

INTRODUCTION TO SŪRAT *Ar-Raḥmān*, 55.

The majority of Commentators consider this an early Makkan Sūra, 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 artistic 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.

It is the sixth of the series of seven dealing with Revelation, the favours of Allah, and the Hereafter: see Introduction to S. 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 (lv. 1-34).

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 (lv. 35-78).

Ar-Rahmān, or (Allah) Most Gracious.

*In the name of Allah, Most Gracious,
Most Merciful.*

1. The Most Gracious!
2. It is He Who has⁵¹⁷²
Taught the Qur-ān.
3. He has created man:
4. He has taught him
An intelligent speech.⁵¹⁷³
5. The sun and the moon⁵¹⁷⁴
Follow courses (exactly) computed;
6. And the herbs⁵¹⁷⁵ and the trees—
Both (alike) bow in adoration.⁵¹⁷⁶
7. And the Firmament has He
Raised high, and He has set up
The Balance (of Justice),⁵¹⁷⁷

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ١

عَلَّمَ الْقُرْآنَ ٢

خَلَقَ الْإِنْسَانَ ٣

عَلَّمَهُ الْبَيَانَ ٤

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٥

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ٦

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٧

5172. 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.

5173. *Bayān*: 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.

5174. 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.

5175. *Najm*: may mean stars collectively, or herbs collectively: perhaps both meanings are implied.

5176. All nature adores Allah. Cf. xxii. 18, and n. 2790; xiii. 15; and xvi. 48-49.

5177. 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: =

8. In order that ye may
Not transgress (due) balance.
9. So establish weight with justice⁵¹⁷⁸
And fall not short
In the balance.
10. It is He Who has
Spread out the earth⁵¹⁷⁹
For (His) creatures:
11. Therein is fruit
And date-palms, producing
Spathes (enclosing dates);
12. Also corn, with (its)
Leaves and stalk for fodder,
And sweet-smelling plants.
13. Then which of the favours⁵¹⁸⁰
Of your Lord will ye deny?

أَلَا تَنْظُرُونَ فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾

فِيهَا فَتْكُهُمُ وَالنَّخْلُ ذَاتُ الْأَكَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

= (1) Justice is a heavenly virtue: (2) the heavens themselves are sustained by mathematical balance; and (3) the constellation Libra (the Balance) is entered by the sun at the middle of the zodiacal year.

5178. 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.

5179. 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. *Raihan* 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.

5180. Both the pronoun "your" and the verb "will ye deny" are in the Arabic in the Dual Number. The whole Sūra is a symphony of Duality, which leads up to Unity, as explained in the Introduction. All creation is in pairs: li. 49, and notes 5025-26; xxxvi. 36, n. 3981. Justice is the conciliation of two opposites to unity, the settlement of the =

14. He created man
From sounding clay⁵¹⁸¹
Like unto pottery,
15. And He created Jinns⁵¹⁸²
From fire free of smoke:
16. Then which of the favours
Of your Lord will ye deny?⁵¹⁸³
17. (He is) Lord
Of the two Easts⁵¹⁸⁴
And Lord
Of the two Wests:
18. Then which of the favours
Of your Lord will ye deny?

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ﴿١٥﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمْ أَتُكْذِبَانِ ﴿١٦﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

فَيَأْتِيءَ الْآءَ رَبِّكُمْ أَتُكْذِبَانِ ﴿١٨﴾

= unending feud between Right and Wrong. The things and concepts mentioned in this Sūra 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 Sūra. 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.

5181. See n. 1966 to xv. 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?

5182. For the meaning of Jinn, see n. 929 to vi. 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.

5183. Part of the idea of this refrain will be found in xvi. 71, 72; xl. 81; and liii. 55 (where see n. 5122).

5184. *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 Sūra. Allah is Lord of every region of the earth and sky, and He scatters His bounties everywhere. See also n. 4641 to xliii. 38, and n. 4034 to xxxvii. 5.

19. He has let free⁵¹⁸⁵

The two Seas

Meeting together:

مَرَجَ الْبَحْرَيْنِ يَلْقَاَنِ ﴿١٩﴾

20. Between them is a Barrier

Which they do not transgress:

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

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

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكْذِبَانِ ﴿٢١﴾

22. Out of them come
Pearls and Coral:⁵¹⁸⁶

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

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

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكْذِبَانِ ﴿٢٣﴾

24. And His are the Ships⁵¹⁸⁷
Sailing smoothly through the seas,
Lofty as mountains:⁵¹⁸⁸

وَلَهُ الْغَورَاتُ الْمُنْتَشَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

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

فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكْذِبَانِ ﴿٢٥﴾

5185. See xxv. 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.

5186. 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.

5187. 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.

5188. *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.

SECTION 2.

26. All that is on earth
Will perish:

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

27. But will abide (for ever)
The Face of thy Lord,—⁵¹⁸⁹
Full of Majesty,
Bounty and Honour.⁵¹⁹⁰

وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

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

فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

29. Of Him seeks (its need)⁵¹⁹¹
Every creature in the heavens
And on earth:
Every day in (new) Splendour⁵¹⁹²
Doth He (shine)!

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

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

فَإَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

5189. 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.

5190. *Ikrām*; 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 *Ikrām*. The same attributes recur in the last verse of this Sūra. In the Fact of Allah’s Eternity is the Hope of our Future.

5191. 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.

5192. *Shān*: 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.

31. Soon shall We
Settle your affairs,
O both ye worlds!⁵¹⁹³
32. Then which of the favours
Of your Lord will ye deny?
33. O ye assembly of Jinns⁵¹⁹⁴
And men! If it be
Ye can pass beyond
The zones of the heavens
And the earth, pass ye!
Not without authority
Shall ye be able to pass!
34. Then which of the favours⁵¹⁹⁵
Of your Lord will ye deny?
35. On you will be sent
(O ye evil ones twain!)⁵¹⁹⁶

سَنَفْرُغُ لَكُمْ أَيَّةَ الثَّقَلَانِ ﴿٣١﴾

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

يَتَمَتَّعُونَ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا
مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ
إِلَّا بِإِذْنِ رَبِّكُمَا ﴿٣٣﴾

فَيَأَيُّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

5193. *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.

5194. Cf. vi. 130, where the Jinns and men are addressed collectively. That whole passage, vi. 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" (vi. 134).

5195. 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 Sūra.

5196. The Dual is with reference to the two worlds explained above in n. 5193.

A flame of fire (to burn)
And a (flash of) molten brass⁵¹⁹⁷
No defence will ye have:

36. Then which of the favours⁵¹⁹⁸
Of your Lord will ye deny?

37. When the sky is rent
Asunder, and it becomes red
Like ointment:⁵¹⁹⁹

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

39. On that Day
No question will be asked⁵²⁰⁰
Of man or Jinn
As to his sin,

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

41. (For) the sinners will be
Known by their Marks:⁵²⁰¹

فَيَأْتِيءُ الْآءِ رَبِّكُمْ أَنْكَذِبَانِ ﴿٣٦﴾

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

فَيَأْتِيءُ الْآءِ رَبِّكُمْ أَنْكَذِبَانِ ﴿٣٨﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

فَيَأْتِيءُ الْآءِ رَبِّكُمْ أَنْكَذِبَانِ ﴿٤٠﴾

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي

5197. We now come to the terrors of the Judgment on the evil ones.

5198. 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.

5199. 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.

5200. 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: xv. 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: xxiv. 24. Every man will bear marks on his person, showing his classification in the Final Account: vii 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 (lxix. 19, 25, xviii. 49), and he will be given a chance to plead (vii. 53), but if a sinner, he will be in confusion (xxviii. 66).

5201. *By their Marks:* see last note.

And they will be seized
By their forelocks and
Their feet.

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

43. This is the Hell which
The Sinners deny:⁵²⁰²

44. In its midst
And in the midst
Of boiling hot water
Will they wander round!⁵²⁰³

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

SECTION 3.

46. But for such as fear
The time when they will
Stand before (the Judgment Seat⁵²⁰⁴
Of) their Lord,
There will be two Gardens⁵²⁰⁵

47. Then which of the favours
Of your Lord will ye deny?—

وَالْأَفْدَامُ ﴿١١﴾

فَيَايَءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿١٢﴾

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿١٣﴾

يَطُوفُونَ فِيهَا وَبَيْنَ حِمِيمٍ ؕ إِنَّ ﴿١٤﴾

فَيَايَءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿١٥﴾

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿١٦﴾

فَيَايَءَ الْآءِ رَبِّكُمْ أَتُكْذِبَانِ ﴿١٧﴾

5202. 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).

5203. They will apparently have no rest. The fire will burn but not consume them, and their drink will be only boiling water.

5204. 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.

5205. Here two Gardens are mentioned, and indeed four, counting the other two mentioned in lv. 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 (*Muqarrabūn*), 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 Sūra runs in twos. There will be no dulness 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.

48. Abounding in
Branches;—

ذَرَأَاتُ أَفْنَانٍ ﴿٤٨﴾

49. Then which of the favours
Of your Lord will ye deny?—

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In them (each) will be
Two Springs flowing (free);⁵²⁰⁶

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. Then which of the favours
Of your Lord will ye deny?—

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In them will be Fruits
Of every kind, two and two.⁵²⁰⁷

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾

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

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. They will recline on Carpets,
Whose inner linings will be
Of rich brocade: the Fruit
Of the Gardens will be
Near (and easy of reach).⁵²⁰⁸

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ
وَحِنًى الْجَنَّةِ دَانٍ ﴿٥٤﴾

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

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

56. In them will be (Maidens),⁵²⁰⁹
Chaste, restraining their glances,⁵²¹⁰
Whom no man or Jinn
Before them has touched;—

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ إِلَيْهِنَّ فِئَاهُمْ
وَلَا جَانٌّ ﴿٥٦﴾

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

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

5206. Two Springs, for the same reasons as there will be two Gardens. See last note.

5207. The Duality of Fruits is for the same reason as the Duality of the Gardens. See n. 5205.

5208. The toil and fatigue of this life will be over: Cf. xxxv. 35.

5209. See notes 4728-29 to xlv. 54.

5210. Cf. xxxvii. 48 and n. 4064. Their purity is the feature hereby chiefly emphasised.

58. Like unto rubies and coral.⁵²¹¹
59. Then which of the favours
Of your Lord will ye deny?
60. Is there any Reward
For Good—other than Good?⁵²¹²
61. Then which of the favours
Of your Lord will ye deny?
62. And besides these two,
There are two other Gardens,⁵²¹³
63. Then which of the favours
Of your Lord will ye deny?—
64. Dark-green in colour⁵²¹⁴
(From plentiful watering).
65. Then which of the favours
Of your Lord will ye deny?
66. In them (each) will be
Two Springs pouring forth water⁵²¹⁵
In continuous abundance:
67. Then which of the favours
Of your Lord will ye deny?

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾

فَيَايَءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾

فَيَايَءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

فَيَايَءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

مُدَّهَامَتَانِ ﴿٦٤﴾

فَيَايَءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

فِيهِمَا عَيْنَانِ تَصَافَتَانِ ﴿٦٦﴾

فَيَايَءَ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

5211. Delicate pink, with reference to their complexions and their beauty of form. The gems also indicate their worth and dignity.

5212. 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?

5213. See n. 5205 above.

5214. "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.

5215. In comparison with the Springs in the other two Gardens, described in lv. 50 above, these Springs would seem to irrigate crops of vegetables and fruits requiring a constant supply of abundant water.

68. In them will be Fruits,
And dates and pomegranates:⁵²¹⁶

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

70. In them will be
Fair (Maidens), good, beautiful;—⁵²¹⁷

71. Then which of the favours
Of your Lord will ye deny?—

72. Maidens restrained (as to⁵²¹⁸
Their glances), in (goodly
pavilions:—⁵²¹⁹

73. Then which of the favours
Of your Lord will ye deny?—

74. Whom no man or Jinn
Before them has touched;—

75. Then which of the favours
Of your Lord will ye deny?—

76. Reclining on green Cushions⁵²²⁰
And rich Carpets of beauty.

فِيهِمَا فَكِّهَةٌ وَفُجْلٌ وَرَمَّانٌ ﴿٦٨﴾

فَيَأْتِيَهُمَا آيَاتُ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

فَيَأْتِيَهُمَا آيَاتُ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٧٢﴾

فَيَأْتِيَهُمَا آيَاتُ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

لَمْ يَطْمِئْنَنْ إِلَيْهُنَّ قَبْلَهُمْ وَلَا جَاءَ ﴿٧٤﴾

فَيَأْتِيَهُمَا آيَاتُ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرٍ حِسَانٍ ﴿٧٦﴾

5216. See last note. Cf. also with lv. 52 above, where "fruits of every kind" are mentioned.

5217. See n. 5209 above. Goodness and Beauty are specially feminine attributes.

5218. *Maqṣūrāt* here is the passive participle of the same verb as the active participle *Qāṣirāt* in lv. 56, xxxvii. 48 and xxxviii. 52. As I have translated *Qāṣirāt* by the phrase "restraining (their glances)", I think I am right in translating the passive *Maqṣūrāt* by "restrained (as to their glances)". This is the only place in the Qur-ān where the passive form occurs.

5219. The Pavilions seem to add dignity to their status. In the other Gardens (lv. 58), the description "like rubies and corals" is perhaps an indication of higher dignity.

5220. Cf. the parallel words for the other two Gardens, in lv. 54 above, which suggest perhaps a higher dignity.

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

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

78. Blessed be the name
Of thy Lord,
Full of Majesty,
Bounty and Honour.⁵²²¹

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

بَنَزَلَكَ أَسْمُ رَبِّكَ ذِي الْمَلِكِ وَالْإِكْرَامِ ﴿٧٨﴾

5221. Cf. lv. 27 and n. 5190. This minor echo completes the symmetry of the two leading Ideas of this Sūra,—the Bounty and Majesty of Allah, and the Duty of man to make himself worthy of nearness to Allah.