

## Surah 2. Al-Baqara

Asad: But unto those who have attained to faith and do good works give the glad tidings that theirs shall be gardens through which running waters flow. Whenever they are granted fruits therefrom as their appointed sustenance, they will say, "It is this that in days of yore was granted to us as our sustenance!" - for they shall be given something that will recall that [past].<sup>17</sup> And there shall they have spouses pure, and there shall they abide.

Malik: Give glad tidings to those who believe in this Book and do good deeds in accordance with its teachings for them there will be Gardens beneath which rivers flow. Whenever they will be given fruits to eat they will say: "This is similar to the one we used to eat before on earth," for the fruits will resemble the fruits on the earth for their easy identification and enjoyment; and for them there will be chaste virgin spouses, and they shall live therein for ever.

Mustafa Khattab:

Give good news ?O Prophet? to those who believe and do good that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, "This is what we were given before," for they will be served fruit that looks similar ?but tastes different?. They will have pure spouses,<sup>1</sup> and they will be there forever.

Pickthall: And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.

Yusuf Ali: But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever).<sup>44</sup>

Transliteration: Wabashshiri allatheena amanoo waAAamiloo alssalihati anna lahum jannatin tajree min tahtiha alanharu kullama ruziqoo minha min thamaratin rizqan qaloo hatha allathe ruziqna min qablu waotoo bihi mutashabihan walahum feeha azwajun mutahharatun wahum feeha khalidoona

### Author Comments

17 - Lit., "something resembling it". Various interpretations, some of them of an esoteric and highly speculative nature, have been given to this passage. For the manner in which I have translated it I am indebted to Muhammad 'Abduh (in Manar I, 232 f.), who interprets the phrase, "It is this that in days of yore was granted to us as our sustenance" as meaning: "It is this that we have been promised during our life on earth as a requital for faith and righteous deeds." In other words, man's actions and attitudes in this world will be mirrored in their "fruits", or consequences, in the life to come - as has been expressed elsewhere in the Qur'an in the verses, "And he who shall have done an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it" ({99:7-8}). As regards the reference to "spouses" in the next sentence, it is to be noted that the term zawj (of which azwaj is the

plural) signifies either of the two components of a couple - that is, the male as well as the female.

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Residents of Paradise will be in a perfect condition. There will be neither physical impurities such as illness, urination, defecation, or menstruation; nor spiritual blemishes such as jealousy, envy, or hatred.

44 - This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time.

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