

14

Ibrahîm

Abraham

 **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 RA. A Book We have sent down to you that you may lead men out of darkness into light, by their Lord's command, to the path of the mighty, the worthy of praise.
- NQ** Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.
- PK** Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,
- SH** Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,
- YU** A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!-

2.

- AA** God, to whom belongs all there is in the heavens and the earth. Woe to the unbelievers for the terrible punishment (that awaits).
- NQ** Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.
- PK** Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom;
- SH** (Of) Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the unbelievers on account of the severe chastisement,
- YU** Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!-

3.

- AA** Those who hold the life of this world dearer than that of the next, who obstruct the path of God and seek obliquity in it, have wandered far into error.
- NQ** Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein - They are far astray.
- PK** Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.

- SH (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.
- YU Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance.

4.

- AA We never sent a messenger who did not speak the tongue of his people, that he may explain to them distinctly. God leads whosoever He wills astray, and shows whoever He wills the way: He is all-mighty and all-wise.
- NQ And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
- PK And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.
- SH And We did not send any messenger but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.
- YU We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.

5.

- AA Remember when We sent Moses with Our signs (We said): "Bring your people out of darkness into light, and remind them of the visitations of God. Indeed there are signs in this for every steadfast, thankful soul"
- NQ And indeed We sent Mûsa (Moses) with Our Ayât (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and make them remember the annals of Allâh. Truly, therein are evidences, proofs and signs for every patient, thankful (person)."
- PK We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).
- SH And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.
- YU We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.

6.

- AA So Moses said to his people: "Remember the favours of God when He saved you from the people of Pharaoh who afflicted you with oppression, slaying your sons but keeping alive your women, which was a great trial from your Lord."
- NQ And (remember) when Mûsa (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord."
- PK And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.

- SH And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.
- YU Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord."

7.

- AA Remember, your Lord proclaimed: "I shall give you more if you are grateful; but if you are thankless then surely My punishment is very great."
- NQ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."
- PK And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.
- SH And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.
- YU And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed."

8.

- AA And Moses said: "What if you and all the people of the world deny, God is unconcerned and worthy of praise."
- NQ And Mûsa (Moses) said: "If you disbelieve, you and all on earth together, then verily! Allâh is Rich (Free of all wants), Owner of all Praise."
- PK And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.
- SH And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;
- YU And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise."

9.

- AA Has not the news of those before you, the people of Noah and 'Ad and Thamud, and those who came after them, come to you? None knows (about) them except God. Their apostles came to them with clear proofs, but they tried to silence them and said: "We do not believe in what you have been sent with, and we are in doubt of what you call us to, about which we are in disquiet."
- NQ Has not the news reached you, of those before you, the people of Nûh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."
- PK Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

Has not the account reached you of those before you, of the people of Nuh and

- SH Ad and Samood, and those after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.
- YU Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."

10.

- AA Said their apostles: "Can there be doubt about God, the originator of the heavens and the earth? He calls you to forgive some of your sins, and give you respite for a time ordained." They said: "You are only men like us, and yet you wish to turn us away from what our fathers worshipped. Bring to us then a clear proof."
- NQ Their Messengers said: "What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say."
- PK Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and relieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.
- SH Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear authority.
- YU Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."

11.

- AA Their apostles said to them: "Indeed we are men like you, but God bestows His favours on whomsoever He wills among His creatures. It is not in our power to bring a miracle for you without the leave of God. The believers should only place their trust in God.
- NQ Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allāh. And in Allāh (Alone) let the believers put their trust.
- PK Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!
- SH Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favors on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the believers rely.

YU Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.

12.

AA And why should we not repose our trust in God when He has shown us our paths of duty to Him? We shall bear with fortitude the hardships you inflict upon us. The trusting place their trust in God."

NO "And why should we not put our trust in Allāh while He indeed has guided us our ways. And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust."

PK How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust.

SH And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

YU "No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."

13.

AA The unbelievers said to their apostles: "We shall drive you out of our land, or else you come back to our fold." Their Lord then communicated to them: "We shall annihilate these wicked people,

NO And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord inspired them: "Truly, We shall destroy the Zālimūn (polytheists, disbelievers and wrong-doers.).

PK And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrong-doers,

SH And those who disbelieved said to their messengers: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust.

YU And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrong-doers to perish!

14.

AA And establish you in their place. This is for him who fears My station, and dreads My commination."

NO "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat."

PK And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.

SH And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.

YU "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."

15.

- AA Then (the apostles) asked of God's assistance, and every arrogant tyrant was frustrated:
- NQ But they (the Messengers) sought victory and help [from their Lord (Allâh)], and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.
- PK And they sought help (from their Lord) and every froward potentate was bought to naught;
- SH And they asked for judgment and every insolent opposer was disappointed:
- YU But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor.

16.

- AA Before him is Hell, and he will get putrid liquid to drink.
- NQ In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
- PK Hell is before him, and he is made to drink a festering water,
- SH Hell is before him and he shall be given to drink of festering water:
- YU In front of such a one is Hell, and he is given, for drink, boiling fetid water.

17.

- AA He will sip it, yet will not be able to gulp it down. Death will crowd in upon him from every side, but die he will not. A terrible torment trails him.
- NQ He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat[], and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
- PK Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.
- SH He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.
- YU In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.

18.

- AA Like ashes are the deeds of those who deny their Lord, which the wind blows away on a windy day. They shall have no power over what they earned. This is the farthest limit of going astray.
- NQ The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
- PK A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.
- SH The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error.
- YU The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal).

19.

- AA Do you not see that God has created the heavens and the earth with ultimate reason? If He so wills He could take you away from the earth and raise a new creation (in your place).
- NO Do you not see that Allâh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!
- PK Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;
- SH Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation,
- YU Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put (in your place) a new creation?

20.

- AA This is well within the power of God.
- NO And for Allâh that is not hard or difficult (i.e. very easy for Allâh).
- PK And that is no great matter for Allah.
- SH And this is not difficult for Allah.
- YU Nor is that for Allah any great matter.

21.

- AA When they will all appear before God together, the weak will say to those who were arrogant: "We were your followers, so can you now save us a little from God's punishment?" They will say: "If we had been guided by God we would surely have shown you the way. To lament or endure is all the same to us now. No getting away is there for us."
- NO And they all shall appear before Allâh (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience, there is no place of refuge for us."
- PK They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.
- SH And they shall all come forth before Allah, then the weak shall say to those who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.
- YU They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."

22.

- AA When the reckoning is over Satan will say: "The promise that was made to you by God was indeed a true promise; but I went back on the promise I had made, for I had no power over you except to call you; and you responded to my call. So blame me not, but blame yourselves. Neither can I help you nor can you give me help. I disavow your having associated me earlier (with God).

The punishment for those who are wicked is painful indeed."

- NQ** And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrongdoers, etc.)."
- PK** And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.
- SH** And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.
- YU** And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."

23.

- AA** Those who believed and did the right, will be admitted to gardens with rivers flowing by, where they will abide by the leave of their Lord, with 'Peace' as their salutation.
- NQ** And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein forever (i.e.in Paradise), with the permission of their Lord. Their greeting therein will be: Salâm (peace!) [].
- PK** And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!
- SH** And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.
- YU** But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!"

24.

- AA** Do you not see how God compares a noble act to a healthy tree whose roots are firm and branches in the sky, which yields
- NQ** See you not how Allâh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).
- PK** Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,
- SH** Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven,

YU Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.

25.

AA By the leave of its Lord its fruit in all seasons, God presents words of wisdom to men that they might reflect.

NO Giving its fruit at all times, by the Leave of its Lord and Allâh sets forth parables for mankind in order that they may remember.

PK Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.

SH Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

YU It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.

26.

AA An evil act is like a rotten tree torn out of the earth with no (base or) firmness.

NO And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.

PK And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

SH And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

YU And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.

27.

AA With immutable words God makes the faithful dauntless in the life of the world and the life to come, but leads the unjust into error, for God does as He pleases. Have you not looked at those who repaid God's favours with ingratitude; who pulled their people down to ruin,

NO Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.[] And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills.[]

PK Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.

SH Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.

YU Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.

28.

NO Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad SAW and his Message of Islâm), and caused their people to dwell in the house of destruction?

PK Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,

SH Have you not seen those who have changed Allah's favor for ungratefulness

and made their people to alight into the abode of perdition

YU Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the House of Perdition?-

29.

AA Hell, where they will roast in the fire? And what an evil repository!

NQ Hell, in which they will burn, - and what an evil place to settle in!

PK (Even to) hell? They are exposed thereto. A hapless end!

SH (Into j hell? They shall enter into it and an evil place it is to settle in.

YU Into Hell? They will burn therein,- an evil place to stay in!

30.

AA They have appointed equals of God to mislead people from His path. Tell them: "Enjoy yourselves (so long as you may). In the end you have to go to Hell."

NQ And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

PK And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.

SH And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.

YU And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"

31.

AA Tell those of My creatures who believe: "Observe your devotional obligations and give of what We have given you in charity, secretly or openly, before the Day arrives when there will be no buying or selling or befriending."

NQ Say (O Muhammad SAW) to 'Ibâdî (My slaves) who have believed, that they should perform As-Salât (Iqâmat-as-Salât), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

PK Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.

SH Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.

YU Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending.

32.

AA It is God who created the heavens and the earth, and sent down rain from the sky producing fruits for your food thereby, and made you master of the ships that ply in the oceans by His command, subjected the rivers to your control,

NQ Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

PK Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers;

- SH Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.
- YU It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.

33.

- AA And subjugated the sun and moon for you so that they perform their tasks diligently; and subdued the night and day for your service.
- NQ And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.
- PK And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.
- SH And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.
- YU And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you.

34.

- AA He gave you whatsoever you asked. If you try to count the favours of God you will not be able to calculate. Man is most unjust indeed, full of ingratitude.
- NQ And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad SAW).
- PK And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.
- SH And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.
- YU And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

35.

- AA Remember when Abraham prayed: "O Lord, make this a city of peace, and preserve me and my progeny from worshipping idols:
- NQ And (remember) when Ibrâhim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.
- PK And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.
- SH And when Ibrahim said: My Lord! make this city secure, and save me and my sons from worshipping idols:
- YU Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.

36.

- AA Many a man have they led astray, O Lord. So he who follows me is truly of me;

but as for him who disobeys me, surely You are forgiving and kind.

NO "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.

PK My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.

SH My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful:

YU "O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful.

37.

AA I have settled some of my children, O Lord, in a barren valley near Your sacred House, so that, O our Lord, they may be constant in devotion. So put in the hearts of men some kindness for them, and provide fruits for them: They may haply be grateful.

NO "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqâmat-as- Salât), so fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.[]

PK Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.

SH O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

YU "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.

38.

AA O Lord, You have knowledge of what we hide and what we reveal, for nothing on the earth or in the skies is hidden from God.

NO "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

PK Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.

SH O our Lord! Surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

YU "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.

39.

AA All praise be to God who bestowed on me Ishmael and Isaac in old age. Verily my Lord listens to prayer.

NO "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'il (Ishmael) and Ishâque (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

- PK Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.
- SH Praise be to Allah, Who has given me in old age Ismail and Ishaq; most surely my Lord is the Hearer of prayer:
- YU "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!

40.

- AA Grant, O Lord, that I and my offspring may remain constant in devotion. Grant, O Lord, my supplication.
- NO "O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring, our Lord! And accept my invocation.
- PK My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer.
- SH My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:
- YU O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer.

41.

- AA O Lord, forgive me, my parents and the faithful on the Day the reckoning is done."
- NO "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
- PK Our Lord! Forgive me and my parents and believers on the day when the account is cast.
- SH O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!
- YU "O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!

42.

- AA Think not God is oblivious of the deeds of the wicked. He has only allowed them respite till the Day on which all eyes would stare aghast,
- NO Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.
- PK Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),
- SH And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open,
- YU Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,-

43.

- AA (And) they would hasten forward, heads lifted upwards, gazes fixed, and emptied out their hearts.
- NO (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
- PK As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.
- SH Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.

YU They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!

44.

AA Warn the people of that Day when the punishment would be inflicted upon them. Then will the wicked say: "O our Lord, give us respite a while more. We shall heed Your call and follow the apostles." (But they will be told,): "Are you not those who used to swear: 'There is no reverse for us?'"

NQ And warn (O Muhammad SAW) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

PK And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?

SH And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!

YU So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?"

45.

AA Yet you dwelt in the dwellings of those who had exceeded themselves, and it was evident to you how We had dealt with them; and We held out examples before you."

NQ "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

PK And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you?

SH And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

YU "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof!"

46.

AA Still they are plotting their plots, but evident are their plots to God, even though they are so adroit as to make the mountains move.

NQ Indeed, they planned their plot, and their plot was with Allâh, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islâmîc law) from their places (as it is of no importance) [Tafsir Ibn Kathir, Vol. 2, Page 597]. [It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad SAW to kill him but they failed and were unable to carry out their plot which they plotted].

PK Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.

- SH And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.
- YU Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!

47.

- AA Think not that God would go back on His promise (made) to the apostles. Indeed God is mighty, the Lord of retribution.
- NQ So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, - All-Able of Retribution.
- PK So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).
- SH Therefore do not think Allah (to be one) failing in His promise to His messengers; surely Allah is Mighty, the Lord of Retribution.
- YU Never think that Allah would fail his messengers in His promise: for Allah is Exalted in power, - the Lord of Retribution.

48.

- AA The day when the earth will be replaced by some other than the earth, as will be the skies, and every one will appear before God the one and omnipotent,
- NQ On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.
- PK On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,
- SH On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme.
- YU One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible;

49.

- AA You will see the wicked on that day bound together in chains.
- NQ And you will see the Mujrimûn (criminals, disbelievers in the Oneness of Allâh Islâmic Monotheism, polytheists, disobedient to Allâh, etc.) that Day bound together in fetters; [Muqarranûn in fetters; mean: - with their hands and feet tied to their necks with chains.]
- PK Thou wilt see the guilty on that day linked together in chains,
- SH And you will see the guilty on that day linked together in chains.
- YU And thou wilt see the sinners that day bound together in fetters; -

50.

- AA Of molten pitch shall be their garments, their faces covered with flames,
- NQ Their garments will be of pitch, and fire will cover their faces.
- PK Their raiment of pitch, and the Fire covering their faces,
- SH Their shirts made of pitch and the fire covering their faces
- YU Their garments of liquid pitch, and their faces covered with Fire;

51.

- AA That God may reward each soul for its deeds. Indeed God is swift at reckoning!
- NQ That Allâh may requite each person according to what he has earned. Truly,

Allâh is Swift at reckoning.

- PK That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.
- SH That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.
- YU That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.

52.

- AA This is a message for mankind that they may take a warning from it, and may know that He is the one and only God, and that men of wisdom may reflect.
- NQ This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh), and that men of understanding may take heed.
- PK This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed.
- SH This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind.
- YU Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.