

# 13

## Ar-Ra'd

### The Thunder

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an

**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

#### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALIF LAM MIM RA. These are the verses of the Scripture. Whatsoever is sent down to you from your Lord is the truth; but most men do not believe.
- NQ** Alif-Lâm-Mîm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad SAW) from your Lord is the truth, but most men believe not.
- PK** Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.
- SH** Alif Lam Mim Ra. These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.
- YU** A.L.M.R. These are the signs (or verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.

#### 2.

- AA** It is God who raised the skies without support, as you can see, then assumed His throne, and enthralled the sun and the moon (so that) each runs to a predetermined course. He disposes all affairs, distinctly explaining every sign that you may be certain of the meeting with your Lord.
- NQ** Allâh is He Who raised the heavens without any pillars that you can see. Then, He Istawâ (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
- PK** Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.
- SH** Allah is He Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.
- YU** Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

#### 3.

- AA** It is He who stretched the earth and placed upon it stabilisers and rivers; and

made two of a pair of every fruit; (and) He covers up the day with the night. In these are signs for those who reflect.

- NQ** And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect.
- PK** And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.
- SH** And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.
- YU** And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!

#### 4.

- AA** On the earth are tracts adjoining one another, and vineyards, fields of corn and date-palm trees, some forked, some with single trunks, yet all irrigated by the self-same water, though We make some more excellent than the others in fruit. There are surely signs in them for those who understand.
- NQ** And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs) for the people who understand.
- PK** And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.
- SH** And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.
- YU** And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

#### 5.

- AA** If you are surprised, then astonishing is the speech (of those who say:) "Having turned to dust shall we be raised as a new creation?" They are the ones who deny their Lord, and they will have collars around their necks. They are the inmates of Hell, where they will abide for ever.
- NQ** And if you (O Muhammad SAW) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieve in their Lord! They are those who will have iron chains

tying their hands to their necks. They will be dwellers of the Fire to abide therein.

- PK And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.
- SH And if you would wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.
- YU If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for aye)!

## 6.

- AA They want you to hasten the evil before the good, even when there have been examples of retribution before them. Though certainly your Lord forgives human beings for their iniquities, your Lord is severe of retribution.
- NQ They ask you to hasten the evil before the good, yet (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) Severe in punishment.
- PK And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.
- SH And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).
- YU They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.

## 7.

- AA The unbelievers say: "Why no miracle was sent down to him by his Lord?" But you are only a bearer of warnings, and a guide for every nation.
- NQ And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
- PK Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.
- SH And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.
- YU And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.

## 8.

- AA God is cognisant of what every female carries in her womb, or what the wombs want or exceed (of their disburdening time). With Him all things are in determined measure.
- NQ Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

- PK Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.
- SH Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.
- YU Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.

**9.**

- AA He is the knower of the known and the unknown, the mighty and most high.
- NQ All-Knower of the unseen and the seen, the Most Great, the Most High.
- PK He is the Knower of the Invisible and the Visible, the Great, the High Exalted.
- SH The knower of the unseen and the seen, the Great, the Most High.
- YU He knoweth the unseen and that which is open: He is the Great, the Most High.

**10.**

- AA He who keeps his secret among you is the same to Him as he who speaks out publicly, and he who hides himself in the night and walks freely in the day.
- NQ It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.
- PK Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.
- SH Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.
- YU It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.

**11.**

- AA His angels keep watch over him in succession (night and day), in front and behind, by God's command. Verily God does not change the state of a people till they change themselves. When God intends misfortune for a people no one can avert it, and no saviour will they have apart from Him.
- NQ For each (person), there are angels in succession, before and behind him.[] They guard him by the Command of Allâh. Verily! Allâh will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.
- PK For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.
- SH For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.
- YU For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

**12.**

- AA It is He who makes the lightning flash for fear and hope, and raises massive clouds.
- NQ It is He who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
- PK He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.
- SH He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.
- YU It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain!

**13.**

- AA The thunder sings His praises, and the angels too, for awe of Him. He sends thunder-bolts and strikes whosoever He will with them: Even then it is God they contend about! But mighty is He in (His) power.
- NQ And Ar-Ra'd[] (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.
- PK The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.
- SH And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.
- YU Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will..yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!

**14.**

- AA To call on Him is true (supplication). For those they invoke other than Him do not answer them at all, except like a man who stretches his hands towards the water that it reach his mouth, but it will never reach it. Not more than error are the prayers of infidels.
- NQ For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not, and the invocation of the disbelievers is nothing but an error (i.e. of no use).
- PK Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.
- SH To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.
- YU For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).

**15.**

- AA Whosoever is in the heavens and on earth bows to God in submission with a will or perforce, as do their shadows in the morning and evening.
- NQ And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.
- PK And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.
- SH And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.
- YU Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (Acknowledging subjection), - with good-will or in spite of themselves: so do their shadows in the morning and evenings.

**16.**

- AA Ask them: "Who is the Lord of the heavens and the earth?" (They will) say: "God." Say: "Then why do you take protectors besides Him who have no power over their own gain or loss?" Say: "Can a blind man and one who can see be equal? Or, darkness and light be the same? Or, have those they have appointed equal of God created, as He has created, so that the (two) creations look alike to them?" Say: "God is the creator of everything. He is One, the omnipotent."
- NQ Say (O Muhammad SAW): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliya' (protectors, etc.) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allâh is the Creator of all things, He is the One, the Irresistible."
- PK Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.
- SH Say: Who is the Lord of the heavens and the earth?-- Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.
- YU Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."

**17.**

- AA He sends down water from the skies, which flows in channels according to their capacity, with the scum borne on the surface of the torrent, as rises the scum

when metals are heated on the fire for making ornaments and household utensils. This is how God determines truth and falsehood. The scum disappears like the foam on the bank, and that which is useful to man remains on the earth. That is how God sets forth precepts of wisdom.

- NQ** He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood[.]. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).
- PK** He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.
- SH** He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.
- YU** He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.

## 18.

- AA** For those who obey their Lord is excellence. For those who fail to obey, the reckoning will be hard, even if they possess and give as ransom all that there is on the earth, and as much more; and Hell will be their abode: How wretched is its wide expanse! Can a man who knows what has been revealed to you from your Lord is the truth, and one who cannot see, be the same? They alone take warning who are wise,
- NQ** For those who answered their Lord's Call [believed in the Oneness of Allâh and followed His Messenger Muhammad SAW i.e. Islâmic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad SAW), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; - and worst indeed is that place for rest.[.]
- PK** For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.
- SH** For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning

shall be theirs and their abode is hell, and evil is the resting-place.

- YU For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!

### 19.

- NQ Shall he then who knows that what has been revealed unto you (O Muhammad SAW) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

PK Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;

SH Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind,

YU Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition; -

### 20.

AA Who fulfil their covenant with God and do not break their agreement, 21 Who keep together what God has ordained held together, and fear their Lord and dread the hardship of the Reckoning,

NQ Those who fulfill the Covenant of Allâh and break not the Mithâq (bond, treaty, covenant);

PK Such as keep the pact of Allah, and break not the covenant;

SH Those who fulfil the promise of Allah and do not break the covenant,

YU Those who fulfil the covenant of Allah and fail not in their plighted word;

### 21.

NQ Those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

PK Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;

SH And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

YU Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;

### 22.

AA Who persevere in seeking the way of their Lord, who fulfil their devotional obligations, and spend of what We have given them, secretly or openly, who repel evil with good: For them is the recompense of Paradise:

NQ And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as- Salât), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;

PK Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,

SH And those who are constant, seeking the pleasure of their Lord, and keep up



prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode

- YU Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home,-

### 23.

- AA Perpetual gardens which they will enter with those of their fathers, spouses and children who were virtuous and at peace, with angels coming in through every door
- NQ 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):
- PK Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,
- SH The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:
- YU Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):

### 24.

- AA Saying: "(Welcome,) peace on you, for you persevered." How excellent the recompense of Paradise!
- NQ "Salâmun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"
- PK (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.
- SH Peace be on you because you were constant, how excellent, is then, the issue of the abode.
- YU "Peace unto you for that ye persevered in patience! Now how excellent is the final home!"

### 25.

- AA As for those who break God's covenant after validating it, and sever relations which God ordained cohered, and spread corruption in the land, there is condemnation for them and an evil abode.
- NQ And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy); And for them is the unhappy (evil) home (i.e. Hell)[].
- PK And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.
- SH And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.
- YU But those who break the Covenant of Allah, after having plighted their word

thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!

**26.**

- AA God increases or decreases the fortunes of whosoever He will, and they rejoice in the life of this world. Yet the life of this world is nothing but a merchandise as compared to the life of the next.
- NO Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.
- PK Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.
- SH Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.
- YU Allah doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The wordly) rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter.

**27.**

- AA The unbelievers say: "How is it that no miracle was sent down to him by his Lord?" Say: "God leads whosoever He wills astray, and guides whoever turns to Him in repentance.
- NO And those who disbelieve say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."
- PK Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),
- SH And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him).
- YU The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-

**28.**

- AA Those who believe and find peace in their hearts from the contemplation of God: Surely there is peace of heart in the contemplation of God!"
- NO Those who believe (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest[.].
- PK Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!
- SH Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.
- YU "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

**29.**

- AA Those who believe and do the right, have happiness, and an excellent resting place.

- NQ Those who believe (in the Oneness of Allāh - Islāmic Monotheism), and work righteousness, Tūbā (it means all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.
- PK Those who believe and do right: Joy is for them, and bliss (their) journey's end.
- SH (As for) those who believe and do good, a good final state shall be theirs and a goodly return.
- YU "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."

**30.**

- AA That is how We have sent you to a people before whom many a people have come and gone, so that you may announce to them whatever We have revealed to you. But they do not believe in Ar-Rahman. Tell them: "He is my Lord. There is no other god but He. In Him have I placed my trust, and to Him is my reversion."
- NQ Thus have We sent you (O Muhammad SAW) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficent (Allāh) Say: "He is my Lord! Lā ilāha illā Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."
- PK Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no Allah save Him. In Him do I put my trust and unto Him is my recourse.
- SH And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficent Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return.
- YU Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"

**31.**

- AA Had there been a Qur'an which could have made the mountains move, or the earth to cleave asunder, or the dead to speak, yet all authority belongs to God. Have the believers not learnt that if God had so willed He could have guided all mankind? As for unbelievers, they will be visited by misfortune endlessly for what they have done; or it would sit in their homes till the promised threat of God comes to pass. Surely God does not go back on His promise.
- NQ And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believe yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieve because of their (evil) deeds or it (i.e. the disaster) settle close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh does not fail in His Promise.
- PK Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know

that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

- SH And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; nay! the commandment is wholly Allah's, Have not yet those who believe known that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about; surely Allah will not fail in (His) promise.
- YU If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah (so) willed, He could have guided all mankind (to the right)? But the Unbelievers, - never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.

### 32.

- AA Many an apostle have they mocked before you; but I allowed the unbelievers respite, then I seized them. How severe was My punishment then!
- NQ And indeed (many) Messengers were mocked at before you (O Muhammad SAW), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!
- PK And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!
- SH And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?
- YU Mocked were (many) messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital!

### 33.

- AA Who is it who stands (watch) over every soul for what it does? Yet they ascribe compeers to God. Say: "Then name them. Or are you announcing to God what He does not know on the earth? Or is it only empty talk? In fact, the unbelievers' plots are made to look attractive to them, so that they are held back from the right path. Whosoever God allows to go astray has none to show him the way.
- NQ Is then He (Allâh) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made fairseeming, and they have been hindered from the Right Path, and whom Allâh sends astray, for him, there is no guide.
- PK Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.
- SH Is He then Who watches every soul as to what it earns? And yet they give

associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.

- YU Is then He who standeth over every soul (and knoweth) all that it doth, (like any others)? And yet they ascribe partners to Allah. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it (just) a show of words?" Nay! to those who believe not, their pretence seems pleasing, but they are kept back (thereby) from the path. And those whom Allah leaves to stray, no one can guide.

### 34.

- AA For them is punishment in this world; and the punishment of the world to come is far more severe. They will have no one to save them from God.
- NQ For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against Allâh.
- PK For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.
- SH They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.
- YU For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.

### 35.

- AA The likeness of Paradise promised the pious and devout is (of a garden) with streams of rippling water, everlasting fruits and shade. This is the recompense of those who keep away from evil; but the recompense of those who deny the truth is Hell.
- NQ The description of the Paradise which the Muttaqûn (pious - see V.2:2): have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Muttaqûn (pious - see V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)
- PK A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.
- SH A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.
- YU The parable of the Garden which the righteous are promised!- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.

### 36.

- AA Those to whom We have given the Scriptures rejoice in what We have sent down to you; but some of their factions reject some of it. Tell them: "I am commanded to worship only God, and not to associate compeers with Him. To Him I call you, and to Him is the destination."
- NQ Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân)[], but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad SAW): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To

Him (Alone) I call and to Him is my return."

- PK Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.
- SH And those to whom We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return.
- YU Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."

### 37.

- AA That is how We have sent down this (Qur'an) as a code of clear judgement. But if you follow their caprices, now that you have been given knowledge, you will have no friend or protector against God.
- NQ And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or defender against Allâh.
- PK Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.
- SH And thus have We revealed it, a true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.
- YU Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.

### 38.

- AA We sent many apostles before you, and bestowed on them wives and children, but it was not for any apostle to come up with a miracle unless by the leave of God. For every age there is a law.
- NQ And indeed We sent Messengers before you (O Muhammad SAW), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) each and every matter there is a Decree (from Allâh).
- PK And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.
- SH And certainly We sent messengers before you and gave them wives and children, and it is not in (the power of) an messenger to bring a sign except by Allah's permission; for every term there is an appointment.
- YU We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed).

### 39.

- AA God abrogates or confirms whatsoever He will, for He has with Him the Book of Books.
- Allâh blots out what He wills and confirms (what He wills). And with Him is the

**NQ** Mother of the Book (Al- Lauh Al-Mahfûz)

**PK** Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.

**SH** Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.

**YU** Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.

#### 40.

**AA** Whether We allow you to see (the punishment) We have promised them, or end your life before (its execution), it is certainly for you to convey the message; the reckoning is for Us to do.

**NQ** Whether We show you (O Muhammad SAW) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

**PK** Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.

**SH** And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).

**YU** Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished),- thy duty is to make (the Message) reach them: it is our part to call them to account.

#### 41.

**AA** Do they not see Us advancing from all sides into their land and reducing its frontiers? It is for God to judge; and there is none to reverse His judgement. He is swift at reckoning.

**NQ** See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.

**PK** See they not how we aim to the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.

**SH** Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom-- there is no repeller of His decree, and He is swift to take account.

**YU** See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.

#### 42.

**AA** Surely those who had gone before them had also plotted; but God's is all the planning, for He has knowledge of what each does. The unbelievers will soon learn for whom is the guerdon of Paradise.

**NQ** And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

**PK** Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.

**SH** And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for

whom is the (better) issue of the abode.

- ۞ Those before them did (also) devise plots; but in all things the master-planning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.

### 43.

- AA Yet those who are disbelievers say: "You are not the apostle sent (by God)." Tell them: "God is sufficient as witness between me and you, and he who has knowledge of the Book."
- NA And those who disbelieve, say: "You (O Muhammad SAW) are not a Messenger." Say: "Sufficient for a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."
- PK They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.
- SH And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.
- ۞ The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."