

36

YâSîn

Ya-Sin

 **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 YA SIN.
NQ Yâ-Sîn. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]
PK Ya Sin.
SH Ya Seen.
YU Ya Sin.

2.

- AA** I call to witness the Qur'an, custodian of all laws, --
NQ By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),
PK By the wise Qur'an,
SH I swear by the Quran full of wisdom
YU By the Qur'an, full of Wisdom, -

3.

- AA** That you are indeed one of those sent
NQ Truly, you (O Muhammad SAW) are one of the Messengers,
PK Lo! thou art of those sent
SH Most surely you are one of the messengers
YU Thou art indeed one of the messengers,

4.

- AA** On a path that is straight, --
NQ On a Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).
PK On a straight path,
SH On a right way.
YU On a Straight Way.

5.

- AA** A revelation from the mighty, ever-merciful (God),
NQ (This is) a Revelation sent down by the AllMighty, the Most Merciful,
PK A revelation of the Mighty, the Merciful,
SH A revelation of the Mighty, the Merciful.
YU It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful.

6.

- AA** That you may warn a people whose ancestors had never been warned, who are

therefore heedless.

NO In order that you may warn a people whose forefathers were not warned, so they are heedless.

PK That thou mayst warn a folk whose fathers were not warned, so they are heedless.

SH That you may warn a people whose fathers were not warned, so they are heedless.

YU In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).

7.

AA The sentence is surely justified against most of them, for they do not believe.

NO Indeed the Word (of punishment) has proved true against most of them, so they will not believe.

PK Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.

SH Certainly the word has proved true of most of them, so they do not believe.

YU The Word is proved true against the greater part of them: for they do not believe.

8.

AA We will certainly put iron collars on their heel's which will come up to their chins, so that they will not be able to raise their heads.

NO Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up.

PK Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.

SH Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.

YU We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).

9.

AA And We shall raise a barrier in front of them and a barrier behind them, and cover them over so that they will not be able to see.

NO And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

PK And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.

SH And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.

YU And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.

10.

AA Whether you warn them or do not warn, it is all the same; they will not believe.

NO It is the same to them whether you warn them or you warn them not, they will not believe.

PK Whether thou warn them or thou warn them not, it is alike for them, for they believe not.

SH And it is alike to them whether you warn them or warn them not: they do not believe.

YU The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.

11.

AA You can only warn him who listens to the warning and fears Ar-Rahman secretly. So give him good news of forgiveness and a generous reward.

NQ You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Beneficent (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

PK Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.

SH You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.

YU Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.

12.

AA It is We indeed who bring back the dead to life, and write down what they send ahead (of their deeds), and traces that they leave behind. We keep an account of all things in a lucid register.

NQ Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihâd (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book.

PK Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register.

SH Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.

YU Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).

13.

AA Narrate to them the example of the people of the city when the messengers came to it.

NQ And put forward to them a similitude; the (story of the) dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.

PK Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;

SH And set out to them an example of the people of the town, when the messengers came to it.

YU Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it.

14.

AA When We sent two of them they called them liars; so We sent a third to strengthen them. "We have been sent to you," they said.

NQ When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers."

- PK When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.
- SH When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.
- YU When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."

15.

- AA "You are only men like us," they replied; "Ar-Rahman has not sent down any thing. You are speaking only lies."
- NQ They (people of the town) said: "You are only human beings like ourselves, and the Most Beneficent (Allāh) has revealed nothing, you are only telling lies."
- PK They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!
- SH They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.
- YU The (people) said: "Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: ye do nothing but lie."

16.

- AA (The messengers) said: "Our Lord knows that we have been sent to you.
- NQ The Messengers said: "Our Lord knows that we have been sent as Messengers to you,
- PK They answered: Our Lord knoweth that we are indeed sent unto you,
- SH They said: Our Lord knows that we are most surely messengers to you.
- YU They said: "Our Lord doth know that we have been sent on a mission to you:

17.

- AA Our duty is to convey the message clearly."
- NQ "And our duty is only to convey plainly (the Message)."
- PK And our duty is but plain conveyance (of the message).
- SH And nothing devolves on us but a clear deliverance (of the message).
- YU "And our duty is only to proclaim the clear Message."

18.

- AA They rejoined: "We feel you augur ill. If you do not desist, we shall stone you to death, and inflict a grievous punishment on you."
- NQ They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us."
- PK (The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.
- SH They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.
- YU The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."

19.

- AA (The messengers) said: "The augury is within your own selves. Do you (consider it a bad omen) that you should be warned? You are a people guilty of excess."
- NQ They (Messengers) said: "Your evil omens be with you! (Do you call it "evil

omen") because you are admonished? Nay, but you are a people Musrifûn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

PK They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!

SH They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.

YU They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"

20.

AA Then a man came running from the other side of the city. "O my people," he said, "follow the messengers.

NQ And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers;

PK And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!

SH And from the remote part of the city there came a man running, he said: O my people! follow the messengers;

YU Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the messengers:

21.

AA Follow those who do not ask for any recompense of you, and are rightly guided.

NQ "Obey those who ask no wages of you (for themselves), and who are rightly guided.

PK Follow those who ask of you no fee, and who are rightly guided.

SH Follow him who does not ask you for reward, and they are the followers of the right course;

YU "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.

22.

AA Why should I not worship Him who brought me into being, to whom you will be brought back in the end?

NQ "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.

PK For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?

SH And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

YU "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.

23.

AA Should I take other gods apart from Him, who would neither be able to intercede for me nor save me if Ar-Rahman brings me harm?

NQ "Shall I take besides Him âliha (gods), if the Most Beneficent (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?

PK Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?

SH What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

YU "Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.

24.

AA In that case I would surely be in clear error.

NQ "Then verily, I should be in plain error.

PK Then truly I should be in error manifest.

SH In that case I shall most surely be in clear error:

YU "I would indeed, if I were to do so, be in manifest Error.

25.

AA I believe in your Lord, so listen to me."

NQ Verily! I have believed in your Lord, so listen to me!"

PK Lo! I have believed in your Lord, so hear me!

SH Surely I believe in your Lord, therefore hear me.

YU "For me, I have faith in the Lord of you (all): listen, then, to me!"

26.

AA (But they stoned him to death.) It was said to him: "Enter Paradise;" and he said: "If only my people knew

NQ It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew![]

PK It was said (unto him): Enter paradise. He said: Would that my people knew

SH It was said: Enter the garden. He said: O would that my people had known

YU It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!-

27.

AA How my Lord has forgiven me and made me one of those who are honoured!"

NQ "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

PK With what (munificence) my Lord hath pardoned me and made me of the honoured ones!

SH Of that on account of which my Lord has forgiven me and made me of the honored ones!

YU "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"

28.

AA We did not send down any army against his people from heaven, nor did We have to send one.

NQ And We sent not against his people after him a host from heaven, nor do We send (such a thing).

PK We sent not down against his people after him a host from heaven, nor do We ever send.

SH And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.

YU And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.

29.

- AA There was just one blast, and they were extinguished.
- NQ It was but one Saihah (shout, etc.) and lo! They (all) were silent (dead-destroyed).
- PK It was but one Shout, and lo! they were extinct.
- SH It was naught but a single cry, and lo! they were still.
- YU It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.

30.

- AA Alas for men! No apostle ever came to them but they made fun of him.
- NQ Alas for mankind! There never came a Messenger to them but they used to mock at him.
- PK Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!
- SH Alas for the servants! there comes not to them an messenger but they mock at him.
- YU Ah! Alas for (My) Servants! There comes not a messenger to them but they mock him!

31.

- AA Have they not seen how many generations have We destroyed before them who will not return again?
- NQ Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
- PK Have they not seen how many generations We destroyed before them, which indeed returned not unto them;
- SH Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?
- YU See they not how many generations before them we destroyed? Not to them will they return:

32.

- AA They will all be brought together before Us.
- NQ And surely, all, everyone of them will be brought before Us.
- PK But all, without exception, will be brought before Us.
- SH And all of them shall surely be brought before Us.
- YU But each one of them all - will be brought before Us (for judgment).

33.

- AA There is a sign in the dead earth for them which We quicken, and produce from it grain which they eat.
- NQ And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.
- PK A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
- SH And a sign to them is the dead earth: We give life to it and bring forth from it grain SQ they eat of it.
- YU A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat.

34.

- AA We have laid out gardens of dates and grapes upon it, and made springs of water flow,
- NQ And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
- PK And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,
- SH And We make therein gardens of palms and grapevines and We make springs to flow forth in it,
- YU And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:

35.

- AA So that they may eat of its fruit; yet it was not done by their hands. Then why do they not acknowledge thanks?
- NQ So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
- PK That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
- SH That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?
- YU That they may enjoy the fruits of this (artistry): It was not their hands that made this: will they not then give thanks?

36.

- AA All glory to Him who created pairs of everything that grows from the earth, and out of themselves, and other things they do not know.
- NQ Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
- PK Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!
- SH Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.
- YU Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.

37.

- AA And there is a sign in the night for them. We strip off the day from it and they are left in darkness,
- NQ And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness.
- PK A token unto them is night. We strip it of the day, and lo! they are in darkness.
- SH And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;
- YU And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;

38.

- AA While the sun keeps revolving in its orbit. This is the dispensation of the mighty, all-knowing (God).
- NQ And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

- PK And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.
- SH And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.
- YU And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing.

39.

- AA We have determined the stations of the moon, so that (after its wanderings) it returns as a dried up inflorescent spike of dates.
- NQ And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.
- PK And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.
- SH And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.
- YU And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.

40.

- AA Neither can the sun overtake the moon, nor the night outpace the day: Each of them keeps coursing in its orbit.
- NQ It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.
- PK It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.
- SH Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.
- YU It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).

41.

- AA That We bore their progeny in the laden ark is a sign for them;
- NQ And an Ayâh (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)].
- PK And a token unto them is that We bear their offspring in the laden ship,
- SH And a sign to them is that We bear their offspring in the laden ship.
- YU And a Sign for them is that We bore their race (through the Flood) in the loaded Ark;

42.

- AA And We made similar vessels for them to ride.
- NQ And We have created for them of the like thereunto, so on them they ride.
- PK And have created for them of the like thereof whereon they ride.
- SH And We have created for them the like of it, what they will ride on.
- YU And We have created for them similar (vessels) on which they ride.

43.

- AA We could have drowned them if We pleased, and none would have answered their cry for help, nor would they have been saved,
- NQ And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help) nor will they be saved.

- PK And if We will, We drown them, and there is no help for them, neither can they be saved;
- SH And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued
- YU If it were Our Will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered,

44.

- AA Unless by Our benevolence, to reap advantage for a time.
- NQ Unless it be a mercy from Us, and as an enjoyment for a while.
- PK Unless by mercy from Us and as comfort for a while.
- SH But (by) mercy from Us and for enjoyment till a time.
- YU Except by way of Mercy from Us, and by way of (world) convenience (to serve them) for a time.

45.

- AA When it is said to them: "Beware of what is before you and what is past, that you may be treated with kindness;"
- NQ And when it is said to them: "Beware of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allâh's Religion Islâmîc Monotheism, and avoid polytheism, and obey Allâh with righteous deeds).
- PK When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).
- SH And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.
- YU When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back).

46.

- AA None of the signs of their Lord ever comes to them but they turn away from it.
- NQ And never came an Ayâh from among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
- PK Never came a token of the tokens of their Lord to them, but they did turn away from it!
- SH And there comes not to them a communication of the communications of their Lord but they turn aside from it.
- YU Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.

47.

- AA When they are told: "Spend of what God has given you," the unbelievers say to those who believe: "Why should we feed those whom God should have fed if He pleased?" You are only in palpable error.
- NQ And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error."
- PK And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.

SH And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

YU And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."

48.

AA And they say: "When will this promise come to pass, if what you say is true?"

NO And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

PK And they say: When will this promise be fulfilled, if ye are truthful?

SH And they say: When will this threat come to pass, if you are truthful?

YU Further, they say, "When will this promise (come to pass), if what ye say is true?"

49.

AA They are only waiting for a single blast that will seize them, but they will go on contending.

NO They await only but a single Saihah (shout, etc.), which will seize them while they are disputing!

PK They await but one Shout, which will surprise them while they are disputing.

SH They wait not for aught but a single cry which will overtake them while they yet contend with one another.

YU They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!

50.

AA Then they would not be able to make a will, or go back to their people. When the trumpet blast is sounded they will come out of their graves and hasten to their Lord,

NO Then they will not be able to make bequest, nor they will return to their family.

PK Then they cannot make bequest, nor can they return to their own folk.

SH So they shall not be able to make a bequest, nor shall they return to their families.

YU No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!

51.

NO And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord.

PK And the trumpet is blown and lo! from the graves they hie unto their Lord,

SH And the trumpet shall be blown, when lo ! from their graves they shall hasten on to their Lord.

YU The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

52.

AA Saying: "Ah woe, who has roused us from our sleep?" This is what Ar-Rahman had promised, and whose truth the apostles had affirmed.

NO They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allāh) had promised,

and the Messengers spoke truth!"

PK Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.

SH They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.

YU They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious had promised. And true was the word of the messengers!"

53.

AA It would be but a single blast of the trumpet, and they would all be arraigned before Us.

NQ It will be but a single Saihah (shout, etc.), so behold! They will all be brought up before Us!

PK It is but one Shout, and behold them brought together before Us!

SH There would be naught but a single cry, when lo ! they shall all be brought before Us;

YU It will be no more than a single Blast, when lo! they will all be brought up before Us!

54.

AA No soul will be wronged the least that Day, nor would be recompensed but only for what it had done.

NQ This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

PK This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.

SH So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

YU Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.

55.

AA Surely the inmates of Paradise will be engaged in pastimes.

NQ Verily, the dwellers of the Paradise, that Day, will be busy in joyful things.

PK Lo! those who merit paradise this day are happily employed,

SH Surely the dwellers of the garden shall on that day be in an occupation quite happy.

YU Verily the Companions of the Garden shall that Day have joy in all that they do;

56.

AA They and their companions will recline on couches in the shade.

NQ They and their wives will be in pleasant shade, reclining on thrones.

PK They and their wives, in pleasant shade, on thrones reclining;

SH They and their wives shall be in shades, reclining on raised couches.

YU They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);

57.

AA For them will be fruits and whatever they ask.

NQ They will have therein fruits (of all kinds) and all that they ask for.

- PK Theirs the fruit (of their good deeds) and theirs (all) that they ask;
 SH They shall have fruits therein, and they shall have whatever they desire.
 YU (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

58.

- AA "Peace" shall be the greeting from the merciful Lord.
 NQ (It will be said to them): Salâmun (peace be on you), a Word from the Lord (Allâh), Most Merciful.
 PK The word from a Merciful Lord (for them) is: Peace!
 SH Peace: a word from a Merciful Lord.
 YU "Peace!" - a word (of salutation) from a Lord Most Merciful!

59.

- AA (And the guilty will be told:) "O sinners, separate yourselves this day.
 NQ (It will be said): "And O you Al-Mujrimûn (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones, etc.)! Get you apart this Day (from the believers).
 PK But avaunt ye, O ye guilty, this day!
 SH And get aside today, O guilty ones!
 YU "And O ye in sin! Get ye apart this Day!

60.

- AA Did I not commit you, O children of Adam, not to worship Satan who is your acknowledged foe,
 NQ Did I not ordain for you, O Children of Adam, that you should not worship Shaitân (Satan). Verily, he is a plain enemy to you.
 PK Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -
 SH Did I not charge you, O children of Adam ! that you should not serve the Shaitan? Surely he is your open enemy,
 YU "Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?-

61.

- AA But to serve Me; (that) this is the straight path?
 NQ And that you should worship Me [Alone Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path[].
 PK But that ye worship Me? That was the right path.
 SH And that you should serve Me; this is the right way.
 YU "And that ye should worship Me, (for that) this was the Straight Way?

62.

- AA But he beguiled a great many of you. Why did you not then understand?
 NQ And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
 PK Yet he hath led astray of you a great multitude. Had ye then no sense?
 SH And certainly he led astray numerous people from among you. What! could you not then understand?
 YU "But he did lead astray a great multitude of you. Did ye not, then, understand?

63.

- AA This is the Hell that you were promised.
- NQ This is Hell which you were promised!
- PK This is hell which ye were promised (if ye followed him).
- SH This is the hell with which you were threatened.
- YU "This is the Hell of which ye were (repeatedly) warned!

64.

- AA Roast in it now for having disbelieved."
- NQ Burn therein this Day, for that you used to disbelieve.[]
- PK Burn therein this day for that ye disbelieved.
- SH Enter into it this day because you disbelieved.
- YU "Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."

65.

- AA We shall seal their lips that day; and their hands will speak, their feet testify to what they had done.
- NQ This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsir At-Tabari, Vol. 22, Page 24]
- PK This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.
- SH On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.
- YU That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.

66.

- AA We could take away their sight if We pleased; then they would run around to find the way: But how then would they see?
- NQ And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
- PK And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?
- SH And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?
- YU If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?

67.

- AA And if We pleased We could paralyse them in their tracks, and they would not be able to move forward or turn back.
- NQ And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back. [As it happened with the Jews see Verse 7:166 The Qur'an].[]
- PK And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.
- SH And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.
- YU And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they

have returned (after error).

68.

- AA Whoever reaches old age, We reverse in natural disposition. Do they not have sense (to see)?
- NQ And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?
- PK He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?
- SH And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?
- YU If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?

69.

- AA We have not taught (Muhammad) to versify, nor is it worthy of him. This is nothing but a reminder and illuminating discourse,
- NQ And We have not taught him (Muhammad SAW) poetry, nor is it meet for him. This is only a Reminder and a plain Qur'ân.
- PK And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,
- SH And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran,
- YU We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:

70.

- AA So that he may warn him who is alive and feels, and justify the word against those who do not believe.
- NQ That he or it (Muhammad SAW or the Qur'ân) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).
- PK To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.
- SH That it may warn him who would have life, and (that) the word may prove true against the unbelievers.
- YU That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

71.

- AA Do they not see the cattle among things We have fashioned by Our power, which they own,
- NQ Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.
- PK Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,
- SH Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?
- YU See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?-

72.

- AA Whom We made subservient to them so that some of them they ride and some they eat?

- NO And We have subdued them unto them so that some of them they have for riding and some they eat.
- PK And have subdued them unto them, so that some of them they have for riding, some for food?
- SH And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.
- YU And that We have subjected them to their (use)? of them some do carry them and some they eat:

73.

- AA And they derive other advantages and drinks from them. Even then they do not offer thanks,
- NO And they have (other) benefits from them (besides), and they get (milk) to drink, will they not then be grateful?
- PK Benefits and (divers) drinks have they from them. Will they not then give thanks?
- SH And therein they have advantages and drinks; will they not then be grateful?
- YU And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

74.

- AA And take other gods apart from God that they may perhaps give them help.
- NO And they have taken besides Allâh âliha (gods), hoping that they might be helped (by those so called gods).
- PK And they have taken (other) gods beside Allah, in order that they may be helped.
- SH And they have taken gods besides Allah that they may be helped.
- YU Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!

75.

- AA They will not be able to help them and will be brought (to Us) as their levied troops.
- NO They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
- PK It is not in their power to help them; but they (the worshippers) are unto them a host in arms.
- SH (But) they shall not be able to assist them, and they shall be a host brought up before them.
- YU They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned).

76.

- AA So be not grieved by what they say. We certainly know what they hide and disclose.
- NO So let not their speech, then, grieve you (O Muhammad SAW). Verily, We know what they conceal and what they reveal.
- PK So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.
- SH Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.
- YU Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

77.

- AA Does not man see We created him from a drop of semen? Even then he becomes an open contender,
- NO Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent.
- PK Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.
- SH Does not man see that We have created him from the small seed? Then lo! he is an open disputant.
- YU Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary!

78.

- AA And applies comparisons to Us, having forgotten his origin, and says: "Who can put life into decayed bones?"
- NO And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?"
- PK And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?
- SH And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?
- YU And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"

79.

- AA Say: "He who created you the first time. He has knowledge of every creation,
- NO Say: (O Muhammad SAW) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"
- PK Say: He will revive them Who produced them at the first, for He is Knower of every creation,
- SH Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation
- YU Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!-

80.

- AA Who gave you fire from a green tree, with which you ignite the flame."
- NO He, Who produces for you fire out of the green tree, when behold! You kindle therewith.
- PK Who hath appointed for you fire from the green tree, and behold! ye kindle from it.
- SH He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).
- YU "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!

81.

- AA How can He who created the heavens and the earth not be able to create others like them? Why not? He is the real creator all-knowing.
- NO Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

- PK Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,
- SH Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.
- YU "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!

82.

- AA When He wills a thing He has only to say: "Be," and it is.
- NO Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!
- PK But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.
- SH His command, when He intends anything, is only to say to it: Be, so it is.
- YU Verily, when He intends a thing, His Command is, "be", and it is!

83.

- AA So all glory to Him who holds all power over everything, to whom you will go back in the end.
- NO So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.
- PK Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.
- SH Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.
- YU So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.