



SURAH AL-RAHMÂN

ARABIC TEXT – ENGLISH TRANSLATION
&
COMMENTARY OF SELECTED VERSES



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سُورَةُ الرَّحْمَنِ

SURAH AL-RAHMÂN

(The Most Gracious)
(Revealed before Hijrah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*With the name of Allâh, The Most Gracious, Ever Merciful
(I commence to read Surah Al-Rahmân)*

INTRODUCTION: The chapter is titled after the name of the Divine Being *Al-Rahmân* الرَّحْمَنُ - The Most Gracious, Who bestows existence upon all living creatures (Ch. 17: Verse 110). The entire chapter deals with the beneficence of Allâh in the material and spiritual realms. At the same time, it is the sixth of the series of seven chapters dealing with Revelation. The sending of Revelation is especially connected with the Divine attribute *Al-Rahmân*. The revelation of the Holy Qur'ân is also an act of Divine grace (*Rahmânîyyat*). *Al-Rahmân* is the beneficent God Who brought things into existence for the provisions of human beings before his creation. Humans have not earned them.

Being the 6th of the special group of the 7 *surahs*, which begin with *surah Qaf* (Ch. 50) and end with *surah al-Waqiah* (Ch. 56), and which were revealed, more or less at the same time period at Makkah, in the early years of the Call to Islam, this *surah* has close resemblance with other members of the *surah* group in the subject matter, and deals like them with the basic principles of Divine attributes, particularly with Allah's Oneness, with Resurrection and Revelation. In *surah al-Qamar* القمر (Ch. 54), instances were given of the peoples of some Prophets, of the past with whom the Arabs were quite familiar and who were punished for rejecting the Divine Message. And then the pagan Quraish were asked, would they not benefit from the sad fate of those peoples and accept the Quranic Message, which is so easy to understand and to follow? The present *surah* also gives the reasons why the Holy Quran was revealed.

This *surah* opens with the Divine attribute *Al-Rahmân*, signifying that after having created the universe, Allah created humans, the apex and crown of all creation, and that his creation was the result of Allah's *Rahmânîyyah* (Grace and Beneficence). After human beings' creation Almighty God - Allâh revealed Himself through His Prophets and Messengers, because human beings could not attain the ultimate mission and goal. And fulfil his noble destiny without being fully guided by Divine revelation. Prophethood found its most complete and perfect manifestation in the person of the Holy Prophet

Muhammad (pbuh), to whom Allah the High gave the Holy Quran: the last and final code of Divine Laws for the guidance of the whole humanity for all time. But Allah's gifts to humans did not end with his creation. Allah made the whole universe subservient to him. The heavens with all the celestial bodies, and the earth with all its treasures, the deep seas and high mountains, were all created for his sake. Over and above all that Allah endowed him with great intellectual and discretionary powers so that by sifting the right from the wrong he might follow Divine Guidance and thus attain the mission and object of His Creation. But humans seems to be so constituted that, instead of benefiting from the endless vistas of spiritual progress and development opened up to him by the Gracious, Beneficent and Merciful Providence, in his conceit and arrogance he ignores and defies Divine Laws and consequently brings down upon himself Allah's displeasure. The disobedience and defiance of Divine Laws, the *surah* hints, will assume a most heinous form as a consequence. And the defiant human being will then be visited with such destructive and annihilating Divine punishment as he had not known before. Punishment which will be meted out to the guilty and rebellious, and the iniquitous will be most grievous and frightful. On the other hand, the Divine favours and bountiful rewards and gifts will be bestowed upon the righteous and the God-conscious will also be beyond measure or count. Thus both Divine punishment and favours would show that whereas Allah is 'Swift at Reckoning'. He is also the Master of Glory, Beneficence, and Honour. The *surah* seems to deal particularly with the time when the power and prestige of certain materialistic nations will be at their highest. And their revulsion to Gods' Guidance and Commands will be openly manifested in their life-styles, and their materialistic culture will be hankering after pleasures of the flesh.

The form and style of this *sûrah* is highly poetic. The rhyme is in the dual grammatical form and repeats the refrain, 'Which of the benefactions of your Lord will you twain then deny?' فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. This refrain is interspersed 31 times among its 78 verses. The argument implies that although things are created in pairs (51:49) there is an underlying unity in the favours which He bestows, and in the goal to which they are marching.

The dual form of address appearing in this refrain refers to the males and the females (verse 13), to the leaders and their followers (verse 15), to the people of the two easts and the people of the two wests (verse 17), to the skillful and the unskillful (verses 21, 33), to the rich and the poor (verse 23), to the believers and the disbelievers (verse 31), to the two powerful hosts, armies or big powers (verse 31), to the body of *jinn* – the fiery natured arrogant people – and the humble people (verse 33), to the sinners and their leaders, to the two contrasts of the nature and or the two contrasts in human thought, the imaginable and the unimaginable (verse 52), to the two classes of the faithful (verse 62). The dual form is also used to impart emphasis in order to denote the dignity of the commandment (see also 23:99; 50:25).

The Holy Prophet (pbuh) said that when the verse is recited the hearer should respond by saying: None of Your favours, O Lord, do we deny and to You is all true and perfect Praise and Glory.

الرَّحْمَنُ ﴿١﴾

1. The Most Gracious (God)

55:1 *Al-Rahmân* الرَّحْمَنُ – is “The Most Gracious and Merciful”. This Mercy is not bestowed as a reward for any prayers and/or any action of ours. ‘The Most Gracious’ God is the One Who gives without asking and effort. It is by the blessing of this grace that every creature lives, eats, and has its sustaining needs fulfilled. It is through this beneficence and grace that a human being’s requirements of life are provided and sustained – the sun for heat, light and energy, air for breathing and water for drinking. It is the blessing of this Divine Grace that is needed for spiritual development such as the capacities of rational thinking and speech, embedded love for the Creator, and innate drive for worship and the capacity to receive Divine Revelation have been provided. *Al-Rahmân* is the source of Love and Mercy in the spiritual life of human beings as well. Allâh’s Revelation in the form of Holy Books and Scriptures is an example in this regard.

Al-Rahmân الرَّحْمَنُ is the Beneficent God who brought things into existence for the sustenance and development of human beings before his creation. Human beings have not earned them. Every created animate thing is the recipient of His Mercy. *Rahmânîyyat* رحمانيت is His Essence and His Grace and Beneficence. His Mercy embraces everything and permeates all animate creation. It has precedence over all His other Attributes.

This attribute and power of Allah conveys the idea of fullness and extensiveness and indicates the greatest preponderance (*-superiority in weight, power, numbers etc..*) of the quality of grace, love and mercy which comprehends the entire universe without regard to our effort and asking, even before we are born.

Al-Rahmân is the attribute of Allâh because of His granting to every animate (-being or object having perception and choice), a shape and a constitution appropriate to his or its role. *Al-Rahmân* bestows upon each one the faculties and powers that are best suited to the life he/it has to live, and equipped each with appropriate bodies and limbs making available to each, all that was suitable and needed for their survival.

Al-Rahmân – the most Gracious Benefactor created the celestial bodies and the earth millions of years before the coming into existence of these creatures, to provide the means of sustenance and protection for them. This Merciful Benefaction is not contingent on the work and efforts

of any creature and without reference to effort and without reference to prayer and without distinction between believer and disbeliever. Thus this Mercy of Allâh is manifested in both the believer and the unbeliever alike. It is pure Grace, in abundance, which came into effect long before the creation of these beings.

عَلَّمَ الْقُرْآنَ ﴿٢﴾

2. *Has taught this Qur'ân.*

55:2 *'Allâmal Qur'ân* عَلَّمَ الْقُرْآنَ - *Al-Rahmân*, the Most Gracious Benefactor has taught the Qur'ân himself which is a necessity for the spiritual life, and it is a Divine gift for the spiritual sustenance of human beings. This revelation of God, in the form of the Holy Qur'ân, was not due to any good act on human's part. It is a sheer gift flowing from God's Beneficence and Grace.

خَلَقَ الْإِنْسَانَ ﴿٣﴾

3. *He created human being;*

55:3 *Al-Insân* الْإِنْسَانَ – “The human being”. It should be noted that the word used here is not simply *insân* إنسان but *al-Insân*. This can signify here the perfect man, any person who becomes the recipient of perfect Divine Revelation, the Holy Prophet Muhammad (pbuh) in particular. This verse also signifies that out of Grace and Beneficence, God Created human being so that he may rise to the pinnacle of spiritual development and may be able to reflect on the Divine attributes and thus apply them in his person, on a human level.

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

4. *And taught him (the art of) intelligent and distinct speech.*

55:4 *Al-Bayân* الْبَيَانَ – “Intelligent and distinct speech”, applies to both thought and speech, in as much as it comprises the faculty of making a thing or an idea apparent to the mind and conceptually distinct from other things or ideas; it also comprises the power to express this cognition in spoken or written language (Tirmidhî^{RA}). So the Most Gracious Lord attributed the teaching of intelligent and distinct speech, *Al-Bayân*, to Himself and not to human reflection. Here we come to know that there is a station beyond reflection that bestows upon human beings knowledge of various things. There is thus a connection between this verse and the foregoing verse – He created the perfect human being - *al-insân*. Human beings' creation and his power to express himself was also due to God's Grace and Beneficence.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

5. *The sun and the moon pursue their scheduled courses
on their axis according to a fixed reckoning*

6. *And the stemless plants and the trees humbly submit (to His will);*

55:5-6 These verses show how everything created in the galaxies and solar systems to the smallest herbs that grow on land, follows a (precise) Law. Is not, then, a law needed for the spiritual perfection of humans? The life of a human being surely has a grand Divine aim and purpose.

Najm نَجْم means ‘star’ as well as ‘herb’. (Raghib^{RA} -Dictionary)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

7. *And He raised the heaven high and set up the (law of) harmony and balance*

8. *(He explains this to you) that you should not violate the (law of) harmony and balance.*

9. *Hold balance with justice (giving everyone his due, avoiding extremes).*

Do not disturb the (law of) harmony in the least.

10. *And He has set the earth for (the common good of) all (His) creatures.*

11. *In it there are all kinds of fruit and palm-trees (laden) with sheathed clusters,*

12. *And the grains with the husk-coverings and fragrant flowery plants.*

55:7-12 Al-Mîzân الْمِيزَان means balance, harmony, and measure. It is also used for a scale and being just. The word is repeated three times. *Al-Mîzân* الْمِيزَان at its first occurrence refers to the delicate balance of forces needed to sustain the heavens. No doubt, we see a perfect harmony and balance in the celestial bodies and planets. *Al-Mîzân* expresses a state of cosmic equilibrium and perfection. Equilibrium is associated with the instrument of the scale and with justice. Balance in the cosmos is cited first to refer to the balance of the laws of nature, the ecological and the social balance. Just as the violation of the cosmic balance will bring the cosmos into chaos and disharmony, so will the violation of environmental balance and social justice cause chaos and disharmony that will harm humanity. The verses aims to create an ecologically sustainable society rooted in environmental protection and social justice.

Philosophical roots of environmentalism can be traced back to these verses. The entire universe is subject to a balanced and uniform Law, so as to form a glorious harmony and equilibrium. Moreover, human beings are enjoined to maintain a just balance, avoid extremes, and to fulfil his obligations to his Creator and justly discharge his duties to

fellow human beings. It should be done without disturbing the law of harmony and balance in the least.

Furthermore, in this verse, husk and fragrance are being mentioned together, (-Fragrance, which resembles the spirit in the body). Saying, neither should the outer form (husk) of the Divine Law be considered to be a thing of no use, nor the spirit of the law (fragrance) be neglected.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣) خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤)

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ (١٥) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٦)

13. Which of the benefactions of your Lord will you twain (believers and disbelievers), then, deny?

14. He created human being from the essence extracted from dry ringing clay like a piece of baked pottery (-with the faculty of speech and possessing pliant and submissive nature).

15. And He created the jinn from a flame of fire (- possessing fiery nature).

16. Which of the benefactions of your Lord will you twain, then, deny?

55:13-16 This verse 13 is repeated many times in this Surah/Chapter of the Holy Qur'ân. Blessings, favors, and bounties mentioned are those which serve as means of sustenance to human beings. (Please see the introduction page of this Surah/Chapter for its conceptual meanings).

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٨)

17. (He is) the Lord of the two easts and Lord of the two wests.

18. Which of the benefactions of your Lord will you twain, then, deny?

55:17-18 (He is) the Lord of the two easts and Lord of the two wests: The words may refer to the different and farthest points of sunrise and sunset in summer and in winter solstices. The verse can be considered as an idiom which signify that Allâh is the Lord of the entire Universe. It is also a metonym for Allâh being the Ultimate Cause of the orbital movement within the universe. Moreover, every point on earth, relative to other points, is an east and a west (see 37:5; 70:40).

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (١٩) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢١)

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٣)

19. He has let the two bodies of water flow freely they will (one day) join together.

20. (At present) a barrier stands between them. They cannot encroach one upon the other.

21. Which of the benefactions of your Lord will you twain, then, deny?
 22. Pearls and corals come out of both (these seas).
 23. Which of the benefactions of your Lord will you twain, then, deny?

55:19-23 Al-Bahrain الْبَحْرَيْنِ – signifies the two bodies of water, which are specified in the following verses. These are apparently the Red Sea and the Mediterranean Sea, and the Atlantic Ocean and the Pacific Ocean, because these are rich in corals and pearls, of which reference is made in the following verse 22. The verse embodies a great prophecy, which was fulfilled by the construction of the Suez and the Panama canals.

‘The two bodies of water’ may signify the physical sciences and spiritual sciences. Thus the verse would mean the two sciences – physical laws and spiritual laws as mentioned in Divine Revelation, are considered separate and at logger-head. And a ‘barrier of ignorance’ seemed to have kept these oceans of knowledge apart. But time will come when the reality will be unfolded, and instead of being separate and antagonistic, will join together and will be found to be corroborative of, and complementary to, each other. In this manner the two seas of knowledge will be made to join each other. The first sea being the knowledge of the laws related to ‘physical sciences’ and the other being the sea of knowledge related to ‘spiritual sciences’. In this manner the two seas will be made to join each other and flow together in harmony, complementing each other. Spiritually speaking, the verse would signify that physical sciences and spiritual sciences (Divine Revelation) both contain pearls and treasures of great value.

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ (٢٤) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٥) كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)
 وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٢٨)

24. And to Him belong the ships raised aloft in the sea like mountain peaks.
 25. Which of the benefactions of your Lord will you twain, then, deny?
 26. All that is on it (- the earth) is subject to decay and doomed to pass away.
 27. But (only) the Majesty of your Lord and that which is under the care of your Lord, the Lord of Glory and Honour endures forever.
 28. Which of the benefactions of your Lord will you twain, then, deny?

55:24-28 “And to Him belong the ships raised aloft in the sea like mountain peaks” is the reference to ships as belonging to Allâh. Here, the reference is to the nature of human intelligence and inventiveness, which expresses itself in all that human beings are able to produce (see also 42:32-34).

It might be a reference to modern ships, which ride the seas like mountains. This verse mentioning the importance and use of the human intelligence and inventiveness, which

the Most Gracious God bestowed on human beings. Thus He rightly remind us that “to Him belong the ships raised aloft in the seal like mountain peaks.”.

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

29. All of the rational beings that are in the heavens and on the earth do beg of Him. Every moment He manifests Himself in a new state (of glory).

30. Which of the benefactions of your Lord will you twain, then, deny?

31. We shall reckon with you O you two big groups (of the righteous and the rebellious).

32. Which of the benefactions of your Lord will you twain, then, deny?

55:29-32 Yaum يَوْمَ: **Meanings:** Day; Time; Day of a Battle; Day and Night; Moment; Aeon (- an immeasurably long period of time); Space of Time; Thousand Years; Fifty Thousand Years. (Omar – Dictionary) Hence, “Every moment He manifests Himself in a new state (of glory)”.

Raghib^{RA} in his Dictionary of the Holy Qur’ân says: Yaum indicates a period of the time, whatever period it may be. And this is the proper significance. Here Yaum يَوْمَ is translated as ‘every moment’. This implies that universe is in a perpetual process of change.

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

33. O body of jinn (- fiery natured) and (ordinary) people! If you have the power and capacity to go beyond the confines of the heavens and the earth, then do go. But you will not be able to go unless you have the necessary and unusual power.

34. Which of the benefactions of your Lord will you twain, then, deny?

35. Flames of fire, smoke and molten copper will be let loose upon you and you will not be able to defend yourselves.

36. Which of the benefactions of your Lord will you twain, then, deny?

37. And when the heaven splits up and turns crimson like red hide (how will you fare then)?

38. Which of the benefactions of your Lord will you twain, then, deny?

39. On that day none of people nor of jinn will be questioned about his sin.

40. Which of the benefactions of your Lord will you twain, then, deny?

55:33-40 There are three words in the Arabic language to express the meaning of “if”. They are - *idha* إِذَا, *inn* إِنَّ, and *lau* لَوْ. *Idha* إِذَا expresses the possibility, *inn* إِنَّ is used if achievement is hypothesized, and *lau* لَوْ when un-achievability is hypothesized. In the verse under comment the word used is *inn* إِنَّ, so it is an achievable hypothesis expressed by the word *inn* إِنَّ, and thus the Holy Qur’ân suggests the possibility of its realisation under certain conditions. As such, it may point to the possibility of advancements in material sciences, by means of which the scientists seek to reach heavenly bodies. They are being informed that at best they can reach only few planets, and that too with the necessary and unusual power. Beyond that their efforts will fail, as Allâh’s creations and universes(s) are unfathomable and beyond their imagination.

The next verse 35 points to the most destructive and dreadful punishment that might overtake the hostile camps, if they do not desist from defying Divine commandments. According to Dahak^{RA}, their punishment in this world is spoken of here. Their condition would be like one on whom fire, smoke, molten, copper or brass will be let loose upon. (Raghib^{RA}) In the Arabic word *Nuhâs* نُحَاسٌ, which means sparks of beaten brass or copper, there seems to be a reference to big world wars. (Could be an Atomic warfare). For the discussion on *jinn* see verses 6:128; 15:27 and 7:38; refer to 18:50; 27:17; 34:41; 41:25; 46:18; 46:29; 51:56; 72:5; 114:6.

يُعْرِتُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ﴿٤١﴾ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ ﴿٤٤﴾ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

41. The guilty will be known by their appearance (and the expression of their faces), then they will be seized by (their) forelocks and the feet.

42. Which of the benefactions of your Lord will you twain, then, deny?

43. (They will be told) 'This is the Gehenna that the guilty have cried lies to.

44. 'They will take turns (restlessly) between it (- the hell-fire) and boiling hot liquid.'

45. Which of the benefactions of your Lord will you twain, then, deny?

55:41-45 The rebellious sinners will find all that they ever wrought facing them (18:49), on that day, their own tongues, hands, and feet will also bear witness against them (Ch. 24:24), and their ears, eyes, and skins will bear witness against them as to what they had been doing (Ch. 50:4; 54:53; 17:36).

Forelocks بِالنَّوَاصِي: This expression is used to denote one’s extreme humiliation and disgrace. The sinful, rebellious and evil deeds of disbelievers and their corrupt practices against humanity, as a consequence, will assume the form of the Hell-fire and boiling hot liquid, which will be given to them to quench their thirst. (See also 14:16-17).

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴿٤٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

46. *There are two Gardens (of bliss here and the Hereafter) for such as fear (the time) when they will stand before (the judgment seat of) your Lord (to account for their deeds).*

47. *Which of the benefactions of your Lord will you twain, then, deny?*

48. *Both (the Gardens of Paradise) are abounding in varieties (of trees and rich greenery accompanied with delightful comforts).*

49. *Which of the benefactions of your Lord will you twain, then, deny?*

55:46-49 The two gardens ذَوَاتَا أَفْنَانٍ can also signify:

1) A garden of bliss here in this life and a garden in the Hereafter. The garden of this life is the spiritual bliss and peace of mind and soul, which the righteous find here. A steadfast and true believer basks in the light of Allâh's Grace in this life. This is the Garden upon earth in which he perpetually dwells; the Paradise in the next world is only an ultimate and complete image of the present Garden of Bliss, being an embodiment of the spiritual blessings which a true believer enjoys in this life.

2) A Paradise that will comprise both spiritual and physical joys (Râzî^{RA}).

3) Worldly conquests, which the Muslims were promised.

4) The two fertile valleys watered by two sets of waters, those of the Tigris and of the Nile.

5) The two gardens of prosperous Sheba (34:15) and the two gardens of other nations (18:32; see also 10:64; 41:31). Thus, the meaning of "two gardens" should not be limited to one aspect.

"*The fear of Lord*" is different from the fear humans have from tyrants. The true believer knows with certainty that the real security is from Allâh. The one who fears along with hope, stays close to his Lord. His heart finds peace through this nearness. The Divine nearness is such that Allâh causes them to fear Him with a fear different from our human fear of lions or other savage beasts, and of tyrants. It is a fear of the consequences of his lapses, mistakes and sins. God reveals to His servants that He is the only source of pleasure, peace, and ease, and He reveals to His servants with His exquisite beauty, and the servant is afraid of losing the attention of His Lord. Whosoever really fears the torment of the Hereafter and the Day of Judgment standing before the Absolute Judge, cannot but act in accordance with the pleasure of the great Creator. "Allâh cautions you against His retribution" (3:27) as "He knows what is in your minds" (2:235). The fear of Allâh is a protection (-*Maghfirat* مغفرة) from the harms of our misdeeds, and His protection is the strongest of all protections. Be God conscious, stand in awe of Him and fear the fire (Ch. 3:130-131) is His Command (see also Ch. 67:12).

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (٥٠) فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٥١)

50. *There are two springs flowing (free) in each of them.*

51. *Which of the benefactions of your Lord will you twain, then, deny?*

55:50-51 *'Ainân* عَيْنَانِ – “Two springs”, which may symbolize the two sources of knowledge. Experience of Revelation *Wahî* وحى and the knowledge obtained through observation and intellectual analysis (Baidzawî^{RA}). The first spring is for fulfilling the obligation and duty to our Creator and the other to our fellow-beings. The springs have been depicted as constantly flowing, because a believer constantly and ceaselessly discharge these duties and obligations.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢) فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٥٣) مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤) فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٥٥) فِيهِنَّ قَاصِرَاتٌ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦) فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٥٧) كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨) فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٥٩) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠) فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ (٦١)

52. *In both of these (Gardens) there are fruit of all kinds in two varieties.*

53. *Which of the benefactions of your Lord, will you twain, then, deny?*

54. *They (- the owners of Paradise) will be reclining (on couches) over carpets, the linings of which will be of thick brocade. And the ripe fruit of both the Gardens will be bending (so) low (as to be within their easy reach to pluck).*

55. *Which of the benefactions of your Lord will you twain, then, deny?*

56. *There they shall have (chaste and modest) maidens restraining their glances (to look at them only),*

whom (in this state) neither man nor jinn has ever touched before them.

57. *Which of the benefactions of your Lord will you twain, then, deny?*

58. *(These maidens will look) as if they were (made of) rubies and small pearls.*

59. *Which of the benefactions of your Lord will you twain, then, deny?*

60. *Goodness alone is the reward of goodness.*

61. *Which of the benefactions of your Lord will you twain, then, deny?*

55:52-61 *Dzawjân* زَوْجَانِ – “Two varieties”. One of these two varieties is known in the present world through cognition or sensation and is imaginable based on our experiences. The second variety is not yet fully known to us, and as such yet unimaginable to us (Zamakhsharî^{RA}). Again the word ‘varieties’ or ‘pairs’ may spiritually represent two kinds of virtuous deeds of the believers. 1. Deeds done for the spiritual advancement of self. 2. Deeds of services rendered for the benefit of the fellow beings. The verses that follow tell us about “two pairs” of Paradises (see verse 46 and the verse 62).

وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

62. And besides these two (Paradises) there are two other Gardens,
63. Which of the benefactions of your Lord will you twain, then, deny?

55:62-63 The faithful are spoken, of in the very next chapter, as belonging to two classes of spiritual status: His ‘blessed ones’ (56:8) and His ‘chosen ones’ (56:10). Both of these two classes of the faithful shall have their own two paradises, one in this world and one in the Hereafter It might also convey the idea of ‘infinity’. Gardens beyond gardens in an endless vista, slightly varying in description, but all of them symbols of supreme bliss.

مُدْهَامَّتَانِ ﴿٦٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَتَانِ نَضَّاخَتَانِ ﴿٦٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

64. Both of them are dark green with thick foliage.
65. Which of the benefactions of your Lord will you twain, then, deny?
66. Both of these two have two springs gushing forth.
67. Which of the benefactions of your Lord will you twain, then, deny?
68. Both of these two have all kinds of fruit and dates and pomegranates
69. Which of the benefactions of your Lord will you twain, then, deny?

55:64-70 *Mûdhâmmataân* مُدْهَامَّتَانِ Here the gardens are described as dark green with foliage inclining to blackness, also indicating intensity. The colour green is often used in the Holy Qur’ân to represent ever fresh life. In verse 48 above, the gardens are described as having many varieties of trees, pointing to the gardens vast extent. Verse 64 is the shortest verse of the Holy Qur’ân.

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

70. Therein will be (maidens) pious (and) beautiful.
71. Which of the benefactions of your Lord will you twain, then, deny?

55:64-71 *Khairât* خَيْرَات is plural of *khairah*, feminine of *khai*. It means pious and beautiful, to be good, excellent, agreeable, a good thing of any kind, a good quality. (*Lisan al-Arab*; *Raghib*^{RA})

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ حِسَانٍ ﴿٧٦﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

72. *Pure and chaste houris confined to (their goodly) pavilions
(enjoying the shade of God`s mercy).*
73. *Which of the benefactions of your Lord will you twain, then, deny?*
74. *Whom neither man nor jinn has ever touched before them (in this state).*
75. *Which of the benefactions of your Lord will you twain, then, deny?*
76. *(The owners of Paradise will be) reclining on green cushions and
rich carpets of lovely beauty.*
77. *Which of the benefactions of your Lord will you twain, then, deny?*
78. *Blessed be the name of your Lord, the Master of Glory and Honour.*

55:72-78 **Hûr** حُور: The root word is Hâra, Its plural of *Ahwar* احرور (m.) and of *Houra* حوراء (f.): Its dictionary meanings is pure and clean intellect; Purity and beauty. It also means to have eyes with white portion intense white and black portion intense black. It is an expression for the most beautiful eyes. As regards the word **Hûr**, in its feminine connotation, a number of commentators, among them Al-Hasan of Basrâ^{RA}, understood it as signifying the righteous among the women. The term can equally apply to the righteous of both sexes.

Hawârî حوارى: It means, one tried and found to be free from vice and faults; Person of pure and unsullied character; One who advises or counsels or acts honestly and faithfully; True and sincere friend or helper; Selected friend and helper. (*Dictionaries by: Omar*^{RA}; *Raghib*^{RA}).

It is relevant to say that in order to complete the peace and happiness of the true believers, they will enjoy the company of good companion in Paradise. And there can be no better companion for a person than a beautiful and virtuous spouse with pure and clean intellect. Hence, the Qur`ânic Paradise is not exclusively reserved for righteous men. Righteous women will be equally entitled to it. Incidentally, the teachings of the Holy Qur`ân repudiates the false notion that women will not go to Paradise.

“*Pure and chaste houris confined to (their goodly) pavilions*” are those servants of Allâh that He has chosen and confined into pavilions so that no ordinary gaze shall fall on them. They do not make themselves noticeable. People do not point at them and take notice of them because of their piety. They are hidden guardians of the universe. Their hidden holiness continues in the Hereafter. Abû Umâma^{RA} transmitted the following **Hadîth Qudsî**: “Among the most intimate of Me of My saints are the believers of humble means who find their pleasure in Prayer, worshipping their Lord in the most beautiful way secretly and openly. These saints are hidden among the people. They are not always pointed out...”

Surah ends with two beautiful attributes of Allâh. *Al-Ikrâm* and *al-Jalâl* meaning Majestic, Glorious, High, and free from defect.



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(May Allah's blessings be upon all of them)