to His favours to His creatures; for we all profit by the heat and light, the seasons, and the numerous changes in the tides and the atmosphere, on which the constitution of our globe and the maintenance of life depend.

وَالنَّجْمُ ...

6. And the herbs

**C5175. Najm:** may mean stars collectively, or herbs collectively: perhaps both meanings are implied.

... وَالشَّجَرُ يَسْجُدَانِ (٦)

and the trees-both (alike) bow in adoration.

**C5176.** All nature adores Allah.

Cf. 22:18, and n. 2790; 13:15; and 16:48-49.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (٧)

7. And the Firmament has He raised high, and He has set up the balance (of Justice)

**C5177.** The "**balance of justice**" in this verse is connected with "the Balance" in the next two verses, that men may act justly to each other and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the Balance is also connected figuratively with the heavens above in three symbols:

- Justice is a heavenly virtue:
- the heavens themselves are sustained by mathematical balance; and,
- the constellation Libra (the Balance) is entered by the sun at the middle of the zodiacal year.

أَلَّا تَطْغَوْا فِي الْمِيزَانَ (٨)

8. In order that ye may not transgress (due) balance.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)

9. So establish weight with justice and fall not short in the balance.

**C5178.** To be taken both literally and figuratively.

A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allah's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and

the avoidance of both excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠)

10. It is He Who has spread out the earth for (His) creatures:

**C5179.** How can Allah's favours be counted?

Look at the earth alone. Life and the conditions here are mutually balanced for Allah's creatures. The vegetable world produces fruit of various kinds and corn or grain of various kinds for human food. The grain harvest yields with it fodder for animals in the shape of leaves and straw, as well as food for men in the shape of grain. The plants not only supply food but sweet-smelling herbs and flowers.

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)

11. Therein is fruit and date-palms, producing spathes (enclosing dates):

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)

12. Also corn with (its) leaves and stalk for fodder, and sweet-smelling plants.

**C5179a. Rayhan** is the sweet basil, but is here used in the generic sense, for agreeable produce in the vegetable world, to match the useful produce already mentioned.

فَيَأْتِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

13. Then which of the favors of your Lord will ye deny?

**C5180.** Both the pronoun "**your**" and the verb "**will ye deny**" are in the Arabic in the Dual Number.

The whole Surah is a symphony of Duality, which leads up to Unity, as explained in the Introduction. All creation is in pairs: 51:49, and notes 5025-26; 36:36, n. 3981.

Justice is the conciliation of two opposites to unity, the settlement of the unending feud between Right and Wrong. The things and concepts mentioned in this Sura

are in pairs: man and outer nature; sun and moon; herbs and trees; heaven and earth; fruit and corn; human food and fodder for cattle; things nourishing and things sweet- smelling; and so on throughout the Sura. Then there is man and Jinn, for which see n. 5182 below.

**"Will ye deny?"** that is, fail to acknowledge either in word or thought or in your conduct. If you misuse Allah's gifts or ignore them that is equivalent to ingratitude or denial or refusal to profit by Allah's infinite Grace.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤)

14. He created man from sounding clay like unto pottery.

**C5181.** See n. 1966 to 15:26.

The creation of men and Jinns is contrasted. Man was made of sounding clay, dry and brittle like pottery. The Jinn (see next note) was made from a clear flame of fire. Yet each has capacities and possibilities which only Allah's Grace bestows on them.

How can they deny Allah's favours?

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ (١٥)

15. And He created **Jinns** from fire free of smoke:

**C5182.** For the meaning of Jinn, see n. 929 to 6:100.

They are spirits, and therefore subtle like a flame of fire. Their being free from smoke implies that they are free from grossness, for smoke is the grosser accompaniment of fire. (R).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٦)

16. Then which of the favors of your Lord will ye deny?

**C5183.** Part of the idea of this refrain will be found in 16:71, 72; 40:81; and 53:55 (where see n. 5122).

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧)

17. (He is) Lord of the **two Easts** and Lord of the **two Wests**:

**C5184.** The **two Easts** are the two extreme points where the sun rises during the year, and includes all the points between. Similarly the **two Wests** include the two extreme points of the sun's setting and all the points between. The Dual Number fits with the general atmosphere of Duality in this Sura. Allah is Lord of every region of the earth and sky, and He scatters His bounties everywhere.

See also n. 4641 to 43:38, and n. 4034 to 37:5.

فَيَأَيُّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (١٨)

18. Then which of the favors of your Lord will ye deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)

19. He has let free the two bodies of flowing water, meeting together:

**C5185.** See 25:53, and n. 3111, where it is explained how the two bodies of water, salt and sweet, meet together, yet keep separate, as if there was a barrier or partition between them.

This is also one of the favours of Allah. Sea-water is a sanitating agent, while fresh water is sweet and palatable to drink.

For the allegorical interpretation, see notes 2404 - 2405 to 18::60; also [note 5186 below](#).

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ (٢٠)

20. Between them is a Barrier which they do not transgress:

فَيَأَيُّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٢١)

21. Then which of the favors of your Lord will ye deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

22. Out of them come Pearls and Coral:

**C5186. Pearls** are produced by the oyster and **coral** by the polyp, a minute marine creature, which, working in millions, has by its secretions produced the reefs,

islands, and banks in and on both sides of the Red Sea and in other parts of the world.

The pearl has a translucent lustre, usually white, but sometimes pink or black. Coral is usually opaque, red or pink, but often white, and is seen in beautiful branching or cup-like shapes as visitors to Port Sudan will recall.

Both are used as gems and stand here for gems generally. Mineral gems, such as agate and cornelian, are found in river-beds. Pearl oysters are also found in some rivers.

Taken allegorically, the two kinds of gems would denote;

- the jewels of this life and
- the jewels of the spiritual world.

The jewels of this world – like coral – are hard, widely spread over the world, comparatively cheap, and less absorptive of the light from above.

The spiritual jewel – like pearls – are soft, rare, costly, and translucent absorbent of light and showing the more luster the more they are in light.

The analogy can be carried further to the seas – the two bodies of flowing water – mentioned in verses 19-20 above. They are the two kinds of knowledge – human and divine – referred to in the story of Moses and Khidr: see notes 2404 - 2405 to 18::60.

فَيَايَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٣)

23. Then which of the favors of your Lord will ye deny?

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ ...

24. And His are the Ships sailing smoothly through the seas,

**C5187.** The ships-sailing ships and steamers, and by extension of analogy, aeroplanes and airships majestically navigating the air-are made by man, but the intelligence and science which made them possible are given by man's Creator; and therefore the Ships also are the gifts of Allah.



... كَالْأَعْلَامِ (٢٤)

lofty as mountains:

**C5188. Lofty as mountains:** both in respect of the high sails, or masts, and in respect of the height to which the top of the ship towers above the surface of the sea.

The 'Queen Mary'-the biggest ship afloat in 1936-has a height, from the keel to the top of the superstructure, of 135 ft. and from keel to the mast-head, of 234 ft.

فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٥)

25. Then which of the favors of your Lord will ye deny?

## Section 2

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)

26. All that is on earth will perish;

وَيَبْقَى وَجْهَ رَبِّكَ ...

27. But will abide (forever) **the Face of thy Lord,**

**C5189.** The most magnificent works of man-such as they are-are but fleeting. Ships, Empires, the Wonders of Science and Art, the splendours of human glory or intellect, will all pass away.

The most magnificent objects in outer Nature-the mountains and valleys, the sun and moon, the Constellation Orion and the star Sirius-will also pass away in their appointed time.

But the only One that will endure for ever is the "**Face**" of Allah.

"**Face**" expresses Personality, Glory, Majesty, Inner Being, Essence, Self - all the noble qualities which we associate with the Beautiful Names of Allah.

See [n. 114 t0 2:112](#); also [n. 1154 t0 7:180](#), and [n. 2322 t0 17:110](#).

... دُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

full of Majesty, Bounty and Honor.

**C5190. Ikram;** two ideas are prominent in the word,

1. the idea of generosity, as proceeding from the person whose attribute it is, and
2. the idea of honour, as given by others to the person whose attribute it is.

Both these ideas are summed up in "nobility". To make the meaning quite clear, I have employed in the translation the two words "**Bounty and Honour**" for the single word **Ikram**.

The same attributes recur in the last verse of this Surah.

In the Fact of Allah's Eternity is the Hope of our Future.

فَيَأْيَ آلَاءِ رَبِّكُمْ أَنْكُذِبَانَ (٢٨)

28. Then which of the favors of your Lord will ye deny?

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ...

29. Of Him seeks (its needs) every creature in the heavens and on earth:

**C5191.** Every single creature depends on Allah for its needs: of all of them the Cherisher and Sustainer is Allah.

**Seek** (its needs): does not necessarily mean 'seek them in words': what is meant is the dependence: the allusion is to the Source of supply.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

every day in (new) Splendor doth He (shine)!

**C5192. Shan:** state, splendour; aim, work, business, momentous affair.

Allah's is still the directing hand in all affairs. He does not sit apart, careless of mankind or of any of His creatures. But His working shows new Splendour every day, every hour, every moment.

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٠)

30. Then which of the favors of your Lord will ye deny?

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ (٣١)

31. Soon shall We settle your affairs, o both ye worlds!

**C5193. Thaqal.** weight, something weighty, something weighed with something else.

The two **thaqals** are Jinns and men who are burdened with responsibility or, as some commentators hold, with sin. They are both before Allah, and the affairs of both are conducted under His Command. If there are inequalities or apparent disturbances of balance, that is only for a season. Allah gives to both good and evil men a chance in this period of probation; but this period will soon be over, and Judgment will be established. To give you this chance, this probation, this warning, is itself a favour, by which you should profit, and for which you should be grateful. (R).

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٢)

32. Then which of the favors of your Lord will ye deny?

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ ...

33. O ye assembly of Jinns and men!

**C5194.** Cf. 6:130, where the Jinns and men are addressed collectively. That whole passage, 6:130-134, should be read as a commentary on this verse.

'If you think that because you do things in secret, or because some of your sins do not seem to meet their inevitable punishment or some of your good deeds seem to go unnoticed, do not be deceived. Judgment will soon come. You cannot possibly escape out of the zones in which your lives have been cast, without authority from Allah. Be grateful to Allah for the chances He has given you'.

"All that hath been promised unto you will come to pass:  
nor can ye frustrate it in the least bit" (6:134).

... إِن اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ...

if it be ye can pass beyond the zones of the heavens and the  
earth, pass ye!

... لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

not without authority shall ye be able to pass!

فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٣٤)

34. Then which of the favors of your Lord will ye deny?

**C5195.** Note how gradually we have been led up in the  
Argument.

'The Signs of Allah are all about you,

- in revelation,
- in your intelligence,
- and in nature around you.
- Your creation;
- the light and heat typified by the sun in all directions;
- the cycle of waters in the physical earth and of Knowledge in the world of Intelligence;
- the help and cherishing care of Allah Himself;-

all these things should teach you the Truth and warn you  
about the Future, which is more particularly referred to  
in the remainder of the Surah.

**C.233 (The running Commentary, in Rhythmic Prose)**

**(55:35-78)**

*Let not Evil think that it will escape  
Justice: its telltale Mark is on those  
Who follow it, and it must meet its reward*

*In the final adjustment. But the Good,  
 The Righteous, must reach their Fulfilment  
 In the Gardens of Bliss, where every Delight  
 Will be theirs in Beauty and Dignity.  
 How can such Delights be pictured in words?  
 In symbols subjective let each take his choice.  
 For Good can there ever be any Reward  
 Other than Good? Beautiful sights  
 And sounds, delicious fruits to nourish  
 The soul, and Companionship where Grace  
 Is mingled with Love, may figure forth our Bliss.  
 Blessed be Allah, full of Majesty and Bounty.  
 Allah's creatures! What favours of Allah will ye deny?*

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ ...

35. On you will be sent (O ye evil ones twain!) a flame of fire (to burn)

**C5196.** The Dual is with reference to the two worlds explained above in [n. 5193](#).

... وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (٣٥)

and a smoke (to choke): No defence will ye have:

**C5197.** We now come to the terrors of the Judgment on the evil ones.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٦)

36. Then which of the **favours** of your Lord will ye deny?

**C5198.** Here and in some of the verses that follow, (verses 40, 42, and 45 below), the refrain applies with an ironical meaning. It is as if it was said: 'You used to laugh at Revelation, and at the warnings which were given for your own benefit in order to draw you to repentance and Allah's Mercy; what do you find now? Is not all that was said to you true?' To reject Allah's Law is in itself to deny Allah's Mercies.

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧)

37. When the sky is rent asunder, and it becomes red like ointment:

**C5199.** Melting away like grease or ointment. The red colour will be due to the flames and the heat. The whole of the world as we know it now will dissolve.

فَيَأْيُّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٨)

38. Then which of the favors of your Lord will ye deny?

فَيَوْمَئِذٍ لَّا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩)

39. On that day no question will be **asked** of man or Jinn as to his sin.

**C5200.** This does not of course mean that they will not be called to account for their sin. They will certainly be called to account for all their deeds: 15:92.

The meaning of this whole passage is that their personal responsibility will be enforced. But their own tongues and hands and feet will bear witness against them as to their actions: 24:24.

Every man will bear marks on his person, showing his classification in the Final Account: 7:48. After these Marks are affixed, everyone's position and status in the Final Account will be known to everyone.

As to the Judge on the Throne of Judgment, He will of course know all before Judgment is set up. But to give every chance to the accused, his record will be produced and shown to him (69:19, 25, 18:49), and he will be given a chance to plead (7:53), but if a sinner, he will be in confusion (28:66).

فَيَأْيُّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٠)

40. Then which of the favors of your Lord will ye deny?

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ ...

41. (For) the sinners will be known by their Marks:

**C5201.** By their Marks: see last note.

... فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٤١)

and they will be seized by their forelocks and their feet.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٢)

42. Then which of the favors of your Lord will ye deny?

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣)

43. This is the Hell which the Sinners deny.

**C5202.** It will then become too real to them.

"Oh! that this too, too solid flesh would melt", as Hamlet said to his Queen-Mother (Hamlet, i. 2. 129).

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آناً (٤٤)

44. In its midst and in the midst of boiling hot water will they wander round!

**C5203.** They will apparently have no rest. The fire will bum but not consume them, and their drink will be only boiling water.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٥)

45. Then which of the favors of your Lord will ye deny?

### Section 3

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ ...

46. But for such as fear the time when they will stand before (the Judgment Seat of) their Lord,

**C5204.** The reference to the Punishment of Sin having been dismissed in a few short lines, we now come to a description of the state of the Blessed. (R).

... جَنَّاتٍ (٤٦)

there will be two Gardens --

**C5205.** Here two Gardens are mentioned, and indeed four, counting the other two mentioned in 55:62-76.

Opinions are divided about this, but the best opinion is that the two mentioned in verses 46-61 are for the degree of those Nearest to Allah (**Muqarrabun**), and those in verses 62-76 for the Companions of the Right Hand:

Why two for each?

The Duality is to express variety, and the whole scheme of the Surah runs in twos. There will be no dullness of uniformity: as our minds can conceive it now, there will be freshness in change, but it will be from Bliss to Bliss, and there will be Unity. (R).

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٧)

47. Then which of the favors of your Lord will ye deny?

دَوَاتًا أَفْنَانِ (٤٨)

48. Containing all kinds (of trees and delights) --

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٩)

49. Then which of the favors of your Lord will ye deny?

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (٥٠)

50. In them (each) will be two Springs flowing (free);

**C5206.** Two Springs, for the same reasons as there will be two Gardens. See last note.

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٥١)

51. Then which of the favors of your Lord will ye deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢)

52. In them will be Fruits of every kind, two and two.

**C5207.** The Duality of Fruits is for the same reason as the Duality of the Gardens.

See [n. 5205](#).



فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٣)

53. Then which of the favors of your Lord will ye deny?

مُنَكِّيْنَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ...

54. They will recline on Carpets, whose inner linings will be of rich brocade:

... وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤)

the Fruit of the Gardens will be Near (and easy of reach).

**C5208.** The toil and fatigue of this life will be over:

Cf. 35:35.

فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٥)

55. Then which of the favors of your Lord will ye deny?

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ ...

56. In them will be (Maidens), Chaste,

**C5209.** See notes 4728-29 to 44:54. (R).

... لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)

restraining their glances, whom no man or Jinn before them has touched --

**C5210.** Cf. 47:48 and n. 4064.

Their purity is the feature chiefly symbolized.

فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٧)

57. Then which of the favors of your Lord will ye deny?

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨)

58. Like unto rubies and coral.

**C5211.** Delicate pink, with reference to their complexions and their beauty of form. The gems also indicate their worth and dignity.

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٥٩)

59. Then which of the favors of your Lord will ye deny?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

60. Is there any Reward for Good -- other than Good?

**C5212.** This is the summing up of all the description used to express the Fruit of Goodness or Good. But the fullest expression can only be given in abstract terms:

"Is there any reward for Good-other than Good?"

Can anything express it better?

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٦١)

61. Then which of the favors of your Lord will ye deny?

وَمِنْ دُونِهِمَا جَنَّتَانِ (٦٢)

62. And besides these two, there are two other Gardens --

**C5213.** See [n. 5205](#) above.

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٣)

63. Then which of the favors of your Lord will ye deny?

مُدْهَامَّتَانِ (٦٤)

64. Dark green in color (from plentiful watering).

**C5214. "Dark-green in colour":** these Gardens will also be fruitful and flourishing, and watered plentifully; but their aspect and characteristics will be different, corresponding to the subjective differences in the ideas of Bliss among those who would respectively enjoy, the two sets of Gardens.

فَيَأِيّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٥)

65. Then which of the favors of your Lord will ye deny?

فِيهِمَا عَيْنَانِ تَصَاحَتَانِ (٦٦)

66. In them (each) will be two springs pouring forth water in continuous abundance:

**C5215.** In comparison with the Springs in the other two Gardens, described in [55:50](#) above, these Springs would seem to irrigate crops of vegetables and fruits requiring a constant supply of abundant water.

فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٧)

67. Then which of the favors of your Lord will ye deny?

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٦٨)

68. In them will be Fruits, and dates and pomegranates:

**C5216.** See last note. Cf. also with [55:52](#) above, where "fruits of every kind" are mentioned.

فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٦٩)

69. Then which of the favors of your Lord will ye deny?

فِيهِنَّ خَيْرَاتٌ حِسَانٌ (٧٠)

70. In them will be fair (companions), good, beautiful --

**C5217.** See n. [5209](#) above.

Goodness and Beauty are specially feminine attributes.

فَيَأْيِ آلاءِ رَبِّكُمَا تُكَذِّبَانِ (٧١)

71. Then which of the favors of your Lord will ye deny?

حُورٌ مَّقْصُورَاتٌ ...

72. Companions **restrained** (as to their glances),

**C5218. Maqsurat** here is the passive participle of the same verb as the active participle **Qasirat** in [55:56](#), [37:48](#) and [38:52](#).

As I have translated **Qasirat** by the phrase "restraining (their glances)", I think I am right in translating the passive **Maqsurat** by "restrained (as to their glances)". This is the only place in the Quran where the passive form occurs.

... فِي الْخِيَامِ (٧٢)

in (goodly) pavilions --

**C5219.** The Pavilions seem to add dignity to their status. In the other Gardens (55:58), the description "like rubies and corals" is perhaps an indication of higher dignity.

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٣)

73. Then which of the favor of your Lord will ye deny?

لَمْ يَطْمِئْتُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٧٤)

74. Whom no man or Jinn before them has touched --

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٥)

75. Then which of the favors of your Lord will ye deny?

مُنَكِّبِينَ عَلَى رُقَفٍ خَضِرٍ ...

76. Reclining on green Cushions,

**C5220.** Cf. the parallel words for the other two Gardens, in [55:54](#) above, which suggest perhaps a higher dignity.

**Rafraf** is usually translated by Cushions or Pillows, and I have followed this meaning in view of the word "**reclining**".

But another interpretation is "**Meadows**", in view of the adjective "green"-

... وَعَبَقْرِيَّ حِسَانٍ (٧٦)

and rich Carpets of beauty.

**abqari:** carpets richly figured and dyed, and skillfully worked.

فَيَأِي آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٧٧)

77. Then which of the favors of your Lord will ye deny?

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٧٨)

78. Blessed be the name of thy Lord, full of Majesty, Bounty and Honor.

**C5221.** Cf. [55:27](#) and [n. 5190](#).

This minor echo completes the symmetry of the two leading Ideas of this Sura,-the Bounty and Majesty of Allah, and the Duty of man to make himself worthy of nearness to Allah.

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